

धनपालविरचिता
भविसयत्तकहा

BHAVISAYATTAKAHA

BY

DHANAPĀLA

PARTLY EDITED BY

The late C. D. DALAL, M A ,

AND COMPLETED

WITH INTRODUCTION NOTES GLOSSARY etc

BY

The late PANDURANG DAMODAR GUNE

M. A. (Bombay) Ph D (Leipzig) Prof of Sanskrit, Fergusson College, Poona and
Willingdon College, Sangli

BARODA

CENTRAL LIBRARY

1923

Printed by Manilal Itcharam Desai, at
The Gujarati Printing Press, No 8, Sassoon Buildings
Circle, Fort, Bombay,
and Published for the Government of H H the Maharaja Gaekwad, at the Central
Library, Baroda, by Newton Mohun Dutt, Curator of State Libraries, Baroda

Price Rs. 6

CONTENTS.

Introduction...	Pages
सन्धिः	1—69
१ भविष्यदत्तजन्मवर्णनम्	१-७
२ कमलश्रीदौर्भाग्य-भविष्यदत्तबाल्यावस्थावर्णनम्	७-१३
३ भविष्यदत्तद्वीपान्तरगमनम्	१३-२३
४ भविष्यदत्ततिलकपुरवर्णनम्	२४-२९
५ भविष्यदत्ततिलकपुरप्रवेशविवाहकल्याणवर्णनम्	२९-३८
६ बन्धुदत्ततिलकपुरप्रवेशभविष्यदत्तमेलापनम्...	३९-४८
७ भविष्यदत्तप्रवञ्चन-बन्धुदत्तयमुनानदसमागमः	४८-५३
८ कमलश्रीमुनिवचननिश्रीकरणम्	५३-६१
९ भविष्यदत्तहस्तिनापुरप्रवेशः	६१-७०
१० भविष्यदत्तराजसभाप्रवेशः	७०-७७
११ भविष्यदत्तभविष्यानुरूपप्रियामेलापवर्णनम्	७७-८२
१२ भविष्यानुरूपकमलादेवीगृहागमनवर्णनम्	८२-९०
१३ भविष्यदत्तराज्यपट्टबन्धः	९०-९६
१४ भविष्यदत्तसङ्ग्रामजयवर्णनम्	९७-१०६
१५ भविष्यदत्ततिलकपुरीदोहदनिमित्तगमनम्	१०६-११३
१६ भविष्यदत्ततिलकपुरीधर्माख्यानश्रवणम्	११३-११८
१७ भविष्यदत्तमनोवेगपूर्वभवसम्बन्धप्रेमवर्णनम्...	११८-१२२
१८ भविष्यदत्तवैराग्यवर्णनम्	१२२-१२७
१९ धनमित्रक्रीर्तिसेनसम्बन्धवर्णनम्	१२७-१३४
२० भविष्यदत्तभवान्तरवर्णनम्	१३४-१३९
२१ भविष्यदत्तदीक्षाकल्याणवर्णनम्...	१३९-१४४
२२ कमलश्रीभविष्यदत्तभविष्यानुरूपमोक्षगमनम्	१४४-१४८

INTRODUCTION

I

The importance of the *Bhavisattakahā*.—The present work, *Bhavisattakahā* or *Bhavisayattakahā*, or *Suyapañcamīkahā*, as it is variously called, is a very important literary find of the last decade. The first scholar to notice it in India was the late Mr C. D. Dalal M.A., of the Baroda Central Library. He thus says about it in the essay that he read before the 5th Gujarātī Sāhitya Parisad “धनपाल पंडितनी पंचमीकहा (भविष्यत्कहा) २२ सविओमा छे. आदिह एक कहुं उदाहरण तरिके नीचे आपेछु छे” p 13. After quoting the first stanza, he closes with the remark, ‘आ कथामा कालिक छुह पंचमी (ज्ञानपंचमी)ना फल वर्णनरूप भविष्य-दत्त राजानी कथा छे’ Mr. Dalal then undertook to edit it in the Gaekwad’s Oriental Series from the one Manuscript of the work at Patan, made available to him by the *Jain* owner of it. The present edition is the fruit of his labour.

The first European scholar to take notice of it and to edit it, is Professor H. Jacobi of Bonn (Germany), who, during his visit to Ahmedabad in March 1914, was shown several Mss. by Pannyās Gulāb Vijaya. Among these was one of *Bhavisattakahā*, which he copied in parts while in India. He subsequently published it in 1918. During his tour through Kathiawad, he was shown by the Muni Mahārāj Caturvijaya, a Ms. of *Nemināhacarī*, also in Apabhramśa, of Haribhadra, the pupil of Candrasūri, who wrote the work in Anahillavāda-Pattana in 1159 A. D.

The importance of the discovery of this work by these two scholars lies in the fact that this is the first big Apabhramśa work made available to the world of Oriental scholars. For, the *Prākṛta-Pingala*, which has been already known and twice¹ published, is, in the first place not entirely in Apabhramśa and secondly it is so tampered with, that it is almost without value to the study of Apabhramśa. The Apabhramśa stanzas in the fourth act of the *Vikramorvaśī* of Kālidāsa are too few and scrappy to enable one to form a correct estimate of the Apabhramśa language. The *Ārādhana* of Nayanandin, mentioned by Mr. Dalal at p 14 of his paper, is apparently bigger than the *Bhavisattakahā*, as it is said to contain 114 Sandhis, as against the 22 only of our work. The *Tisattīmahāpurīśagunāṅkāra*² of Pūphadanta, now in the Bhandarkar Institute Mss. Library, with its 27 Sandhis, has also a larger extent, as some of its Sandhis contain as many as 29 Kadavakas. The *Nemināhacarī* of Haribhadra, too, with its 8032

¹ (1) Kāvyamālā, (2) Candramohan Ghose, Calcutta 1902

² It is Mss. No 878 of 1879–1880 of the Deccan College Mss. Library, now deposited at the Bhandarkar Oriental Research Institute, Poona City.

granthas of 32 syllables³ each, is larger. But all of these are yet in Manuscript form, shut out from the gaze of scholars who would utilize them. Our work remains therefore the first big Apabhramśa work yet published. Hence it is of immense importance both from the point of view of language and of literature.

Its importance increases when we consider that there are now texts, based on two different Mss, to compare with each other. Such comparison has proved of immense value and has been made throughout the larger part⁴ of the notes. The Ms of Mr Dalal seems to have been better preserved as it does not show any lacunae, whereas Jacobi's Ms shows many such c f VIII 6, 7, IX 3, 4 to 6, X 16, 2 etc. The importance of Mr. Dalal's edition is therefore evident. It were to be wished, however, that Mr Dalal had time to more carefully revise the proofs, for then no necessity would have been felt of the many corrections and emendations of the text which I have had to add at the end.

II

The author.—The name of the author is Dhanavāla, Sk. Dhana-pāla. It is expressly mentioned in this form in Sandhis 5, 10, 11, 17, 20, 22. The Colophon⁵ too, which in our edition is relegated to the footnotes by Mr. Dalal, mentions the same form of the name. But very often, and expressly in Sandhis 2, 4, 6, 8, 14, the shorter form Dhanavaḥ occurs in the closing lines, evidently for exigencies of metre. In the other Sandhis the name of the poet is only suggested, through that of Dhanavaḥ the father of the hero of the story. In one or two Sandhis, it is not referred to at all.

The poet gives some information about himself towards the close of the last Sandhi. In the 9th Kadavaka of that Sandhi it is said —

धक्कडवणिवंसे माएसरहो समुम्भविण ।
धणसिदिहोवि सुएण विरहुउ सरसहुसंभविण

He was thus born in the Dhakkaḍa Bania family, of Dhanasiri, from Māesara. He proudly calls himself 'son of the goddess of learning,' and says at I 4, 5 that he has obtained many boons from Sarasvatī. Beyond this we know nothing about him. Jacobi⁶ rightly infers from भल्लिविजेण दिवंबरि काहुउ,⁷ that he must have been a Digambara Jain. His mention of Accyutasvarga as the 16th heaven, whereas with the Śvetāmbaras it is the 12th, also

³ Jacobi, *Bhavisattakāhā*, Introduction p. 2

⁴ Although published in 1918, the book became available to me through the kindness of Mr K P Modi of Ahmedabad in early 1920, when part of the notes had already gone to the press. I frankly acknowledge the great advantage that I derived from Prof Jacobi's edition.

⁵ इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए ।
बुह धनवालकयाए पच्चमिफलवणणाए etc.

Op. Cit. Introduction, p 5 n. 2 7 Sandhi V 20 3.

points to the same fact. About the Dhakkaḍa family we know little more than that it must be identical with the tribe Dharkaḍa,⁸ whose name is found on an inscription of Tejpāla, 1230 A. D., at the Dilwara temple built by that king on mount Abu

These are the bare facts that we know about our poet, and they do not at all enable us to say when he must have lived. He should not, however, be confused with another poet of the same name, who lived at Dhārā during king Muñja's reign, and wrote the *Rṣabhapañcāśikā*, *Talakamañjarī* and *Pāralacchī-nāmamālā* (the last one written for his sister Sunadrī, at the time the king of Malava attacked Mānyakheta in Samvat 1029⁹). As he praises Brahmaḍeva (पुरिष्ठतमनाभिसंभवं देवं), he must have yet been a Brahmin when he wrote his lexicon. The other works were written after he had become a Jain. This fact and his father's name Sarvadeva, must once for all distinguish him from our Bania-poet.

Jacobi¹⁰ has compared the language of our poet with that of Haribhadra of the *Nemināhacarī*, and thought that it might be more archaic, but he is not ready to base any chronological conclusion on this fact. As the *Nemināhacarī* is not available to us, we can not pass any judgment in this matter. Jacobi however thinks that the motive of the *nidāna*,¹¹ which appears in Sandhi 20, has a distinct model in the same motive in *Samarāṅgacakāḥ* of the older Haribhadra. And as the older Haribhadra lived, according to Jacobi, in the second half of the 9th century, our author must come later, say in the 10th century at the earliest. The similarity of motive may perhaps be a good corroborative argument, but it can not be the main conclusive argument. Jacobi himself has very cautiously worded his theory: "Dhanapāla konnte also, die Richtigkeit obiger Annahme vorausgesetzt, frühestens in 10^{ten} Jahrhundert geschrieben haben—Dhanapāla could have, therefore, presuming the correctness of the above hypothesis, written in the 10th century at the earliest." Again, by the bye, the older Haribhadra, as Muni Jinavijaya¹² has conclusively proved, lived and wrote between 705 and 775 A. D., i. e. a century earlier than the date accepted by Jacobi. So that until some positive evidence comes up, we can not settle the date of our author with any amount of certainty. But one or two considerations might be thrown out. (1) The Apabhraṃśa of Dhanpāla seems

Jacobi, Op Cit Introduction p. 6

⁸ विक्रमकालस्य गण अउणत्तीछत्तरे सहस्सम्मि ।

मालवनरिन्दधाडिए लुढीए मन्नखेडम्मि etc.

¹⁰ Op Cit Introduction p. 3

¹¹ Op Cit Introduction p. 6

¹² In his paper on 'the Date of Haribhadrastūri' read at the First Oriental Conference, Poona, Nov. 1919, and printed in the *Jaina Sāhitya Samśodhaka* I.

to be somewhat more archaic¹³ than that of Hemacandra. There is a multiplicity of form and flexibility of grammar, not seen in Hemacandra, it can only mean that Dhanapāla wrote when the language had not quite ceased to be a spoken language, and by Hemacandra's time it had already become a dead language, surviving perhaps in the literature of the days. This might require a difference of a couple of centuries at least between the two authors. Hemacandra is known to have flourished at the Court of King Kumārapāla of Pāṭanā in the 12th Century A. D.

3 Not much can be said at the present stage of research about *Deśī* words of Dhanapāla which are not found in Hemacandra's *Deśināmamālā* or found in quite a different sense, (c f. *संस्कृत* XIV 20, 17). For, perhaps the fact that Hemacandra handles *Deśī*s of a region other than the one of our author, will be able to account well for the difference. The same has got to be said with regard to the *Pāvalacchīnāmamālā*, which does not contain many *Deśī* words that are used by Dhanapāla.

III

The story.—Much need not be said about this, as almost every Kaṇavaka has been summarised in the Notes. It is to be noted, however, that although the author seems to have looked upon his work as consisting of two parts, c. f. *विहि संवहि वावीसहि संविहि* XXII 9, 8, the Kathā falls clearly into three parts as Jacobi has rightly seen (1) The fortunes of Bhavisatta, a tradesman's son, who suffers twice by the deceit of his half-brother but becomes in the end quite happy. (2) The war between the Kuru King and the King of Taxilla, in which Bhavisatta takes a leading part and is victorious. He gets half the Kuru Kingdom in reward (3) The previous and later births of Bhavisatta and his people, until they get Nirvāṇa.

(1) The first part is a very good domestic legend, illustrating the tragic features of bigamy. A merchant marries a second time, neglecting his first wife and her son. The son from the second marriage, while in youth, sets out on a journey for business and is accompanied by his elder half-brother. The two, with five hundred other young, tradesmen, land on an island. There the younger half-brother treacherously leaves his elder brother alone and sets sail. The latter discovers a deserted but rich city and a beautiful princess, whom he marries. After a long time they take much wealth with them and go ashore with the hope that some casual merchant-ship might take them up. They again meet with the half-brother, who has returned unsuccessful. The latter feigns repentance and offers to carry his brother and the princess with their wealth home. But when all is ready, he sets sail with the wealth and princess before the elder brother has time to come up to the ships. He returns home and declares the princess to be his

¹³ See *Apabhramśa Grammar* below.

bride The elder brother has also returned and is awaiting his opportunity of revenge. When the marriage is about to be celebrated, he lodges a complaint against his half brother and convinces the king of his perfidy. The king punishes him and rewards the elder son of the tradesman and almost makes him his heir-apparent, promising him the hand of his own daughter.

(2) A rival king sends emissaries to the above king, demanding ransom, his daughter and the young merchant's wife on pain of war. This is naturally indignantly refused and a war ensues in which kings of different countries take sides. Owing to the vigilance and bravery of the merchant-prince, the enemy is defeated and the leaders taken prisoners. These are later on released and sent to their countries, after they have sworn allegiance. The king there-upon bestows upon him half of his kingdom.

(3) The young merchant-king's first wife has a longing to pay a visit to her island-home once. They all visit it—her husband, his parents, and her co-wife. There they meet a Jain monk who advises them on principles of conduct, with the illustrative story of persons, two only of whom, in one of their births, are connected with the young merchant's story. They then return. The king gets some sons and daughters. A sage once comes to his capital and advises him on various things. He also tells them about their previous births. The king with his wives leaves the kingdom to their sons and retires. After death, they all go through some further births and ultimately get Nirvāṇa.

Although the first part of the story appears to be complete in itself, there is nothing inherently incompatible in the story of the war and its cause and it might be looked upon as having lived in popular legend along with, and as a continuation of, the first story. In fact, therefore, Dhanapāla may be justified in dividing his story into two parts only, the first dealing with the vicissitudes of Bhavisaṃyatta's life, until he became king and the second dealing with his previous and future births. Dhanapāla's first part ends with the fourteenth Sandhi, i. e. with the great war. He summarises the story in the last Kadavaka of that Sandhi as follows.—'Born in the family of a great Bania, he (Bhavisa) was brought up in his maternal uncle's house. He went out for trading and was deceived by his half-brother. Smarting under the calamity, he appealed to the King, who honoured him and raised him to a high position. He then became a king surrounded by vassals and exalted his family and relations.' He also draws a moral.¹⁴ 'Knowing this, do not be inflated under prosperity in this world.'

This combined part and the following part of the previous history of the hero and others, are not very naturally connected together. They appear to be brought together with some conscious effort. Then there is one

¹⁴ एहउ जाणेविणु मच्चलोइ मं करहु गवु सपयविहोइ XIV 20, 16.

great and marked difference between the two, it is, that while the second is typical Jain in character, the first might pass for a Hindu or Buddhist legend, if we drop the reference to the Jain temple in Tīlayadīva (Tīlaka-dvīpa) and the Suyapañcamī vow. We shall therefore not be far wrong if we believe that the original story had no religious colouring, but was only a popular legend or romance of a middle-class tradesman's life, just as the Kādambarī is of court-life, and it was subsequently turned to religious account by the Jains. It is, however, not quite possible to say if the Jain colouring was already there when Dhanapāla put his hand to it, or whether it was he himself who did so. The former alternative seems to be more likely, if we believe the poet when he says at the end of Sandhī XIV 'पारंपरकवहं ललितं भेदं महं श्रुत्वा सरस्वतिं एव—Hving obtained different old poems (presumably on the same subject), I have composed this with the help of Saraswatī'. There is nothing strange in this, for we know how the Buddhists and Jains have from the beginning drawn upon Hindu fables and legends for illustrating their own doctrines. The *Paumacariya* of Vimalasūri is a great illustration in point.

Jacobi refers to the Kathāsaritsāgara where the Yakṣa Maṇibhadra is mentioned as the tutelary deity of tradesmen and travellers and suggests¹⁵ that the temple in Tīlayadīva might have been the Yakṣa's own temple and that originally it might have been the Yakṣa himself who appeared to Bhavisayatta in a dream, and not the lord of Accyutasvarga. This change, and the metamorphosis of the Yakṣa temple into one of Candraprabha Jina, must have been made when the story was caught hold of for their purpose by the Jains.

Jacobi gives expression to a hard truth when he says¹⁶ regarding the previous births, 'An derartigen Vorgeschichten ist die Erzählungsliteratur der Jainas überreich. Meistens sind sie klagliche Erzeugnisse einer durren Pfaffenphantasie—The story-literature of the Jainas is over-rich in such fore-histories. Mostly they are the miserable productions of a barren priestcraft-phantasie.'

Lastly there is this important fact to be borne in mind that nowhere does the Suyapañcamī-vrata appear inevitable. In fact, of the two places where it is mentioned, viz. Sandhī VI 2, 10 ff, and Sandhī XX 11, 9, on the first occasion it is advised to be done by Suvratā, when Kamalaśrī's son was already being helped by the lord of Accyutasvarga and his servant Maṇibhadra. In fact it was Bhavisayatta's own good conduct that had turned into his friend and helper the Rākṣasa, who had come to devour him and Princess Bhavisānurvā. On the second occasion it does not concern the main persons of the story at all. This clearly establishes the fact that the

¹⁵ Op. Cit. Introduction p. 13 and 14.

¹⁶ Op. Cit. Introduction p. 20.

story existed first and was turned into an illustration of the merits of Suyapañcamī afterwards. The name Suyapañcamīkahā is therefore less appropriate than Bhavisayattakahā. The author himself in his introductory or rather benedictory stanza¹⁷ says 'वित्थारमि लोइ कित्तणु भविसणराहिवहो—I shall spread broadcast in the world the story of King Bhavisa.' Of course in the 4th Kadavaka he gives the story a religious stamp and historical background by saying¹⁸ पुच्छंतहु उयपंचमिविहाणु तहि आयउ एउ कहानिहाणु—When the King Seniya asked the Ganadhara Gotama about the performance of the Suyapañcamī, there occurred this precious story'

IV

The war and the politico-geographical conditions —

(1) The war—The war is introduced in the thirteenth Sandhi, rather abruptly as one would like to think. For the particulars of the several campaigns that took place, and the fortunes of war, the summary of the Kadavaka's in the Notes should be referred to. Apparently the war is fought on account of the princesses Bhavisānurūvā and Sumittā, who are sought by the lord of Poyana i. e. the king of Takṣaśilā, probably for the sake of his son. This motive would appear neither extraordinary nor very fabulous, when we remember how disasters were wrought upon royal families and wars waged, on account of beautiful princesses. The most typical example of this type is Allauddin Khilji's perfidious action, due to his passion for Padminī, wife of Bhimsing the king of Chitod. In more recent times, Kṛsnākumārī, a Rājput princess, gladly drank poison in order to save her father from the disasters of war. That there was some old score to be paid between the lords of Poyanapura and Gayaura, does not appear likely from the preamble to the former's strange demand—इउ नवर तुच्छु एकहो न वंहु अच्छहि कुरुजंगलि निरवसंहु XIII 3,10.

(2) Kuru-side—How were the two inimical sides composed? This is rather an involved question, as the author himself does not appear to have a clear notion about it. On the Kuru side are Pañcāla, Maccha, Kaccha or Kacchava—as is once stated in पञ्चालमच्छकच्छाहिवेहि XIV 4, 8, i. e. the Pañcālas, to the North and East of the Kurus in the Upper Doab, the Matsyas to the South-west of the Kurus, and the Kacchas or Kacchavas. Who the latter are is again a vexed question. They could not be the people of what is today called Kaccha. The Kacchāhivā of our story occupies a central or at any rate a very important position between the two kingdoms of Poyana and Kuru. His position perhaps is strategically as important to both, as was that of Belgium to France and Germany during the recent European war. Thus only can we understand Bhavisayatta's anxiety to reduce to submission the king of the Kacchas before the Poyana army arrives. उदालमि कच्छाहिवहो

¹⁷ I 1, 12 of the Text

¹⁸ I 4, 8 of the Text.

रज्जु सो तड अणिदु खलु अकयकज्जु। जंपइ पोयणपुरवइहिं पक्खु पडिगाहिं थिड मंडलु असंखु XIV 1, 7-8. The same idea is conveyed by the speech of Anantapāla, when he offers to the King Bhuvāla his own views on the difficult situation. जइ कच्छाहिं पइदु इत्थ ता अने केणवि गगण कित्थु। अइ कच्छाहिं सवरिवि थक्खे तो इम्मइ परचकेण चक्खु ॥ XIII 7, 8-9 The suggestion of Jacobi,¹⁹ based upon the alternative form Kacchava that hereby Kashmir is meant, is really genial. For, Kashmir was in old days called Kāsyapadvīpa.²⁰ But is the position of the king of Kashmir so strategically important? From the third Kadavaka of the thirteenth Sandhi, we learn from Citrāṅga, Sindhupatī's son, that while he is delivering Poyanapurapātī's message to the Kuru King, the son of Poyanapatī has already entered the Pañcāladeśa with a large army, पंचालदेसि वट्टइ सविन्दु XIII 4, 3. It is after this that Anantapāla tenders his advice that they should wait and see, until the intentions of Kacchāhiva are definitely known, अप्युअ अच्छहो मज्झत्थ होवि XIII 7, 7. It is also after this that Bhavisatta proposes to go and attack Kacchāhiva. Possibly therefore, the Kacchas or Kacchavas lay on the 'borderland'—literal meaning of kaccha—between the plains of the Punjab and Northern U P, and the lower Himalayan ranges. From the rapid march of events, the distance between Gayaura and Kaccha country can not be supposed to be very great, nor the communication between the two difficult.

There are the five Sāmantas mentioned twice thus—विणिगि वि पव्वयवइ कोइजइयु हरिवाहणु पिहुमइ रणि अलइयु। पंचहिं सामतहिं etc. XIV 3, 9; and तो पव्वयनरिइ हरिवाहणं पंचालाणुरायहिं। पणविउ कुंनरिइ etc. XIV 13, 1. The two mountain kings are perhaps to be identified with Simhauramallu and Kantiuranāhu, mentioned in XIV 2, 6 and 7. The two towns may be those referred to by Jacobi as being in the Salt-range and Nepal respectively.²¹ There is a Khasapahānao—chief of the Khasās mentioned in पव्वयवणु जंपइ खसपहाणओ XIII 6, 2. Pavvayaghaṇu may be his name, or only an adjective, but the fact remains that as lord of the Khasās he is also a Pavvayanarinda. He is spoken of as a 'Mandalava' and must have been reckoned among the five Sāmantas. He was one of those who were present at the court of Bhuvāla, when Citrāṅga delivered his message, the former also gave his advice.

From तिसहुं संचलिय भडमई पंचालमिच्छकच्छवनरिइ। पिहुमइ हरिवाहणलोजइ अन्न वि नरवइ जे रणि अलइ XIV 17, 9-10 one would like to think the Pañcālas, Macchas and Kacchas had their kings²² in Pihumai, Harivāhaṇa and Lohajāṅgha respectively. But on close examination this view would be found untenable. Lohajāṅgha, for instance, can not be the lord of Kaccha, for he was present in the Council

¹⁹ Op Cit. Introduction p 15

²⁰ See *Mahābhārata* Jambūkhanda-nirmāṇaparva

²¹ But the latter is more likely Kotwal, 20 miles North of Gwalior, according to Cunningham.

²² Jacobi, Op. Cit. Introduction p. 15 actually identifies them thus.

of the king of Gayaura when Citrāṅga brought Poynavar's message, and spoke very strong words against the latter XIII 5, 12. Kacchāhiva's attitude was on the contrary so doubtful that Bhavisatta had to threaten to attack him. Moreover Anantapāla's reference to Kacchāhiva leaves the impression that the latter was not present in the assembly at Gayaura, while Lohajangha was present. On hearing Bhavisatta's threat of attack, Kacchāhiva sends a messenger to Gayaura XIV 1, 11 explaining his position and promising help if Poyna's son actually begins the attack. Again the following references make it clear that Lohajangha and Kacchāhiva were quite different persons — (1) हरिवाहणलोहजङ्घकच्छादिवपचालहि XIV 4, 1, (2) विद्रुमहलोहजङ्घपञ्चालहि कच्छादिवनरिदिहि पणविय etc XIV 12, 1, (3) ते संतिहु वयसु सुणेवि तेज XIV 13, 7 where Lohajangha is expressly called a '*mantrin*'. A few lines above it is stated that his word was respected by all जह तणउ वयसु सव्वह अलंहु (4) Kadavakas 12 and 13 in the fourteenth Sandhi contain addresses of a similar type to Bhavisatta by Kacchāhiva and Lohajangha. These were highly out of place if the two had been one and the same person.

Similar considerations make the other two identifications doubtful.

(3) Sākeya or Sakkeya side—The opposing army belonged to the King of Poyanapura, Avaninda (with variations) by name. He sent a large army under his son's command, strongly supported by the army of Sindhu (sāgara) pati, led by Citrāṅga. So that Sindhupati is an important ally of the king of Poyana.

Other people on this side are Ekkavaya, Kannapangurana, Saddūlavayana, Nārasīha and the Abbhottas XIV 7 6. These are described by their appearances as 'dadhadādhā,' 'karālamuha,' 'lalantajiha' etc. XIV 15, 1 and 2. Lambakanna, a few lines below, is the same as Kannapangurana above. These are the same as the Gardabhilas of the Purāṇas. Except the Abbhottas, all these are to be supposed to be semi-barbarous mountain tribes, such as are mentioned in the *Mahābhārata*²³ and the *Purāṇas*.²⁴

The Abbhottas have been once previously mentioned along with the Jattas and the Jalandharas—the Jats and those of the Jalandhar Doab. The Abbhottas must be regarded as their close neighbours.

An important desertion from the Kurus, and acquisition to the Poyana side was king Anantapāla, called पञ्चउ XIII 9, 7 and पञ्चयनरिन्दु XIII 11, 5. He is चंपाहिउ and चंपहि सामिसाहु XV 4, 8. This can not be the *Campā* of the Bengal plains, it is a *Campā* situated in the mountains. If Kacchava be Kashmir, then the *Campā* of the mountains would certainly be Chamba²⁵ in the Himalayas.

²³ In II 52 (Dyūtaparvan) Ekapadāh, among others, do honour to Yudhiṣṭhira.

²⁴ V Smith, *Early History of India*, p. 274 on Ābhīra, Gardabhīla etc.

²⁵ Jacobi's suggestion, *Op. Cit.* Introduction p. 16.

Lastly there is the important question of the identification of Poyanapura. That Poyana was the name of a city like Gayaura, and not a country like Kuru, is clear from words like Poynapuraparamesara XIII 11, 10 and Poyanapuravara XV 9, 4. The name occurs also in XIV 5, 1 and 6, 6-12 Jacobi, on the strength of references in the *Paumacariya* of Vimalasūri, identifies it with Takṣaśilā, but becomes doubtful when he finds our author referring to the army of Poyanava as Sākeyanarindasinnu XIV 13, 9 and Sakkeyajoha XIV 19, 2. This Sākeya or Sakkeya he identifies with Sāketa or Ayodhya. Now it quite true that Sākeya is the correct Prākṛit for Sāketa and that Sakkeya is an alternative form for the same. But there is another possible phonological equivalent of Sākeya. Both these can also be Prākṛit for Śākeya. Historically there is nothing against this identification. Śāka Kings have ruled over Takṣaśilā. If this be correct, then there is nothing to come in the way of Poyanapura being identified with Takṣaśilā. The very close relations that appear to exist between the Sindhus and the Poyanas can be understood on the strength of a close geographical proximity, and not if they were as far apart as Sindh and Ayodhya. For the following statement in this connection, I am indebted to Munī Śrī Jīnavijaya of the Bharat Jain Vidyalaya, Poona —

‘पोतनपुर’ तक्षशिलाका दूसरा नाम प्रतीत होता है। विमलमूर्तिके ‘पद्मचरिय’ में जहाँ जहाँ ‘तक्खसिला’ नाम आता है वहाँ वहाँ उसीके भाषान्तरस्वरूप पद्मपुराणमें ‘पोदनपुर’ नाम है—Potanpur appears to be another name of Takṣaśilā. Wherever the name ‘Takṣhasilā’ occurs in Vimalasūri’s *Paumacariya*, the name ‘Podanpur’ stands (for it) in *Padmapurāṇa*, which is almost a translation of it’ (i. e. *Paumacariya*).

(4) The political conditions—The political conditions, as revealed in the two Sandhis and in the whole work generally, are briefly these. The part of India that comes into consideration here is the western half of Northern India (north of the Vindhya). This is divided into many kingdoms, some of them sovereign and independent, like that of Kurūjāṅgala, Sākeya, and Sindhu (sāgara), some dependent and called Sāmanta, like Pancāla, Matsya and Kaccha. These formed a ‘Maṇḍala’, over which a sovereign state presided. The conditions described preclude the existence of a strong central power, holding undiminished sway over the whole or the half of Upper India, as was the case in the days of Aśoka of Magadha, or in the time of the Gupta’s at Ujjayinī some five or six centuries later, or again for a short space of time during the sovereignty of Harṣavardhana of Kanauj. The state of affairs described might be one which existed in India for some centuries after the downfall of the great Magadha empire of Aśoka, or after the decline of the Avantī-empire of the Guptas, or after the Kanauj empire of Harṣa and before the advent of the Muhammadans.

Apabhramśa Grammar as construed from the *Bhāṇṣayāttakāhā*.

I Phonology

(A) VOWELS

§ 1 *Vowels* —The Apbh. like the literary Prākṛits possesses all the Sanskrit vowels, with the exception of ऋ, ॠ, ऐ and औ. Unlike Sanskrit, and like the Prākṛits it possesses a short ए and ओ. Hemacandra's²⁰ कृणु, सुकृदु and a few more Apbh. words in ऋ are unknown to our work.

§ 2 ऋ itself is variously represented by अ, इ, उ, ए, अइ, रि

ऋ=अ अमय (अमृत), कसण (कृष्ण), घर (गृह), मईद (मृगैद्र), मण (मृगेण), वियड्ड (विकृष्ट), सरइ (सृष्ट) संमल (संस्मृत)

इ अलकिय (अलंकृत), अमिय (अमृत), गिणह (गृणह), विड, घृत) दिह (दृष्ट), पदिह (प्रदृष्ट), समिह (समृद्ध), हिय (हृदय)

उ गिण्डु (निवृत्ति), पाउस (प्रावृत्), पुह (पृथ्वी), पुटी (पृथग्)

ए गेहु (गृह)

अइ करिवि (कृ), सरेवि (सृ or मृ),

रि अम्हारिस (अस्मादृश), रिसि (ऋषि)

§ 3 ऐ & औ are either weakened to ए & ओ or resolved into अइ, अउ, इ, उ.

ऐ=ए देवय (दैवत), नेमित्तिय (नैमित्तिक), वेहओ (वैभव), वेयड्ड (वैतादय) सरउ, (स्वरम्)

अइ अइरावय (ऐरावत) दइड (दैव), वइरि (वैरिन्), वइसाह (वैशाख), वइराह (वैराग्येण), वइसवण (वैश्वण)

इ सिन्न (सैन्य)

औ=ओ ओसह (औषध), कलहोय (कलधौत), कोऊहल (कौतूहल), कोसिय (कौशिक), गोड (गौड)

दोहय (दौर्भाग), सोहग (सौभाग्य), सोहम्म (सौवर्ग)

अउ गउरव (गौरव), पउर (पौर), पउरिस (पौरुष), रउद (रौद्र)

आ (rarely) गारव (गारव)

उ (rarely) सुक्ख (सौख्य)

§ 4 With the exception of ऋ, ऐ, औ, all other vowels generally remain unchanged. But sometimes there is shortening or weakening, as for instance before conjuncts. The quantity of the syllable is however retained. This is so in the Prākṛits too

अक्खण (आख्यान), अग्गेय (आग्नेय), अग्वाइय (आघ्रात), अचरिय (आश्रय), अज्जा (आर्या), अत्याण (आस्थान), अविक्खण (अवेक्षण), इक्खण (इक्षण), पिक्खइ (प्रेक्षते), सिद्धि (अधिष्ठा). कवि for कापि and किवि for केवि are due to metre

(a) The opposite tendency of lengthening the vowel, sometimes even at the cost of quantity, is also seen e. g.

नेउर (नपर), अणोवम (अनुपम), पोत्थय (पुस्तक), पओहण (प्रवहण), पायडो (प्रकट), वोहित्थ (वहिव), सोवासिणि (सुवासिनी)

§ 5 The आ of feminines is invariably shortened, though in some cases the shortening might be due to metre

²⁰ Prākṛit Grammar, ed. Pischel, IV 329 etc.

आरिय (आर्या), कमल (कमला), कील (कीला), बाल (बाला), लीह (लेखा), वील (वीला), साल (शाला)

§ 6. In many words, the ending अ is changed to उ

एत्थु, जेत्यु, तेत्थु, जाछ, ताछ

This change, however, does not take place when a word is added.

जेत्थइ (जेत्थुजि), तेत्थइ (तेत्थु जि), तासइ (ताछ जि)

§ 7 Initial अ is in some cases dropped, as also उ

रण (अरण्य), रविन्द (अरविन्द), वलगी (अवलगा), हडं (अहकम्), हेद्दा (अधस्तात्), वइसइ (उपविशति), वइठ (उपविष्ट)

§ 8 Contraction of two consecutive अ, and loss of a whole syllable, in some cases due to shortening for metre, is seen in the following

एमाइ (एवमादि through प्र एवमाइ), एमेव (एवमेव), भविसत्त (for भविसयत्त=भविस्यत्त)

उज्झा (उवज्झाय), पियार (पिययर), भडारा (भडारय), वडावा (वडावय)

§ 9. 'य' श्रुति — This is not a peculiarity of the Aṇbh or any other Prākṛit. But the Jain scribes have always introduced a य to avoid a hiatus between a preceding vowel (generally अ and आ) and the following अ due to vocalization of Consonants (See § 12) Our text has य after almost all vowels. In पुत्तियहु=पुत्ति अहु it avoids sandhi-hiatus.

अणेय (अनेक), अन्धयार (अन्धकार), अवयास (अवकाश), कलयल (कलकल), मयगल (मदकल), लोय (लोक), पायइ (प्रकट)

अशुराय (अशुराग), आहोय (आभोग), नाय (नाग), भोय (भोग), आयड (आगत), but also आगड and आ गय (for आगत)

अवियल (अविचल), आयरिय (आचरित), उपयार (उपचार), कवय (कवच), लोयण (लोचन), आयार (आचार) but also आचरइ

आमोयण (आमोजन), गयडर, (गजपुर), तेय (तेज), पय (प्रजा) वंसयाल (वंशजाल), सयण (स्वजन) अकियत्थ (अकृतार्थ), अमय (अमृत), इयर (इतर), ताय (तात), धुय (धुत), इय (इत)

आमोय (आमोद), आयर (आदर), खेय (खेद), छेय (छेद), पसूयपहि (प्रसूतकै. rare), अविताय (अविवाद), पसाय (प्रसाद)

It is difficult to say if in words like वंसयाल, खयाल, य is due to this 'śruti or a regular representative of ज. In याणइ, याणिड it is clearly the latter

§ 10 'व' श्रुति. This is not a peculiarity of any Prākṛit but seems to be a feature of an Aṇbh. dialect in which our author has written. In some of the following examples it may be explained away as due either to assimilation as in उवज्जुव (उपयुत्त) for उवज्जुय or dissimilation as in उवय (उदक) for उवय, In उवहि (उदधि) the influence of उ is clearly traceable In अंछव, कुरुव it is euphonic in character.

अंछव (अञ्जु), कंजुव (कञ्जुकम्), कुरुवइ (कुरुणा), पछवइ (पञ्चकानाम्)

उव्वेवउ (उव्वेगम्), हुव (दुर्भग), जुवल (शुगल) also जुयल

उल्लोव (उल्लोच), छवमि (छवमि)

उवज्जुव (उपयुत्त), इव (इत), पहुव (प्रभुत)

छव (छता) also छय, छवपञ्चमि (भुत) also छयमञ्चमि, हुवास (हुताश)

उवय (उदय) also उइय, उवहि (उदधि), also उअहि खेविय (खेदित), रोवइ (रोदित) also रुअइ आवइ (आयाति), चिन्तवइ (चिन्तयति), जोवइ as also जोयइ, जोअइ

This hesitation between व and य or अ shows that this is not a fixed phonetic rule of the language, but is due to momentary caprice of the writer,

of course helped by the law of assimilation. Cases like लोयण rhyming with जोवण show that even here the author must have spoken a *v*, as in भोए and रुए also.

N. B. for falling away of *v*, see § 17

(B) CONSONANTS

The Apbh. shows a very varying picture of the Sanskrit consonants and agrees in a general way in this respect with the Prākṛits. It shows (1) vocalisation of consonants, (2) their softening, (3) assimilation (4) splitting up or svarabhakti and simplification of conjuncts, and similar phenomena.

§ 11 Initially all consonants remain unchanged, except *v* and very rarely others as in दिहि(धृति) धूय (दृहिता)

§ 12 Vocalisation — (without merging with the accompanying vowels), of unaspirated consonants, when not initial. Any consonant, except the fourth consonant, the cerebrals, sibilants and *ḥ* may become a vowel

क् and ग् आउञ्चइ (आकुञ्चयति) but also आकुचइ, मइइ (मृगेन्द्र)

च् and ज् अइआरे (अतिचारेण), कयाइ (कदाचित्), गइइ (गजेन्द्र), राआ (राजन्)

त् and द् अइ (अति), अवइण्ण (अवतीर्ण), आएत् (आदेश), उइय (उदित), खेइय (खेदित) पइसरइ (प्रतिसरति), परिओसिय (परितोषित)

प् and ब् अउवु (अपूर्व), कयउनी (कृतपुण्या), काउरित् (कायुरुष), कुइअ कुविय (कुपित), गयउर (गजपुर), नेउर (नूपुर)

य् and व् आउत् (आयुष्), आउइ (आयुष), आओहण् (आयोधनम्), आइइ (आविइ), जाओलि (ज्वालावलि), तिहुअण (त्रिभुवन), पइइ (प्रविष्ट)

पओहण (प्रवहण) is perhaps case of *samprasaraṇa*

§ 13. Softening of consonants — The hard unaspirates were in the Śauraseni regularly softened when not initial. The Apbh like the Māhārāṣṭri has vocalised them (See above). The only examples of softening in Apbh. are the cerebrals and *v*. They indicate that Dhanavāla's Apbh. shows traces of Śauraseni Apbh. although mainly it is Māhārāṣṭri Apbh.

क् to ग् मयगल (मदकल)

ट् to इ कडक्ख (कटाक्ष), कडाइ (कटाह), कवडु (कपटम्), भडु (भट)

ठ् to इ कमडु (कमठम्), पीडु (पीठम्)

ड् to ल् आमेळ (आपीड), कीळ (कीडा), वीळ (वीडा)

प् to व् अडिवइ (अधिपति), आवउजइ (आपयते), आवीलिय (आपीडित), पाव (पाप), व्वइ (पथ), सावराइ (सापराथ)

प् to म् (rarely as in) आमेळ (आपीड)

§ 14. The aspirates of all classes, except the palatals and cerebrals, when single and noninitial retain only the *h*.

ख्-दुइ (दुख) but also दुक्ख, नइ (नख), सुइ (सुख), सहि (सखि), छइ (छख)

च्-अविहाय (अविधात), ओइ (ओष), जिणइइ (जिणघर), दीइर (दीर्घ)

य्-अइ (अथ), अइवा (अथवा), कइ (कथा), पुइइ (पृथ्वी), सणाइ (सनाथ)

घ्-अइर (अघर), अहिइय (अभिहित), कलहोय (कलघात), परिहाविय (परिधापित), विहेय (विधेय), इम्म (in धम्माहम्मि=धर्माधर्मेण)

फ् दाहिमइइ (दा. फल), सुताइइ (सुताफल). Exception पुण्णफल (पुण्यफलम्)

भ् अहिंसिचिय (अभिषेचित), निहुअ (निभूत), निहाळिउ, (निभालित), विहुइ (विभूति)

विहोय (विभोग), सहाव (स्वभाव), हुअ (भूता), but rarely आओयण (आभोजन) also

§ 15 न् initially and when double internally, is retained as in Aṁg. In all other positions it becomes ण् This is sheer Ardhamāgadhism and not a peculiarity of the Apbh (as the following hesitation will show)

नयर (नगरै), नराह (नराणा), निहृय (निभृत), नेउर (नूपुर), अन्न (अन्य), मन्नइ, (मन्यते), णिहणु, णउ, अणित्तहि, अवगणिवि, णिज्जावय, णिडिभणइ, समण्णुण, समण्णुण,

§ 16 य् becomes ज् initially medially and in conjuncts, when not assimilated as in जोग (योग्य).

Initially जइ (यति), जउण (यसुना), जक्ख (यक्ष), जाण (यान), जुयल (युगल), जोग (योग्य)

Medially अजोए (अयोगेन), उवज्जुव (उपयुत), संजम (संयम), संजुय (संयुत), सजोय (सयोग)

In conjuncts अज्ज (अय), अज्जु अ (आर्यक), पज्जत्त (पर्याप्त)

§ 17 व् remains in all positions, except in many cases at the end, where it has fallen away before the उ of the Masc and Neut. Nom. and Acc. terminations

Falling away of original व् at the end —

उच्छउ (उत्सव), जुवाणभाउ (युवभाव), परिहउ (परिभव), पहाउ (प्रभाव), महाहउ (महाहव), वासउ (वासव), संभउ, (सभव)

Falling away of secondary व्

अहिउ (अधिप), कलकलाउ (कलकलाप), दीउ (दीपं), पाउ (पापं), पयाउ (प्रताप-), मंडउ (मंडप), साउ (शाप)

This change is peculiar to Apbh

§ 18 A peculiarity of the Apbh. Phonology is the change of Sk. न् into ण् (nasalised व्) in the first instance, and into व् subsequently. This Apbh trait has been taken up by some of the modern vernaculars, e g. Marāṭhī Gujarāṭī etc. thus showing their close affinity with Apbh.

नवकारिय (नमस्कृता), नवेप्पियु (नत्वा), निविसिं (निमेषेण), भवयु (भ्रमणम्), रवणयम् (रमणीयकम्), सावण्णु (सामान्य-), वम्मह (मन्मथ)

भवयु (भ्रमणं) (Jacobi's text clearly reads भवैयु which is the original form²⁷)

In other cases too ण् is to be expected in place of व्, which latter is found for the former in the vernaculars. Even in these, the original *anunāsika* character of ण् is preserved in the *anunāsika* which in many cases is seen on the preceding syllable. e g M भंवरं Apbh. भंवर (भ्रमर), M भुंवर Pr. भुंवर, M. नाव Apbh. नाव, नाम, M. गाव Apbh. गाव (ग्राम)

In some words, in our work, the *anunāsika* character seems to be so far forgotten, that like original व्, this derived व् is changed to उ e. g.

उज्जउ (उयम), खेउ (क्षेम), जउणा (यसुना), नाउ (नाम), पणाउ, (प्रणाम)

§ 18 (a) On the contrary Sk. व् sometimes becomes न् in Apbh.

एम (एव), पिहिमि (पृथिवी), सिमिर (शिविर)

The intermediate stage to this change is perhaps to be seen in words like, जान्व (यावत्), तान्व (तावत्)

§ 19 Of the sibilants न् becomes ण्, स remains, प् becomes ह् initially and and न् medially.

सय (सप्त), सिक्खा (शिक्षा), छक्क (छप्क), विसिद्ध (विशिष्ट), सिद्धि (श्रेष्ठि), सोह (शोभा). सयल (सकल), सिन्न (सैन्य),

²⁷ And according to Hemacandra's rule too IV 897.

छट् (वष्ट), छट्टि (वष्टि), छड (वष्ट) but also सोलय (बोडप्), विसैस (विशेष), विसाय (विषाद), रिसि (ऋषि).

(C) CONJUNCT CONSONANTS

§ 20 Conjuncts are treated variously, as is the Prākṛits (a) If initial one consonant, invariably the second, is dropped In any other position they are either (b) assimilated or (c) separated by *Svarabhakti* or *Varnapajana* as Yāska calls it.

(a) Conjuncts initially drop the latter consonant The only conjuncts that come into consideration here are those (1) having a च्, ङ्, छ्, व्, in the second place and such others as (2) have a स् before them

- (1) च्—चाय (त्याग), चुइ (च्युति), जोइगण (ज्योतिर्गण), तज (त्यज्), वावरइ (व्याप्रियते)
 २^{२०} कय (कय), कील (कीडा), दुम (हुम), पयास (प्रकाश), पावइ (प्राप्नोति), पिम्म (प्रेम), वय (वत), छव (श्रु)

When र् comes after स् and a few other consonants *svarabhakti* also takes places in some cases

किरिया (क्रिया), सिरी (श्री), छमरइ (स्मरति), सास (श्वास) which is a Prākṛitism
 व्—जालोळि (ज्वालावलि), दीव (द्वीप), बीय (द्वितिय), सग (स्वक), सर (स्वर), सामिणि (स्वामिनी) सेर (स्वैर)

In some cases, however, when a स् precedes व् *svarabhakti* takes place
 छविण (स्वप्न), छवइ (स्वपिति)

छ् usually shows *svarabhakti*, whether a sibilant precedes it or any other consonant किलिन्न (क्लिन्न), किलेस (क्लेश), सिलिसइ (श्लिष्यति),

- (2) स् with a क् changes to ख्, with a त् goes into थ्,
 खंभ (स्कम्भ), थण (स्तन), थवञ् (स्तवक), ह्थ (हस्त)

with a न् becomes न्ह् or ण्ह् न्हाण (स्नान), न्हवण (स्वप्न)

with a प् changes to फ्, फाछय (स्पर्शक), फस (स्पर्श), फसइ (स्पृशति)

with a क्, is merged into the latter. e g. फडिय (स्फटिक), फदइ (स्पन्दते), फार (स्फार), फुड (स्फुट)

with a म्, merges the latter into itself (जाई-) सर (जातिस्मर), also सरिड (स्मृतम्)

स् also changes to भ् as in the following —भरइ (स्मरति), विंभय विंभिय (विस्मित)

§ 21. Conjuncts, noninitially, are assimilated. The assimilation is either progressive or regressive. If there is a long vowel before the conjuncts it is invariably shortened

1. Progressive assimilation —

क् कुत्त (युक्त), कुत्ताहळ (युक्ताफल), रत्त (रक्त)

म् भज्ज (अज्ज), उत्पण्णु (उत्पन्न), उब्भइ (उद्भट), तप्पर (तत्पर)

प् कम्म (कर्म), जम्म (जन्म), पङ्ग (प्राप्त), सदात्थ (शब्दार्थ)

अन्तस्था दप्प (दर्प), मज्जाय (निर्यादा), पवत्ति (प्रवर्तित), सव्व (सर्व)

म् अव्वरिय (आश्चर्य), अट्ट (अष्ट), छक्क (शुष्क)

²² Hemacandra's rule about the optional retention of *adhorepha*, IV 398 does not obtain in our work.

2. Regressive assimilation.

त् अग्रे (आग्नेय), दवग्नि (दवाग्नि)

प् स्रक्त (स्रक्त)

अन्तस्था-अक्लाण (आख्यान), अन्न (अन्य), कलत्तु (कलत्र), सुचचइ (सुच्यते), मितु (मित्र), सञ्जल (सञ्ज्वल),

§ 22 Separated by (1) स्वरभक्ति and (2) वर्णोपजन

(1) अचरिय (आश्रय), अरहन्त (अर्हत्), also अरिहन्त अरुह (अर्हत्), आरिय (आर्य), किरिया (क्रिया), किलिट्ट (क्लिष्ट), किलिन्न (किलन्न), किलेस (क्लेश), गरह (गर्ह), सुकिल (शुक्ल)

The vowel is generally determined by the surroundings, e. g. किलिन्न where the इ in the original Sk has determined the स्वरभक्ति vowel. But this is often arbitrary, e. g. अरहन्त, अरिहन्त and अरुह all from अर्हन्.

(2) वर्णोपजन or addition of a letter, is perhaps a wide name (and should include स्वरभक्ति & separation by or addition of a स्वर)

अम्बिल (आम्बल), तम्बिर (ताम्र)

एभेक म् comes in as ephonic Sandhi-consonant.

§ 23 Special conjuncts are specially treated

ञ becomes ण आण (आज्ञा)

न नाण (ज्ञान)

ञ पङ्ग (प्रतिज्ञा), सञ्ज (संज्ञा)

क्ष becomes कश्च अचक्षु (अचक्षु), अक्खय (अक्षय), अन्तरिक्ष (अन्तरिक्ष), इक्खण (ईक्षण),

क्ष सच्छ (साक्षात्)

क्ष क्षीण (क्षीण)

" (rarely) इ निहित (प्रिहित)

ध्य " झ क्षाण (ध्यान), सञ्जा (संध्या)

ध्व " झुणि (ध्वनि), साध्वस (सज्जस)

प्स् " छ् अच्छर (अप्सरा)

त्स् " छ् मच्छर (मत्सर), वच्छल (वात्सल्य)

त्स् " छ् मच्छ (मत्स्य)

स्म् " भ् संभल (संस्मृ), भरइ (स्मरति)

" " म् सरइ (स्मरति)

" " म्हु अम्हार (अस्माकम्)

क्ष् " च्छ् गिज्झ (गृह्णा)

क्ष् " भ् विभल (विह्वल)

§ 24 Sporadic double consonants—Aphh shows double consonants where there were none in the original. In many cases they can be explained away as due to the exigencies of metre, in others as due to analogy.

अपरज्जिय (अपराजित), the shortening of आ in परा requires doubling of जि in compensation

अभोरे (आभोगेन) where the shortening has caused the doubling

अवगणित (अवगणित) on the analogy of मणित्, where the ण् is from न्य

उप्परि (उपरि) on the analogy of परप्पर, where प्प is legitimate

एकमिक्कु (एकैक) again appears to have compensatory double consonant. The shortening or weakening of ए in °मिक्कु necessitates doubling of क्. The first ए too is to be regarded short, thus accounting for क्. e. g. इल्लणेकमल्ल also.

क्विड (कृतम्) V 16, 7 नियमि क्विड कयतदंततर, where वि must be long for metre, so कि is doubled.

पञ्चविह (पञ्चविध) on the analogy of चडविह, छविह where व्व is legitimate.

पविस्समाणएण (प्रविशता) the doubling is metri causa.

पुज्ज (पूजा) where the doubling may be regarded as due to the shortening of ऊ

पुनफ़ल (पुण्यफलम्) the change of फ़ to फ is also metri causa.

पुव्वकिय (पूर्वकृत) where the doubling is due to metre only.

बहुगुण (बहुगुण) This doubling is entirely due to metre

विनि (द्वौ), on the analogy of तिनि (त्रीणि) where the doubling is legitimate

रुचइ (रोचते) where perhaps the double consonant is due to the change of conjugation, रुच् being regarded as of the 4th class.

व्वहइ (वहति) in मणि व्वहइ where the णि has got to be long metrically.

संचल्लिड (सचलित) appears metri causa only, if not regarded as change of conjugation as in रुचइ

सक्केय as an alternative to साकेय. The quantity is preserved

सुक्किल (शुक्ल) One would think that the Svarabhakti was sufficient. But metre requires the doubling सुक्किलपंचमि जा वइसाहो VIII 17,3

थुव्वइ (स्तुतानाम्) which ought to be थुवइ, owes its conjunct to metre.

ल्लिक्किवि is the only initial conjunct not due to metre Others are क्विड and व्वहइ

§ 25 In a few cases, when the conjunct is simplified, the preceding syllable gets an *anuswāra* as a compensation

अचण (अचून्), अछ (अछु), चउरंस (चतुरस), जपइ (जल्पति),
देसण (दर्शन), वक (वक्), विंभल (विह्वल), विंभय (विस्मय),

II MORPHOLOGY

A INFLECTION

§ 26. अ bases Masc. and Neut This also includes the Consonantal bases in Sanskrit, which have lost that character in the Prākrits either (1) by the addition of अ to their final consonant, or (2) by the dropping of that consonant In the latter case they belong to that class, to which their final vowel also belongs. Sometimes, however, consonantal bases become vowel bases in both the ways. e g मन्ति and मन्तिण, कम्म, and कम्मण.

Nom.	Singular	Plural
M	आणंद, कंप्प, चित्तं, भविसत्तु, मड, बाळ, सद्धियत्तु, अंतराडं, ¹ जाणडं, दुण्णडं, सुहावणडं	M अमरिंद, ² कलस, छहय, जणविद, दोहलभ नरिंद, पहिय, छर

¹ These have got their *anunāsika* on the analogy of corresponding neuter forms Not observed in Hc who prescribes it only of nouns in अ derived from क IV 354

² Tendency to drop inflection Not mentioned in Hc Gr

Singular	Plural
गओ, ³ ओसो, घाहओ, *भासिओ, वर्णिहो, छओ भाय ⁴ सावण्ण	चिन्तन्ता ⁴ पिक्खन्ता, भमन्ता, रुयन्ता, लोया
N अवलोयण, चारित्तु, जम्मतरु, म्फल्ल, वयणु कहाणहँ, पहाणहँ कम्म, ⁵ कलत्त, धम्म	N अंगहँ, कणहँ, खंडहँ, तोरणहँ, पएसहँ, रसहँ, वयणहँ, सुहहँ कुसुम, चरण तोरण, ⁶
Acc	
M उज्जड, ⁷ उज्जोड, णाहु, णेहु, पुत्तु, वियाह, हाहु, सेणहु, सोड सवत्तिवेहओ ⁸ (XII 5, 2)	M काल ⁶ , निम्मिण्ण, पोय, भोय, वियप्प, विलास
N कड्झ, ⁷ कारण, घरु, वयणु, सडणु	N कुंभहँ, कुरुलहँ, थटवट्टहँ, दोसहँ, ⁸ भासहँ, नंदणहँ, सन्नहँ, ⁸ हारहँ ⁸ लाइय ⁶ (for लाइयहँ), वोहित्थ असंवहि ¹³ किन्दुअहि ¹³ , पुण्णहि ¹³ , वयणहि ¹³ कुलेहि ¹³ गुणिहि ¹³ , दिणेहि ¹³ , संचएहि ¹³ दुराचारिणहि ¹³ , वहनोहि ¹³ चवपासिहि ¹⁶ (VIII 5, 3)
Inst.	
अवियारि ¹⁰ , धणवालि ¹⁰ , भविसि ¹⁰ , परितोसि ¹⁰ सुणिणाहि ¹⁰ , विसि ¹⁰ , सविसि ¹⁰ , तरंगहँ ⁹ , अवराहि ¹⁰ सद्दाणि, कज्जे ¹⁰ , काले ¹⁰ , गव्वे ¹⁰ , पयत्ते ¹⁰ , बप्पे ¹⁰ , बाले ¹⁰ , विणोए ¹⁰ , (सिड) पुत्ते ¹⁰ (X 3, 2) करिण, गणहरिण, पुण्णोदइण, सिरिण, हरिबलिण अहम्मेण, ¹¹ धम्मेण, कज्जेण, छलेण, वणिवेरण केवलेण, ¹² दोहएणं, हएण	
Abl दोसहँ ¹⁴ (VI 21, 12), वचणमइहँ (III 21, 8)	
अइत्तादाणहो ¹⁵ (V 15, 5) जंपाणहो (VIII 5, 2) नयरहो होन्तहँ (IX 16, 2), परदेसहो (आवड VIII 1, 5), सणेहहो (वत्तरहँ VII 5, 2)	

³ These occur where metre has changed generally at the end, and in passages that are in Māhārāṣṭrī e.g. V 17. See however Hc. Gr IV 382

⁴ In passages of mixed language and changed metre c f VI 18.

⁵ Prakritisms.

⁶ The Masculine has totally discarded inflection and the Neuter partly

⁷ One would expect the *anunāsika*, at least more frequently in the Neuter

⁸ Change of gender is very common in Apbh of Hc Gr IV 445

⁹ तरंगे would have equally suited metrically The lengthening therefore is sporadic.

¹⁰ The *anunāsika* would not have spoiled metre. Hence dropping sporadic. Or is it due to carelessness of the scribe?

¹¹ These occur in a passage almost in Māhārāṣṭrī and changed metre, III 26 although allowed by Hc. Gr. III 342

¹² Prakritisms, occurring in a Kadavaka of changed metre and mostly Māhārāṣṭrī III 26. ¹³ Hc. Gr. IV 385

¹⁴ Hc's हँ of the Abl is not corroborated by our text, Hc. Gr IV 386.

¹⁵ This हो is common to the Gen Not in Hc

¹⁶ Hc mentions ड instead in IV 387

Singular	Plural
Gen कुलहरहो, जणहो, णरहो, धणहो, भविसत्तहो, हरियत्तहो बालहु, ¹⁷ सप्पुरिसहु परमेसरह ¹⁸ , लोयस्स ¹⁸ हरियत्तहोकेरी	गयहँ, ¹⁰ णरहँ, पुण्णहँ, उयणहँ ¹⁹ वर्चताहँ, विक्कमपराहँ जियंतह ²⁰ , महल्लह, विळसंतह ¹ अप्पमत्ताण ²¹ , भत्ताण, मिहुणाण, वणिदाण वेदिण, लोयणाण, लोयणाण वहणहिं ²² (आरु III 22, 11)
Loc अगगइ, ²³ अट्टमइ, कालि, गयउरि, दिणि पंगुरणि, रइहरि, लोइ, सालि ⁸ कीळन्ताहँ ²³ (for तहँ), तउतणइ, पकइ, वयणि, वयणहँ, वेळाउळइ काले, ²³ पाउसे, सम्मत्ते, सोहग्गे अच्छन्तए ²⁴ , उन्हालए तित्थेसए, नच्चंतए, पसरतए, सलिकंतए, पाणिए कालम्मि, गोत्तम्मि, धारम्मि, माणम्मि, वयणम्मि, विहिमि	
Voc परमेसर ²⁵ , पुत्त	लोयहो ²⁶ , वणिउत्तहो
§ 27 इ bases Masculine are not very numerous in our Apbh.	
Nom गडि ²⁷ , दिणमणि, धणवह, महारिसि दहीयं	
Acc पइ (अणुअविवि)	
Instr. धणवहण ²⁸ , दहिणं, मत्तिसिउं X 3, 2	
Abl	
Gen कईहि ²⁹ , धणवइहि	भाइहुँ ³⁰
Loc	तुहिहिं ³¹
Voc. इयडुडि	
§ 28 उ bases, Masculine and Neuter are also not numerous	
Nom पहु, पहुं, 33 (confusion of case)	गुरु (adj of माहुल्लिग)
Acc अछ, गुरु, पहु, बन्धु (पणविप्पिणु) सेव	चक्खिहि
Instr.	
Abl	
Gen. गुरुहु ³²	वणुहु, धणूणं ³³
Loc	
Voc पहु *	

¹⁷ Not in Hc, but it appears to be a weakening of हो ¹⁸ Very rare in our text although corroborated by Hc Gr IV 338 The latter at any rate is a Prākṛitism.

¹⁹ Hc Gr IV 339 The lengthening before termination in rare cases is due to metre

²⁰ Dropping of the *anunāsika* is probably a vagary of the scribe

²¹ These occur in passages with changed metre and in Māhārāṣṭrī e. g. IV 1^o, IV 7.

²² These are prescribed by Hc Gr IV-334 ²³ On the analogy of Inst sing

²⁴ Splitting for Metre ²⁵ In accord with Hc. Gr IV 347 ²⁶ Hc. Gr. III 346.

²⁷ Dropping of termination as Hc also prescribes in IV 344.

²⁸ Hc. Gr III 343 prescribes ण, ई and ऐ सिउ is the progenitor of M शी

²⁹ Hc Gr. III 338 उ, हो, खु appear to be for all Masc bases. हि is not included.

³⁰ Hc. Gr. III 340 prescribes both हु and ह for masc. उ, उ bases.

³¹ In accord with Hc. Gr. IV 347. ³² Seems to be alternative form for हो, which only is taught by Hen candra. ³³ Prākṛitisms,

§ 29 There are no ऋ bases in Apbh. See Phonology of the vowels above § 9. They have all become mostly अ bases, rarely इ, उ bases.

Nom	जणेह (जणयिह), पिउ, पियर, पियर, (पित्), भायर, भाइ (भातृ), माय ³⁴ , मायरि (माता)
Inst	पियरि, भत्तारि (भर्तृ), वरइत्ति (वरयिह), भायरेहि ³⁵
Gen	भायरेण (भात्रा), मायए (मात्रा)
Voc	मायरिहि (मातृ), मायहि, भाइहु
	माइ, माए

माया is from माता and so a Sanskritism. एस is directly from स्वसा and so Sktism.

§ 30 Consonantal bases have also disappeared and vowel bases are formed from them, either (1) by adding अ to the consonant or (2) by dropping it. The former gives rise to new अ bases, the latter to इ and उ (rarely) bases. Sometimes both the processes operate, giving rise to double bases from one and the same word, e. g. राय and राण

	Singular	Plural
Nom	जुवाणु (युवन्), पन्थु (पथिन्), राय, राया, राणई (राजन्)	राय
Acc.	परमपण्ड (परमात्मन्), सामिबं (स्वामिन्)	मणइ, मन्तिणइ, मंति
Inst	सामि, सिद्धि from इन् bases	
Gen.	मणु (मनस्), महिम (महिमन्), अयसहो (अयसस्), कम्महो (कर्मन्), विम्मह (प्रेमन्), मन्तिणहो	बन्दिणइ (बन्दिन्), मन्तिणइ, सिद्धिणइ (सिद्धिन्)
Loc	जम्मणि (जन्मन्), मणि (मनसि)	

§ 31 आ bases feminine.

Nom	कन ³⁶ , किय, घय, बाळ, माल, लील, संपय	तियउ, परिपुनउ ³⁶ पसयउ, सउनउ
Acc	कीळ, बोसण, निंद, साळ, सौह	
Inst	कनइ ³⁷ , करुणइ, जीहइ, छुइइ, लीलइ, पपुळवयाइ, विहवपहाए ³⁷	
Abl	उज्झासाळहि ³⁸	
Gen.	कमळहि ³⁸ , दीणहि, वहुअहि, सरुअहि	महिइ ⁴⁰ (सणउ), वरविलयहि
Loc.	बाहुलयहो ³⁹ , समवयहो छायहि ⁴¹ , रयणिहि	
Voc.	पहाए ⁴² , सहाए अयाणिए, भडारिए	

³⁴ Thus पितु becomes पिय and पियर, मातृ become माय and मायर, भ्रातृ becomes भाइ and भायर.

³⁵ Hc. Gr. IV 344 teaches a general 'लृक्' of Nom and Acc. terminations, but does not mention the shortening of आ bases

³⁶ The annāsika seems to be a vagary of the scribe.

³⁷ Hc. Gr. IV 349 lays down ए only and not इ or ई.

³⁸ Hc. Gr. IV 350 has इ only for Abl and Gen sing हि may be regarded as an alternative weakened form इ. The annāsika seem to be sporadic.

³⁹ Not in Hc. Gr. On the analogy of Masc अ bases.

⁴⁰ Hc. Gr. IV 351 has इ only. ⁴¹ Hc. Gr. IV 352 has simple हि.

⁴² On the analogy of the Inst.

§ 32 इ and ई bases, Feminine These have merged into each other so completely, that except for a few long ई forms in Nominative, there is nothing distinctive left of the ई bases.

Singular	Plural
Nom कामिणि, दासि, बधंधरि, वावि, सवत्ति कियत्थी, जणेरी, पसाहियपंथी भती, मही, सही, ससिवयणी	इत्तिउ, कुमारिउ, जुवइउ, तरुणिउ, नारिहु (IX 22 4) पत्तिउ, मगलवलीउ
Acc. कंति, कमलसिरि, गइ (पत्त), जंणि, णिसि (गमन्ति), देवि, निव्वुइ, संती (obj of देसिउ IV 13, 9)	केलि, रंगावल्लिउ
Inst जुत्तिए, परिवाडिए, लच्छिए, समदिट्टिए, Abl	(बहुजस-) कित्तिहि, कुरतियाहि, भणंतियाहि पाणियहारिहु
Gen. कंतिहि ⁴³ (महुं for Inst), कमलसिरिहि, कित्तिहि (for Inst I 11, 7), कुमारिहु (sing or plu IV 8, 8) वरिणिहि, छट्टिहि, जणणिहि, जिणसासणेदविहु (XIV 9, 11), णइहि, पुइइहि, मरालिहि, रयणिहि	
Loc छट्टिहि, रयणिहि	अंगुलीहि (पक्खित्तइ)
Voc भडारिए, महव्वयधारिए	

B PRONOMINAL INFLECTION

§ 33. First Person

Nom. मइ (कावि न मइ जेही दुइभायण VI 1, 11,) हउं	अम्हइ, अम्हि (I 12, 6)
Acc मइ (V 13, 1) मइ also (XXI 5, 12)	अम्हइ (for अम्हइ, सो अ० नेसइ (VI 15, 7)
Inst मइ, मए ⁴⁴	अम्ह, अम्हइ
Gen. मज्झ, महु	अल, अम्हइ-हि (II 19, 7), अम्हाण (IV 11)

तण (तउत्तणिय IV 6, 6) often and केर (तउकेरउ V 6, 7) sometimes are possessive suffixes added to Gen. of nouns and pronouns. Is अम्हतउ (I 14, 3) Dat. or Abl.

The Konkani हाँव is traceable to हउं Mar आम्हीं is from अम्हइ. The Mar मा of the Instr. is clearly from मइ, as आम्हीं of the same case from अम्हइ Vul. Mar माहें is derivable from महु. The Guj. हुं and अम्हे of the Nom. should be noted. Hindi मैं is apparently from the मइ of the Acc

§ 34. Second Person.

Sing.	Pl
Nom. तुहँ, also तुहु (V 13, 7)	तुहँ (बिनिवितुह X 9, 6) तुम्ह तुम्हइ (IV 19, 5 (XXI 5, 12) तुम्हि
Acc. पइ	तुम्ह

⁴³ आ base changed to इ

⁴⁴ Of these मए of the Instr. sing and अम्हाण of the Gen. Pl. are Prakrits.

Singular	Plural
Inst. पई ⁴⁵	तुम्हई (VI 9, 7)
Gen. पई (जतहो) (III 10, 8) तउ, तइ (Misprint for तउ III 14, 5) तुम्हु, तुहु (IX 20, 9)	तुम्हई, तुम्ह (III 16, 7, VI 21, 12)
Loc. तई पई तुम्हार is a possessive adjective, also तुहार	तुम्हाणँ (IV 13, 10)
§ 35 Demonstrative तत्.	

Sing.	Plu.
Nom. सो, छ (X 10, 2) or तँ	ते, ताई, ताए (for ताई VI 15, 8)
Acc. ते (तँ सेकेउ), सो (III 13, 4) सा (सो सा पिक्खइ V 8, 8) (सा जम्मभूमि छमरंतउ VI 12, 1)	
Inst. ति, तेण, F ताई ताए	तेहि~
तेण Pr (IV 13, 10) ताहि (for ताई I 13, 1)	
Gen. तहो F तिहि (II 5, 3) तहु F तहि, ताहि ताछ, तासई (VI 10, 3) F ताछ, तहो (II 4, 4) तह (V 12, 2), F तह (III 16, 7) F तहु	ताहँ
Loc. तहि~, Pr तम्मि	तेछ Pr.

§ 36. The base एय Sk. एतत्.

Nom. M इहु, एउ, एहु, F एय, एह, N. इउ, एउ, एयं Pr.	M. इय, एय F. इयउ (XVI 1, 10)
Acc M इउ, एउ F. इह, एह	M. एयहि~
Inst M. एण (विहोए), एणं Pr.	M. एय
Gen M. एयहो F एयहि, एयहि~ (तणहं)	M एयई

§ 37. आय Sk. इदम्

Noun. M आइउ (XVIII 4, 6), आयउ ⁴⁶	
Instr M. आऐ, एण (विहोए), एणं F आयप, आपहि	M आयहि~
Gen. M. आयहो F. आयहो { IX 21, 10 } आयहि~ { VIII 12, 3 } (VIII, 166)	M आयहँ M आयहि~

⁴⁵ तुमह in Jacobi is due to a misreading of the line हा विहि अजुहु मई सिक्खविउ (VIII 14, 4)

⁴⁶ This is suspicious. It is also equal to आगत. which suits better in all the passages where Jacobi considers आयउ Masc. and Nom. Acc. NNeut. आउ in XVI 8, 10 also means आगत.

§ 38. The base अण्, Skt. अण्यत्.

Sing.

Nom. M	अणु
	F अण्
Acc. N	अण्य
Inst. F	अणै
Gen	अण्हो
Loc	अण्हि (VI 7, 2)

§ 39. The base एह्, Skt. ईदृश्

Sing

Nom. M	एहओ (XII 5, 2), एहउ
	F एही
	N. एहउ
Ins.	एहै
Loc	एहै

§ 40. The base जो, Sk यच्

Sing.

Nom.	जो, F. जा
Acc.	जं
Inst. N	जि, जे, F. जाँ
Gen	जछ, जाछ
Loc	जहि, जम्मि Pr

Pl

M	जे, जाँ
F	जाउ
	जेहि
जस्त Pr	, F. जादि

§ 41 The base जेह्, Sk. यादृश्

Nom M.	जेहउ, F. जेही, जेहिय
--------	----------------------

§ 42 The base क Sk किम्

Nom M.	कोवि, कवण्, कोइ
	F. कवि, कवण
Acc. M.	कोई (IV 1, 6), को (VIII 12, 10)
	F. कवण (VI 7, 15), N. किं
Inst.	कैण
Gen	काछ, कहो, कहु
Loc.	कहि, कहिचि

M.	किवि, केवि
N	काँ
N.	काँ

§ 43. Numerals.

(1) Cardinal

एक, एक्क, एकल्ल, इक्क
 बे, बिण्ण, बेण्ण, दु०, दो
 तिण्ण, ति०
 चड०, चयारि, चत्तारि
 पंच, छ, सत्त, अट्ठ, नव
 दस, दह,
 बारह, तेरस, पन्नास, सोलह,
 सडवीस, तीस, अट्ठयाल, पंचासय, छट्ठि,
 सय, सहास, लक्ख

बिहिँ Inst. Gen & Loc. Pl.
 तिहिँ ,, बिहु Gen Pl.

(2) Ordinal

पहिलड, बीय, तइय, चउथय, चउत्थ
पचम, छड, सत्तम, अठम, नवम, दहम, दसमय, एयारहम

(3) Adjectival

दुविह, तिविह, चउविह, पंचविह
अठविह, दसविह

(4) Adverbial

एकवार, तिवार

§ 44. Nominal Suffixes.

अर	पलोयर
अल	दुक्खल्लिय, नवल, पयल्लय (पद), पियल्ल, महल्ल
आर	अम्हार, तुहार (VI 11, 7)
इक्क	पाइक्क, पारक्क
इर	कंखिर, कदिर, जंपिर, तंबिर, दुब्वासिर, पयासिर, रंखोलिर,
इल्ल	कुडिल्ल, गहिल्ल, पृहिल्ल, सोहिल्ल
उल	रमाउल, वेलाउल
उल्ल	अम्भरहुल्ल, पियउल्ली, भहुल्ल, विहुल्ली
इ	इत्तडड, हियडड
त्तण	दोहत्तण, वडुत्तण
र (स्वार्थे)	विडेणारड, विवेरेरड
ल	पहिलय, समगल
वण	दयावण, दरिसावण
वत्त (वन्)	मणिमुज्जावत्तड (अगुलिड=मणिमुद्रावत्त अङ्गुल्य), सिरिवत्त (असिरिव सिरिवत्त)

C CONJUGATION

The Prākṛit and Apabhraṃśa Conjugation does not show a full and varied picture. The old class distinction is lost. The two Past tenses, except for a few stray forms, and the perfect are given up.*

§ 45 Present Tense

Sing	Pl
1st अक्खमि, अच्छमि, अक्खुद्धरमि, करड ⁴⁷ (XIV 12, 12), करमि, लहमि, संभालमि	अक्खहँ, ज्ञाणहँ, जीवहँ, देक्खहँ, सुणहँ, सेवहँ
2nd अच्छहि, अवगन्तहि, करहि, किल्लेसहि, जाणहि, मन्तहि, वडुसहि, विलसहि, सकहि	अच्छहु, अवगन्तहु, करहु
3rd अच्छइ, अत्थि, अत्थुज्जइ, आप्पन्तइ, उट्टइ, करइ, चिन्तवइ, पइसरइ, पियइ, मणइ, मन्तइ, वट्टइ, सल्लेहइ, लहाइ, इक्के (Pr)होइ, अप्पए, छुप्पए, चित्तए, तप्पणए, णिय- च्छए, पराणए, पिकल्लए, पूसए (all in IV 7 which is in a different me- tre and in Māhārāṣṭrī Pr.) भक्खए, छुप्पए, वासए वियप्पए, सेवए in XII 3 in Māh.	अच्छति, अवलोयेति, आवंति करंति, करहि सुणंति, जति, उंति, सुणंति, वहंति, विहुणंति, बुद्धहि (XVI 7, 5), होति

⁴⁷ The progenitor of Hindi करडै, Marāṭhī करू.

The Apbh has no real Atmanepada. Hence दुस्मह, वद्धह, वद्धत, लहत, सलहह. We rarely get forms like अप्पर, पविस्समाण, पिच्छमाण

§ 46 Past Tense. This is generally expressed by the Past Part. The few examples of the Past are —

Sing.

Pl.

1st आसि (तद् आदु आसि चिरं इहे IX 14, 6), (इड भि अरियरि आसि XXI 5, 11)
गमं (अगमं IV 13, 10)

2nd आसि (आसि खल देवरु subj वुहुं VII 10, 5), (वरि दिज्जन्ति आसि II 11, 5)

3rd आसि

आसि (तिज्जि वि आसि V 12, 5)

A very peculiar past appears to be expressed by the Pres Part in राणउ इत्थु जसो-इत्थु होंतउं, सो इउ तिलयदीउ धुंजतउ. V 1, 21 Compare Pingala पिंगलहाते सेस णाअतण्ह रोला उतै

§ 47 Imperative.

1st

उत्थल्लह, घल्लह, पउजह, पुजह (VI 15, 5),

2nd अक्खहि, अच्छहि, अणुहुं जहि, करहि, करेहि, निवारहि, लगाहि, वचहु, संचहु, अणुहुजि, उडि, करि, कहि, धरि, फुसि, छुहि अच्छहु (II 12, 9), निघणहु, जसरु

अच्छहु, अज्जहु, अणुमन्नहु, अप्पहु, करहु, धरहु

अक्खहो, उच्चहो, तडवहो, देक्खहो

3rd अच्छउ, अणुहवउ, एउ, निव्वणउ, सरउ

अच्छतु, अणुहवतु, करतु, जतु

§ 48 Optative.

1st

अच्छिज्जहि, करिज्जहि, गणिज्जहि, रिज्जहि, अच्छिज्जहु, करिज्जहु, चित्तिज्जहु, वचिज्जहो

2nd भणिज्जहि, सुमरिज्जहि, होज्जहि
अच्छिज्जहु, रुत्तिज्ज (XIX 5, 3)

3rd किज्जइ (किं किज्जइ राय VI 8, 9)

§ 49. Future

1st

तरेसह देसहं

2nd होसहि

3rd आवेसह, एसह, करेसह, जाएसह, घरेसह, नेसह, भरीसह, लेसह, वरेसह, विसरेसह, ताही Pr.

§ 50 Conditional.

As Conditional only could करंतु be regarded in II 12, 5 सो ण करंतु ताम इय एहउ and करंतु and मरतु in XXI I, जइ इउअ तेण सह नउ करतु तो किं अममाहिण सह मरतु, also इतु with करंतु in II 5, 8 जइ पढमउ जि इतु तुहु एहउ तो किर को करतु मणि रेहउ and in वरि दिज्जन्ति आसि.

§ 51. Causal.

Sing

Pl.

1st.

2nd

अवहारहु

3rd अवमाणइ, करावहु, खीरइ, दावइ, पत्ताणइ (प्रत्यायय ति XVII 7, 2)
पायए (Pr), वद्धावइ, वहुसारइ, संतावइ,
Imp करावहु
d

§ 52. Passive Voice.

Sing

Pl.

1st

2nd

3rd अचिज्जइ, उपज्जइ, कीयइ

(=किज्जइ III 13,4) जीविज्जइ,

बुचंति

णज्जइ, दुम्मइ, दोसइ, मरिज्जइ,

लंइज्जइ, वणिज्जइ, विज्जिज्जइ,

समप्पइ, सबज्जइ, सुखए, दिज्जए in IV 7 which is

a Māh Pr passage

§ 53 Participles

(1) Present Part. अच्छंत, अवगन्त, असइती, करंत, खंत, गुल्गुलंतु, जत, पसरंत, पविस्समाण,
(Māh Pr in IV 7) पिच्छमाणु, भुजंत, लहत, वहत, होंत

Present Passive Part बुम्बिज्जंतु

Causal Present Part अवमाणियंत

(2) Past Part This is freely used to denote the Past Tense अक्खिय, अणुमन्निय,
अणुहविय, अणुद्वय अप्पाहिय (आपादित), अप्फालिय, अभन्निय, अभन्निय, अवहण, अवगसिय
अवसरिय, अवलोइय अहिलसिय, अहिंसिय, करिय, खंचिय, वत्तिय, पडिवन्निय, सरिय

आलत्त, खड (III 26,3), चिन्न, दिण्ण, दिन्न, निरुत्त, पत्त, वुत्त All these are Prakritisms

(3) Causal Past Part अवमाणिय, अवहारिय, गिन्हाविय, पइसारिड, सिक्खविय

(4) Poten Part अपिच्छणिज्ज, अक्खेव्वड, अच्छिक्खड, अप्पिक्खड, करिक्खइ, जाणिक्खइ, पुच्छिक्खड,
भेलेक्खइ, लाइक्खइ, वंच्छिक्खड

§ 54 Infinitive

करणइ, देखणइ, वण्णणइ, परिणेवइ (वछइ X 16,8)

The Absolutive is often made to serve for the Inf e g करिवि (को सकइ तड
कलंकड), थरेवि (न सकइ), निएवि (न सकिड), (समुदु न सकिड) जोइवि, आणिवि (तहो आणिवि
सक्कोवि असकड)

काड (IV 13 Māh Passage), णाडं, णिएड, तोडिडं (IV 7 Māh Passage), देसिडं (IV 13)

§ 55 Absolutive

अच्चिवि, अणुमन्निवि, अप्पाहिवि, अप्फालिवि अवलोइवि एवि, अहिउसिवि, उप्पमिवि, करिवि, करेवि
णियच्छिवि, देक्खिवि, जुज्झिवि, परियच्छिवि, परियाणिवि, बुज्झिवि, मंभीसिवि, संचिवि

करेप्पिणु, as also करेविणु नेप्पिणु, पणविप्पिणु,

गंतण, गिण्हिऊण, पिच्छिऊण, पुज्झिऊण are Prakritisms,

Causal Absolutive अवमाणिवि, अवहारिवि, वइसारिवि

§ 56. Denominative

सुहाइ

VI .

Metre — Apabhramśa poetry was originally and essentially popular¹ poetry, like ballad poetry of the commonest people. It is therefore natural that it should have broken loose from the stereotyped classical form and adopted for its outward expression such metres as were supple and lively, such

¹ See section VIII below.

for instance, as an ordinary artisan would hum with pleasure while working. That is also why most of the quotations from Apabhramśa in Hemacandra and other Prākṛit authors, look more like popular proverbs² and snatches from popular love-poetry. There was, however, one way of breaking from the rigid, rule-bound classical Sanskrit and Prākṛit form, which is essentially bound up with what are called *ganavṛttas*, and that was by reverting to the old (1) *aksaravṛtta*, and (2) the *mātrāvṛtta* and by avoiding (3) *ganavṛtta* as far as possible.

An (1) *aksaravṛtta* is metre defined by the number of letters in a line, such for instance, are the Vedic Gāyatrī, Anuṣṭubh, Tristubh, Jagatī etc. The more essential factor here is the number of syllables and not the quantity, although even in Vedic metre the tendency is observable of determining in a particular manner the quantity of the last four syllables or so of every foot. But here the division of a foot into a number of *ganas* or syllabic instants consisting of three syllables of stated quantity, is entirely absent. It was a later invention, perhaps of the Sanskrit epic period, logically developed and completely carried out during the Sanskrit classical period. With this also synchronised the Prākṛit classical period commencing with the *Gāthāsaptāṣaṭī* of Hāla, perhaps even earlier, and still continuing after its last bloom under Siddharāja and Kumārapāla of Anahillavāḍapattana.

The (2) *mātrāvṛtta* depends entirely on the number of the *mātrās* in a foot. *Mātrā* is measured by the time or effort required in pronouncing a syllable, the short syllable forming the unit. Thus all long syllables, those having an anuswāra or visarga, those preceding conjuncts, and those at the end of a foot optionally, have two *mātrās*.³ An Āryā, for instance, has twelve *mātrās* in the first foot etc. The number of syllables may vary. Thus यस्या पादे प्रथमे and यदि रामा यदि च रामा are correct instances of a first foot of Āryā, although the first contains seven syllables only, and the second nine. Nor is the quantity of the last three or four syllables determined, although the examples given, accidentally seem to agree in that respect also. The metre of our work is mainly characterised by the number of *mātrās* in each foot.

A (3) *ganavṛtta* is a rigid succession, following with mathematical precision, of a stated number of syllabic instants. The basis of the *ganavṛtta* is of course again the *mātrā*, for, a *Sanskrit* *gana* consists of three syllables of varying quantities long and short, and the resulting number of *ganas* by permutation and combination, of two different quantities taken three at a time, is naturally very large. The Apabhramśa also, when it became a

² See section VII below

³ Pingala Ed. Ghosh p. 4

दीहो सजुत्तपरो बिंदुजो पाडिओ अ चरणते ।

स शुद्ध बंक दुमत्तो अण्णो लहु होइ सुद्ध पकलओ ॥ २

vehicle of literature, began to make use of some classical ganavrttas, as the sequel will show

Metre of the Bhavisattakahā The metrical unit in our work is the Kadavaka. It consists most usually of from ten to sixteen lines of two feet each. There are however Kadavakas running over *twentysix* lines like V 9 and even as many as *thirty* like XII 3. Sometimes there is an odd number of lines in a Kadavaka. The body of the Kadavaka is in a metre which consists of sixteen mātrās to a foot and is either Pajjhatikā or Ahillaha and the last two lines are in what is called Ghattā metre. Of the three hundred and fiftyfour Kadavakas in our work, almost all with the exception of about seventeen are thus uniformly either in Pajjhatikā or Ahillaha. The remaining seventeen or so are in different metres, some of them classical. Each Sandhi is headed by two lines in of different metre, and each Kadavaka of Sandhis XIII and XIV and the first three of Sandhi XV, i. e. *thirtysix* Kadavakas in all, are headed by a Duvaī

(A) APABHRAMŚA OR POPULAR MĀTRĀ METRE

(1) *Prajhatikā* is thus described in Pingalā⁴ —

“Have four ganas consisting of four mātrās each in the four feet, with a ‘payodhara’ (1 e ~~, according to commentator) at the end of each. That is Pajjhatikā consisting of sixty four mātrās in four exactly similar feet.”

Thus sixtyfour mātrās equally distributed over four feet (two feet are written in one continuous line in our work) with ~~ at the end of each, is the feature of Pajjhatikā and it is borne out amply by our text. The principal Pajjhatikās are found in I Kad 1 to 11, IV 4, 5, 6, XII 6 to 11, 13 and 14, the whole of XIII, XIV 1 to 7 and 12 to 20 (1 e end), XV 2 to 9, XIX 12 to 16 (1 e end), XX 6 to 10, XXI 1 to 10, XXII 1 to 3

(2) *Ahillaha* or *Adullā* This is strictly speaking a variety of Pajjhatikā, having as it does sixteen syllables to a foot and every two feet rhyming with each other. The difference however lies in the treatment of the last three syllables. In Pajjhatikā the last but one must be *guru* or of two mātrās, in Ahillaha the last two must be *laghu* alike. Pingalā expressly says that there must not be a ‘payodhara’ at the end of Ahillaha⁵ but a ‘supriya’ i. e. two short syllables according to the commentators. A comparison of the two from the text will make this clear

⁴ Ibid p 217

चउत्तम करहँ गण ठाई ठाई ठइ अत पओहर पाई पाई ।

चउसठिमत्त पञ्चलइ इदु सम चारि पाअ पञ्चटिअ छदु ॥ १२५

⁵ Ibid 220.

सोलह मत्ता पाउ अलिहइ बेवि जमका मेउ अलिहइ ।

हो ण पओहर किपि अलिहइ अत सुपिअ मण छंद अलिहइ ॥ १२७

- (1) एत्यंतरि भणइ अणतवाळु हँ आँ देकुमि पलयनाळु ।
 अवणीसरु परिवड्डियपयाड सामंतसयई, मिळिवि आड ॥
- (2) अह सवंगई भरिवि जिणिदहो कहइ नाइ भवियायणविदहो ।
 अहो महो अज्जु नाई छहु पत्तड ज एवइ महत्तणु पत्तड ॥

The four feet in (1) are composed of sixteen mātrās each and show the scheme ~-~ in the last three syllables. In (2) also they have sixteen syllables each, but the scheme at the end is ~-~ हो at the end of the first two pādas of (2) is short, according to the rule⁶ of Prākṛit prosody that इ, हि with an anuswāra, ए and ओ alone or in combination with a consonant and conjuncts with इ or ह are short. Another difference, mentioned in Pingala, but not particularly pressed, is that the sixteen mātrās of a Paṇḍarīkā may be split up into ganas of four mātrās each. That however does not mean much, as the number of syllables for Pingala's gana may vary.

But the tone of the two metres seems so different that they must be examined closer. A striking point of difference seems to be that a slight 'Yati' or cæsure is felt at the eighth mātrā of a Paṇḍarīkā, while such is not necessarily the case in Alillaha. Thus (1) above may be written with a (,) to indicate the 'Yati', thus —

- (1) एत्यंतरि भण, ई अणतवाळु हँ आँ देकु, ममि पलयनाळु ।

अवणीसरु परि, वड्डियपयाड सामंतसयई, मिळिवि आड ॥ १३,६,९-१०

though at the risk of 'Yatibhanga' in the first two places. And there appear to be two laghus ~ ~ always preceding the 'Yati'. The same may be noted for instance in

मग्गेवि लइय, सा तेन कन्न निवसिद्धि भणिवि, हरिबलिण दिन्न ।

पट्टमोच्छवि आ, रंभिव विवाहु परिओसिड पुरु, पुरवइसणाहु १,८, ७-८

Thus then a Paṇḍarīkā, besides having sixteen mātrās to a foot and the scheme ~-~ at the end of a foot, appears to have a slight cæsure at the eighth mātrā and the scheme ~ at the cæsure.

In (2) too there appears to be a cæsure in each foot, viz, a slight one almost unfelt at the eighth mātrā in feet one and three and a cæsure of a pronounced character at the sixth mātrā in feet two and four. Thus (2) may be read

- (2) अह सवंगई, भरिवि जिणिदहो कहइ नाइ, भवियायणविदहो ।

अहो महो अज्जु, नाई छहु पत्तड ज एवइ, महत्तणु पत्तड ॥ १६,३ १२-१३

Moreover the 'Yati' in pādas two and four appear to be preceded by ~-~. The same may be observed in

ककलहो णामिँ, फलु संबज्जइ किं अंबई, आमलउ णिबज्जइ ।

जो तडत्तणई, अंगि डप्पणई ताछ सरीणि, होइ किं दुन्नई ॥ २,३,७-८

⁶ Ibid p. 7

इदिभारा बिदुज्जआ एओ सुद्धा अवणमलिखा वि लहु ।

रह बज्जणसज,ए परे असेस वि होइ सविहास ॥५

The Alillahas are more numerous in our work. The principal places of their occurrence are I Kad 12 to 16, the whole of II, III 1 to 21, IV 9 to 12, V 1 to 16 and 18 to 23 (1 e. end), the whole of VI, VII 1 to 7 and 9 to 14 (1 e. end), VIII 1 to 6, VIII 14 to 20 (end), the whole of IX, X, XI, and XVIII, XIX 1 to 5, XXII 4 to 9 etc

(a) But in a few places, instead of the usual scheme at the end of the Alillaha, viz ~, there occurs either — —, or — ~, or ~ —. These are aberrations and are used possibly for the sake of variety. A few examples may be given

(1) एकमात्र गड एण विणोए । पुण्ण जिणमहिमाणदविहोए १, १६, ४, — — —, —

(2) बंधुयत्तु कुलकित्तिविणासु । गड वोहित्यइं लेवि हयास ४, १, ४ — ~, — ~

(3) तं निच्छणेवि भणइं ससिवयणी । सुकाहरणारम्भइवयणी ॥ ६, ३, १ ~, — ~

(3) *Duvaī* — A Duvaī or Doaī, as it has been named in Pingala, is thus described⁷ —

“Where there is an Indra (six mātrās according to commentator) at the beginning, then two Dhanurdharas (four mātrās each), and a Madhukara (six mātrās) at the end, that is called Doaī by the wise.”

That only means that a Duvaī should have twenty eight mātrās to each foot, or fiftysix in all. Pingala does not say how the mātrās are arranged or where the Indra should end and Dhanurdharas begin. A commentator says that an Indra indicates six kalās (mātrās), the middle two of which are short.⁸ That would give for the opening of the pāda the scheme—~ ~—, or ~ ~ ~ ~—etc where the middle two mātrās are always short. This is rather vague as it is possible to have more combinations of six mātrās having two shorts in the middle, and sometimes the shorts may not be quite in the middle. It is, however, possible from the Duvaī of the definition and the Duvaī-example itself, to infer that there is a big division in each pāda owing to the Yati, into 16+12, and that the first half of the pāda corresponds exactly to a pāda of the Alillaha in having two shorts ~ ~ near the end of the pāda of 16 mātrās. Examples from our text will make it clear.—

(1) तो मगलसएहिं घरु आयहो, ससयण कयपयत्तहो ।

चउकंध सिहरि वासहरु, पसाहिउ भविसत्तहो ॥ १२, १२, १-२

(2) पाणिग्गहणि जाए जामायहो, अहियमणाशुराइणा ।

जं चित्तिउ मणेण नीसेसु वि, तं तहो दिनु राइणा ॥ १६, २, १-२

⁷ Ibid p 257

आइग इहु जत्य हो पठमहि, दिज्जहि बेवि धणुहर ।

तह पाइकउअउ परिट्टवहु, बिबिहवित्तुदर ॥ १५२

सरसइ लइ पसाउ तहि पुहविहि, करहि कइत्त कइभणा ।

महुअर चरण अत लइ दिज्जहु, दोअइ भणहु कुहअणा ॥ १६३

⁸ Ibid p 258 मय्यद्विल्लुपदकलावाची इन्द्रशब्द.

There is a Yati at the end of sixteen mātrās, indicated by the comma, and the scheme at the Yati is, in both the verses,—◡◡ and ◡◡ in (1) and —◡◡ and —◡◡ in (2) So that there is agreement in the last two syllables only and the scheme reduces itself to ◡◡ as in the Alillaha The similarity, however, ends here The foot after the yati has twelve mātrās and the scheme at the end is —◡— (for the हो at the end of the foot has to be pronounced long), —◡— in (1), and —◡—, —◡— in (2) The ending thus shows a classical Ra-gana

We can therefore define a Duvaī as a metre of two pādas—the name means that, having 28 mātrās to each, with a big pause or Yati at the end of 16 matras, and the schemes —◡ and —◡— at the Yati and at the end of the pāda respectively Duvaī occurs at the beginning of every Kadavaka of Sandhis XII, XIII, XIV, and the first three of XV The whole Kadavaka XII 5 is in Duvaī XII 3 has two in the beginning

(4) *Marahatthā* is a mātrāvṛtta, having twenty-nine mātrās to a foot and one hundred and sixteen in the whole stanza

“The learned Pingalanāga¹⁶ says that in this well-characterised metre there is a pause at ten, eight and eleven mātrās, the first gana has six mātrās, the next five have four mātrās each, with a guru (—) and laghu (◡) at the end The total number of mātrās is one hundred and sixteen This is called Marahatthā ”

There is one Kadavaka, III 24, in this metre

- (1) तर्हि घणतरुस्तमीनि मयणायदीनि हिंसति ते वणिद । १
- (2) परिवर्जितपमाय परिमुक्ताय चकलियगीदविद । २
- (3) जपइ बहुयत्तु कटकियगत्तु किं सयल इत्यु भाय । ३

All these lines have 10+8+11 syllables and the scheme —◡ at the end and are thus in agreement with Pingala But on closer examination they appear to have the scheme —◡ also at the two ‘Yatis’ what is not mentioned by Pingala His definition appears to have ◡◡ at the ‘yatis’ while his example has — at these places (a) In XIII 8, lines 3 to 10 almost read like Marahatthā, with the difference that they have 10+8+12 mātrās, i.e. one more than it No other metre in Pingala corresponds exactly to it Jacobi calls it *Gīt-samam* after Hemacandra.

(5) *Simhaaloana* or *sinhāvalokaṇa* is a metre of sixteen mātrās, divided

¹⁶ Ibid p 336

एहु छद सुलकखण भणइ विधनखण जंपइ पिगलणाउ ।
बिसमइ दह अक्खर पुणु अट्ठक्खर पुणु एगारह ठाउ ॥
गण भाइहि छकल पच चउकल अत गुरुलहू देहु ।
सउसोलइ अगल मत्त समगल भण मरहट्ठा एहु ॥ २०८

into four groups of four Mātrās each, with a proviso¹⁷ that the groups don't show a 'Bha-gana' and a 'Jagaṇa', or Karna (— —). What remains therefore is all laghu (— — —) i. e. a 'Vipragana', or antaguru (— — —) i. e. a 'Sa-gana'

One Kadavaka, VIII 13, is in this metre.

(1) हा पुव्वजम्मि किड काइ मइ निहिंदसणे ज नयणइ हयइ । १

(२) हा पुत्त दोड दिहि दुज्जणहो किम वयथु निहाकमि दुज्जणहो । ८

The opening of the two lines appear to be against Pingala's rule. The apparent contradiction disappears when the first syllable is resolved into — The rest is proper. The last syllable of all the padas has to be regarded long, otherwise there would be only fifteen¹⁸ syllables to a foot. Several Ghatīās in our work are in this metre.

(6) *Kavva* or *Kāvya* is a metre of twenty-four Mātrās. It is thus described¹⁹

"There are two ganas of six Kalā at the beginning and end (of a pāda), there are three 'turangama' (i. e. gana of four mātrās) in the middle, the third gana i. e. 2nd of the two turangamas being either a Jagana (— — —) or Vipra (— — — —). Know this to be the definition of Kavva."

This only means that there are in all twenty-four mātrās in this metre. There is one instance only of this in VII 8.

(7) *Paangama* or *Plavangama* is a metre of twenty-one syllables. There are three different definitions given, one of which suits exactly to one Kadavaka XII 12, 8 and the others in the number of Mātrās only. It is thus²⁰ "In every foot the first should be guru, so Pingala says without doubt. This is the metre *Plavangama*, with twenty-one Mātrās

(1) पडिवजइ वियाळि वरविलयहिं सिझावत्ति किय । ३

(२) पण्य कळु हरियदथु बुसिथु समाहरिवि । ७

In (1) only we have a laghu leading, but the rest are regular like (2)

¹⁷ Ibid p 298

गण बिप्प सगण धरि पवइ पअ

भण सिहअलोभण छदवर ।

गुणिगण मण बुज्झहु पाअ भणा

ण हि जगणु ण भगणु ण कण्ण गणा ॥ १८३

¹⁸ Jacobi probably regards the last syllable short and therefore thinks our Kadavaka to be in Hemacandra's Pāranaka metre

¹⁹ Ibid p 187

आइ अन्त दुहु छळळउ तिणिण तुरगम मज्झ ।

तीए जगणु कि बिप्पगणु कव्वह लक्खण बुज्झ ॥ १०९

Jacobi regards it as Kubjakusumam after Hemacandra.

²⁰ Ibid p 298

पअ पअ आइहि गुरुआ पिंगल पभणेइ सअल णिअंती ।

छद पवगम दिट्ठो मत्ताणं एकवीसत्ति ॥ १८७

Jacobi is doubtful if this is Rāsaka of Hemacandra.

(8) *Kalahansa* is a metre of twenty-four Mātrās, with a Caesura at 10. Unfortunately Pingala has not got it. Prof. Jacobi has found it in Hemadra's *Chandonuśāsana* ²¹ It occurs at IV 9, the first line being

पिक्कइं मदिराइं उग्वाडियजालगवक्कइं ।

(9) *Gāthā* occurs at X 12, 9, 12. It is quite of the ordinary type

(B) MĀTRĀVṚTTAS IN GHATTĀ.

Ghattā in our work is a general name for the strophe ending a Kadavaka. It corresponds to Dhruvā or Dhruvaka. Any metre can therefore be used in that position, besides the legitimate Ghattā of Pingala, which consists of 62 Mātrās.

(10) *Ghattā*, legitimate, occurs at the end of several Kadavakas. It has thirty-one mātṛās in each half, arranged like 10+8+13. Pingala says ²² "A Ghattā has sixty-two mātṛās. There are seven Gaṇas of four mātṛās each in both the feet, with three laghu (— — —) at the end of each." Thus this Ghattā is Dvīpadi. The places of its occurrence are all the Kadavakas in Sandhis XII, XIII and XIV and the first one of XV. It also occurs in the Mangala verses of the same Sandhis.

(11) *Ullāla* has 15+13 twice. Pingala thus describes it ²³ "Have three Turangama (four mātṛās) and three mātṛās, in the same way six, four and three at the end. Thus can Ullāla be composed. The mātṛās of the feet together are fiftysix." It occurs at the end of I 16, II 1 to 4, and 6 to 11, 13 and 14, the whole of III, IV 1 to 6 and 8 to 10, etc., as Mangala in II, III and IV.

(12) *Abhisārīkā* ²⁴ is also a Dvīpadi having twenty-two syllables in each pāda divided as 9+13. ²⁵ This is the most common Ghattā in our work and comes oftener as a Mangala-śloka. The principal places of its occurrence are I 1 to 9 and 11 to 15, V 1 to 8, and 12 to 23 (i. e. end), VI 1 to 9, the whole of IX, X and XI, XV 2 to 17 (i. e. end), the whole of XIX, X, XXI and XXII, as Mangala in I, V, VI, IX, X, XI, XVII, XVIII, XIX, XX, XXI and XXII.

²¹ Op Cit Introduction p. 49.

²² Ibid p. 170. पिङ्गलकइं विट्ठउ छन्द उक्किट्टउ घट्ट मत्त बासट्टि करि ।
चउमत्त सत्त गण नावि पाअ भण तिणिण लहु अत्त घरि ॥ ९ ?

²³ Ibid p. 205. तिणिण तुरगम तिअल तइ छइ चउ तिअ तइ अत्त ।
एम उज्जाल उट्टवहु विट्ठवल छण्ण मत्त ॥ ११८

²⁴ This and the following names are from Hemacandra, for which I am indebted to Jacobi's edition.

²⁵ XVII 1 has 8+13 and 9+13, but need not for that matter be regarded as a different metre. The second foot is regular, and the flaw in the first may be regarded as a variation, or carelessness of the author.

(a) *Manmathatīlaka* is a variety of the above, having 8+14 mātrās in a pāda. 1. e the total number of mātrās is kept up. This occurs in XVII 3 and 5 to 10

(b) *Kusumanrantara* shows 9+14 and occurs only in XVII 4

(13) *Vibhramavilasttavadana* has 11+13 mātrās and occurs in XVI 1 to 8, and 10.

(a) *Navapuspandhaya* which has 11+14, can be regarded as a variety of the above Occurs XVI 11 and 12.

(14) *Kinnaramithunavilāsa* has 11+15 in XVI 9

(15) *Markatī* having 11 Mātrās for all four feet occurs at IV 11.

Simhaaloana,²⁶ see (5) above. The Ghattās in the whole of VII, VIII 1 to 10 and 12 to 20 (i.e. end) and a few more are in this metre, as also the Mangalas of VII and VIII. See, however, footnote 18 on (5) above.

Alillaha,²⁶ see (2) above, occurs as *Ghattā* in IV 7.

(C) CLASSICAL METRES OR GAṆAVṚTTAS

(16) *Cāmara*. Of about the *ten* Kadavakas in different metres, IV 6 is in a sort of *Cāmara*. There are five verses of four pādas each and one of two only. It is thus described by Pingala ²⁷

“Cāmara consists of (four) pādas that have fifteen syllables and twenty-three mātrās in each. There are eight ‘hāras’ or long syllables and seven ‘sāras’ or short syllables, and a ‘hāra’ or long syllable at the beginning and end.” Thus the Cāmara, besides having fifteen syllables and twentythree mātrās to a Pāda, must have a succession of long and short syllables, so that there will be eight longs and seven shorts, provided that the beginning and end are always long. Thus taking the verse that defines the metre (and Pingala’s definitions are very often in the same metre) and the illustrative verse, we can put down the following scheme of long and short syllables

When we examine our Kadavaka, however, we find that the treatment of the metre by our author is more elastic. Thus

(1) त पुरं पविस्तमाणेण तेण दिव्यं gives- - - - -

(१) वाविकूवसुप्पव सुप्पसणवणयं . . . -५-५-५-५-५-५-

But (३) मदविहारदेहुरेहिं छठु तं खण्णयं , , ५००-५००-५००-५००-५००-

(4) सुरहिगंधपरिमलं पद्मअण्णिं कंसए ॥ ३३३-३३३३-३-३-३-३-

²⁰ These have not been renumbered.

²⁷ Ibid p. 484

नामरसस्य बीस मत्त तीणि मत्त अगला ।

अहं हार सत सार ठाइ ठाइ गिम्मला ।

आइ अंत हार सार कामिणी मुपिज्जए ।

अथस्वरा दहाइ पंच पिंगळे भणिजए ॥ १५८

In (1) and (2) our author agrees quite with Pingala, but in (3) and (4) there is a complete disagreement, not only in the scheme, but also in the number of syllables, (3) having sixteen and (4) as many as seventeen

(17) *Bhujangaprayātam* —Our poet seems to be fond of the classical *Bhujangaprayātam*, which occurs at III 26, IV 3²⁸, V 17, XII 3 and XV 1, XV 15. He calls it a metre that charms wise men²⁹ It does not necessarily require four feet. Thus in III 26, XV 1 and XV 15 we have four verses of four feet each, and one of *two* only. It is thus described ³⁰

“With Dhvaṇa (a gana of three mātrās, the first being short १ e ∪ —) and and Cāmara (—) four times repeated, and twenty mātrās to a pāda, *Bhujangaprayātam* can be worn round the neck like a necklace”

Bhujangaprayātam therefore has twenty mātrās to a foot and the scheme ∪ — — (i. e. the classical ‘Ya-gana’) four times repeated. Our author mainly conforms to this, with slight variations as in

(1) भमतो नहे हिंदए छरविमाण has ∪ —, ∪ —, ∪ —, ∪ —,

(2) चिर नंदओ गिहवरो दाणइरो ., ∪ —, ∪ —, ∪ —, ∪ —,

In (1) ‘Ya-gana’ occurs only twice, being supplanted in the latter half by ‘Ja-gana’, ‘Sa-gana’ and a guru, in (2) it makes place in that half for ‘Sa-gana’, ‘Ra-gana’ and a guru.

(18) *Śankhanārī* is only a variety of the above, the only difference being that the stanza of a *Sankhanārī* consists of two *Bhujanga-pādas* only. We have it in XIV 8. Pingala’s definition is as follows³¹

“*Sankhanārī* is said to consist of six ‘varnas’, the half of *Bhujanga*, and four (such) feet.”

Thus the foot is half of *Bhujanga*, i. e. consisting of six syllables only. Four such feet are required. Our poet’s *Sankhanārī* however, has one verse of two pādas only, if we are to consider that there is no lacuna of a line at the end of XIV 8, which is in this metre

(19) *Lacchihara* or *Lakṣmīdhara*, of four ‘yodha’ Ganas १ e — ∪ —, the classical ‘Ra-gana’. It occurs at IV 13. Pingala’s definition is thus³² — “A Hāra (—), a Gandha (∪), a Karna (— —), again a Gandha (∪), then Karna (— —), and Śabda (∪), then Ta-gana (— — ∪) and Guru,

²⁸ This appears to have escaped Jacobi’s notice

²⁹ भुजगो बुहारंजणो णाम छंदो XII 3, 28

³⁰ Ibid p 440 धओ चामरो रुझओ सेस सारो
ठए कठए सुद्धए जल्य हारो ।
चउच्छद किज्जे तहा सुद्ध देह
भुजगापआअ पए बीसरेह ॥ १२४

³¹ Ibid p 368. खडा वण्ण बद्धो भुजगा पआद्धो
पआ पाअ चारी कही सखेणारी ॥ ६२

(thus) Nāgarāja says that there are four 'yodha' ganas (— ∪ —). Of this form is to be known a Lacchihara." Four — ∪ — to a pāda, and four such pādas constitute a Lakṣmīdhara therefore. Our another has, however, variations in the beginning of a pāda thus

(1) तिलयदीवन्तरत्येण चदणहं has ∪ ∪ ∪, — ∪, — ∪, — ∪

(2) सिलिरकालम्मि उन्हाण पाउले has ∪ ∪ ∪, — ∪, — ∪, — ∪

In both the cases, the initial guru (—) is split up into two laghus (∪).

(20) *Mandara* occurs only in one line of a Kadavaka in IV 1, 3. It is in fact a couplet and should have been written in two lines one below the other —

अहो जिणु अचहु म पर वंचहु ॥ १ ॥

इंदिय खचहु छकिय संचहु ॥ २ ॥

Pingalas definition runs thus.³³

"That is the beautiful Mandara, Oh friend, where there is a 'bha' (—)"
1. e at the beginning The context is of three-syllable feet. Hence Mandara consists of four feet of three syllables, each headed by a 'guru' or long syllable.

VII

Apabhramśa Literature.¹

(1) What is the extent of the Apabhramśa Literature? Just a decade ago such a question would have seemed very ridiculous, for, until recently the only literature in Apabhramśa known to scholars and recognised by them as such was, what was found² (a) in the fourth act of Kālidāsa's *Vikramorvaśī*, (b) in *Prākṛta-pingala* attributed to Pingala, (c) in Hemacandra's *Grammar* IV 329 to 446, where he quotes from various sources, (d) in Hemacandra's *Kumārapāla-carita*, otherwise called *Prākṛta-dvyāśraya-kāvya*, Sarga VIII vs 14 to 82, which professedly illustrate his own grammatical rules, and lastly (e) in Jain-legends like the *Kālakacāryakahā* and that of the destruction of *Dvāravaśī* and stray verses here and there in Alankāra works like *Sarasvatī-kanthābharana*, the commentaries to *Daśa-*

³² Ibid p 441

हार गवा तहा कण्ण गवा उणो

कण्ण सहा तहा तो गुरुआ गणो ।

चारि जोहा गणा नाभराखा भणो

एहुरुण लच्छीहरो सो मुणो ॥ १२७

³⁰ Ibid p. 351

भो जहि सो जहि मन्दर सुन्दर ॥ २३ Jacobī does not seem to have

noticed this.

¹ The following is from my essay of this name read at the First Oriental Conference, Poona, Nov 1919, with modifications and additions.

² Pischel, *Materialien Zur Kenntnis des Apabhramśa* 1902, has put together and translated the Apbh verses in Hemacandra, *Sarasvatī-kanthābharana* and *Vikramorvaśī*. This book was kindly lent to me by Dr. Zimmermann of St. Xavier's College, Bombay.

rūpa and *Dhvanyāloka* Besides, some verses are to be found in the *Vetāla-pancaviṃśatikā*, *Simhāsanadvātriṃśikā*, and the *PrabandRacinaṃamāni*. To the Apabhramśa verses in the *Sarasvatī-kanthabharana* mentioned by Pischel in his grammar and wonderfully reconstructed and translated in his *Materialien* are to be added those at pp. 74, 174, 348, 373.

Pischel has not mentioned the *Kumārapāla-carita* as it was published in 1900, when his *Grammatik* was also in the press

(2) The genuineness of the 4th act of the *Vikramorvaśī*, which was called into question by scholars like S. P. Pandit and Bloch, is not generally accepted even now Prof. Jacobi is the latest³ champion of the theory of the spuriousness of the Apabhramśa in the fourth act He has adduced no new grounds, but corroborated Bloch, in pointing out 7 more Apabhramśa verses which contradict the prose that precedes them The contradictions may be due to the fact that the scribes, not knowing Apabhramśa, were from the beginning suspicious of it and therefore grossly neglected it, and put the Apabhramśa songs which foreshadowed the King's speeches hopelessly out of their context

But the fact remains that the act has suffered by the dictum of the above mentioned scholars It requires to be again edited with care by one who knows Prākṛit and especially Apabhramśa well The *Prākṛita-Piṅgala* has been edited again in the Bibl. Ind. by Candra Mohan Ghosha in 1902, but it is apparently no improvement upon Śivadatta and Parab's *Kāvya-mālā* edition As the one is based on North-Indian Mss. alone, and the other on West-Indian Mss. exclusively, both are defective and unsatisfactory.

(3) Since Pischel's time there has been a considerable addition to our knowledge of Apabhramśa literature

I The *Bhavisattakāhā* or shorter still *Bhavisattakāhā* of Dhanavāla i.e. our present work, (1) edited by Prof. Jacobi, in the *Abhandlungender K. B. A. W.* at Munich in 1918, (2) undertaken by Mr. Dalal, in the *Gacwad's Oriental Series* and now finished by me

II The *Saṅgamamañjarī* of Maheśvarasūri No. 1359/1886-92 of the Deccan College collection at the Bhandarkar Institute, is written entirely in Apbh. It contains 35 verses in दोषक or दोहा metre, and is quoted below. The author must have probably lived a couple of centuries before the fourteenth,⁴ see III below

नमिऊण नमिरतिदसिंदविंदसिरिमउदकीदपयवीदं ।
पासजिणे (सं) सय (ज) मसुखसंकिर्तणं काहं ॥ १ ॥
सजसु सरसस्थिहि पुअउ सजसु माखिदुवार ।
जेहि न सजसु मणि धरिउ तह दुत्तर ससार ॥ २ ॥

³ His *Bhavisattakāhā* Intr. p. 58 Note 1.

⁴ My article in the *Annals* of the Bhandarkar Institute I 157 where the small work has been published.

सज्जमभारधुरंधरह सहुच्छलिड न जाह ।
 निअज्जणगीजुव्वणहरणु जम्भु निरत्थड ताहं ॥ ३ ॥
 विरमणु पंचह आसवह इदियनिग्गह जत्थ ।
 सकसायह ढढह दमणु सतरस सज्जु तत्थ ॥ ४ ॥
 निग्घिण निठुर दुट्ठमण जे पाणि बहु करति ।
 ते आवज्जिअपावभर निच्छय नरय पडति ॥ ५ ॥
 अलिड म जंपहु दुव्वयणु पर दूमिज्जइ जेण ।
 वज्जु नरवइ नरइहिं गयड अलिडभभवोसेण ॥ ६ ॥
 जइ पाणइं ससइ पडइ जइ निठ्ठाहु न अत्थि ।
 तहवि अदिन्ठ म संगहसि जं दूंसिड जिणसत्थि ॥ ७ ॥
 जइ निक्खिअड दुहपचुरि निवसत्तु संसारि ।
 मेहुणछहि छमिणतरिण मण पसरत्तु निवारि ॥ ८ ॥
 गाढपरिग्रहगहगहिड नरु हारइ अपवग्गु ।
 मिलिह परिग्रहदुव्वसणु सिवच्छहकारणि कग्गु ॥ ९ ॥
 पंचासवविरमणु करहि करहि म निग्घण पाड ।
 सिद्धिपुरंधिहि डवरि जइ तुज्ज पइइइ भाड ॥ १० ॥
 ककसि फरसि म डव्विअसि निरु कोमकइ म रज्जु ।
 मज्जत्थिड (इ) वित्थराहिं जिअ जइ मणि निव्वुइकज्जु ॥ ११ ॥
 रसार्णदिड दुहम दमिड रसि रसि गिद्धड जेण ।
 अवर य इंदिय विसयगय लीकइं निजिय तेण ॥ १२ ॥
 गंधच्छगधिइ रइ करइ दुग्गंधिइ संताड ।
 घाणिंदियकयडकरसि जीव म धंधइ पाड ॥ १३ ॥
 जे जिणनाहइ छहकमकअवलोअणकयतोस ।
 धम्म तिलोअह कोअणइं छहमडणपर सेस ॥ १४ ॥
 पररमणी जे रुवभरि पिक्खिवि जे विहि (ह) संति ।
 रागनिबंधण ते नयण जिण जम्मवि नहु हुन्ति ॥ १५ ॥
 जीव म रंजहि मणरयण छुणवि मणोहर गेड ।
 खरनिठुरसदावसरि मा करि मणि डव्वेड ॥ १६ ॥
 गय मय महुअर झस सळह नियनियविसयपसत्त ।
 इक्किण्ण इ इन्दियण दु.ख निरंतर पत्त ॥ १७ ॥
 इक्किणि इंदिय मुक्कळिण कढभइं दुक्ख सहस्स ।
 अज्ज पुण पंचइ सुकळा कह कुसलत्तणु तस्स ॥ १८ ॥
 इंदियछक्किअ म रइ करहु संभावहिं अपवग्गु ।
 जिअ खणभंगुरविसयछहमग्गि अळग्गि म कग्गु ॥ १९ ॥
 वयरपरपर संघडइ बहु डव्वेय करेइ ।
 कोड विपंभिड भंति नहु जीवइं दुग्गाइ नेइ ॥ २० ॥

वरिससहस्रिहि ज कियउ तउ संजछ उवयारु ।
 कोहमहानलसंगमिण सो दहि किजइ च्छारु ॥ २१ ॥
 माण मडण्फर विष्फुरइ विणइ न वट्टइ कोइ ।
 विणयविट्ठणइ निट्ठुरइ नाणविदत्ति न होइ ॥ २२ ॥
 विणु नाणेण चरित्तु नहु विण चरणेण न सुक्खु ।
 सुक्खुविहीणा(णइ) कहवि नहु होइ निरंतर सुक्खु ॥ २३ ॥
 ता मिल्लेविणु माणभट्ट विणय निवेसहि चित्तु ।
 अहव सहेसहि दुक्खडां भवपंजरि निक्खित्तु ॥ २४ ॥
 माया (मा मा ?) परवचणु करहि परवंचतइ पाउ ।
 जीवइ पावपरव्वसइ नरय तिरिक्खउ ठाउ ॥ २५ ॥
 उठ्ठती लोहइ लहरि झंपिय जेण झडति ।
 तछ भवजलहिससुत्तरणि फुरइ समगलसत्ति ॥ २६ ॥
 जीव कसाय न निज (जि) णइ अउ (णु) विष्फुरइ सरोछ
 काइ निहत्थउ नीससिहिं करइ सरीरइ सोछ ॥ २७ ॥
 जेणि न रुद्धउ विसयसहि धावंतउ मशुमीणु ।
 तेणि भमेवउ भवगहणि जपंतइ जण दीणु ॥ २८ ॥
 संजमबंधणि बधि धरि धावन्तउ मणहत्थि ।
 जइ काहिसि अहु सुक्कल ता पाडिइ अणत्थि ॥ २९ ॥
 जीइ जि वजइ जिणइ गण दसण नाण चरित्त ।
 सा सल्लहिजइ सज्जणिहि पयडियपवयणतत्त ॥ ३० ॥
 जा परदोस समुल्लवइ मिच्छपवत्तणसज्ज ॥
 सा जीहा मह मुहकुहरि जिण जम्मवि म करिज ॥ ३१ ॥
 जिणचदगुरुजणविणउ तउ संजछ उवयारु ।
 जं किजइ खणभगुरिण देहइ इत्तिउ सारु ॥ ३२ ॥
 जो संतावइ अणुदियइ छविहजीवनिकाउ ।
 नरयनिबंधणकम्मरउ बलि किज्जउ सो काउ ॥ ३३ ॥
 (दण्ड दमवि म) णु वसि करहु धरि संजमि अण्णाणु ।
 मोह महाबल निज्जिणिहि जिम पावहि निरवाणु ॥ ३४ ॥
 समणइ भूसण गयवसण सजममजरि एह ।
 (सिरि) महेसरसरि गुरु कलि कुणत छणेइ ॥ ३५ ॥

III The *Commentary* on this work by a pupil of Hemahamsasūri is also important for the Apabhramśa. The commentator must have lived before A. D. 1505, the date of the copy of the *Saṅjamamañjarī* together with its commentary. It contains lots of Apabhramśa quotations, some of very considerable length. The smaller ones are generally of the nature of *Subhāsita* verses that must have been very common in the days of the commentator. cf.

बिहं जो न वि आलवइ कुसल न पुच्छइ वत्त ।
 ताडतणइ न वि जाई रे इयडा नीसल ॥

रासहु कंधि चडावियइ लब्धइ लत्त सहस्स ।
 आपहुणे केरि कम्मडां हिया विसरहि कस्स ॥
 मरण ति बिहइ बप्पडा धम्मि जि सुक्का रक् ।
 सुक्किअ सुसंखिअ जेहिं पर ते तिणिवार नितंक् ॥

Here is a description of a city and its suburbs —

अहिरामारामवणाडलाइ सुरसुरहिसमाण यं गोडलाइ ।
 जहिं सयवर बावीसइ वराइ वणसिरीअ रमणि केलीहराइ ॥
 मथमत्तय मयगल गुळगुळत वरत्तरल्लुरय धपमपधपंत ।
 जिहिं रहुवर धोरणि धडहडत फरफारक पाइक धमधमत ॥
 जहिं कुव मणोहर सरवराइ नरनारीजण-घण-छदराइ ।
 रमणीअरमणि जणु अच्छराइ जहिं वइइ सरिअ किरिजलहराइ ॥
 जहिं वसहिं लोय अट्टारहुवन्न जहि पडण-बहत्तरि-नवरत्त ।
 जहि पवरचहुट्टइ मनवहुट्ट जलथलदीवतरसत्थवट्ट ॥
 जहिं नागर-सागर-किरिनिवास जहिं लील करइ लीलाबिलास ।
 जहि छंदरमंदिर-देवुराई जणु सिच्छइ लच्छीहर-वराइ ॥

At fol 106 (b) begins the story of a king of Takṣaśīlā named Trivikrama. This runs over three folios, and is given as an illustration of the merits of obeisance to the Jina.

The beginning of the story, which is interesting in itself, is quoted below

अत्थि नामिण नयरु तखसिल । पडि-वक्ख-वळयलसिलमणिसिलोह-सह-बद्धसुरहर । हरिणच्छि-
 हरिणंकच्छइमहिलचक्कचक्कमणमणहर ।

वणकण कंचन-रयण-निहिं सुरपुरसरिसायाड ।

सेसु-फणावलि किं ठियळ परिरंमिनि पायाड ॥

तहिं तिविककख २ अत्थि नरनाहु । तिअलोअविकखाड । जसि दलिय-सयळ-वलिरायविककमु
 सरपंकयसंगहिय मखनावइ तिविकमु ।

तासु मंगलदेवि पिय कोमलकमळपयच्छि ।

कवि विणिजिय रइरमणि कणयच्छवि नं ऊच्छि ॥

Apabhramśa quotations like रासहु कंधि चडावियइ etc or दिवसि पहिल्लइ पाहुणु सोनासखु बीकाइ look like stray *subhāsita* verses, current in the author's time and show that there must have been a rich literature in Apabhramśa upon which he has largely drawn. The long story that he has quoted also corroborates this view.

IV The *Tisatthimakhāpurisagunāṅkāra* of Pupphadanta is an important work in Apabhramśa. It forms No. 370 in section X of the catalogue for the search of Mss. for the years 1879-80, and is entered as an incomplete Prākṛit⁵ work in 304 foll. The Ms is to be found in the Deccan College

⁵ That it was possibly Apbh was kindly suggested to me by the Muni Maharaj Jinañjayaji of Poona. I am in search for other Mss of the work with a view to publish it.

Ms collection now deposited at the Bhandarkar Institute The work is divided into Sandhis or chapters, as most Apabhramśa works are, and has 27 such Sandhis How many more Sandhis the work really has, I have not yet been able to ascertain The number of stanzas in a Sandhi varies from 15 to 25. Sometimes however, a Sandhi has only 9 stanzas, (e g. Sandhi VI) or as many as 29, e g Sandhi IX.

The work begins —

सिद्धिवद्धमणरजणु परमणिरंजणु भुवणकमलसरणेसर ।
पणविवि विण्वविणासणु निरुवमसासणु रिखइणाहु परमेसर ॥
सुपरिखियरखियभूअतणु पचसयधलुणयदिव्वतणु ।
पयडियसासयपयणयरवयहं परसमयभणियदुणयरवह ॥
सुहसीलुगुणोहणिवासहर देविंदुअ दिव्वासहर ।
अहणिजियमंदरमेहलय पविमुकह, रमणिमेहलय ॥

etc etc etc etc.
वत्ता अबरवि पणविवि सम्मइ विणिहयदुम्मइ कोवपावविद्धसणु ।
जासु तिरिथि मइ लद्ध ण णसमिद्ध णिम्मलु सम्मइसणु ॥ ? ॥

Every sandhi ends with the following words —

इय महापुराणे तिसट्ठिमहापुरिसगुणालकारे महाकइउफदंतविरइए महाभव्वभरह, शुमणिए महाकब्बे सम्मइसमागमो णाम etc (the name and number of the Pariccheda or Sandhi.) The poem is said to be approved by the most noble Bharata, but it is not clear who this Bharata is

The seventh stanza in Sandhi I is important as it contains an explicit reference to the *Selubandha* of Pravarasena, side by side with the *Rāmāyana*.—

सियदतपतिवलीकयासु ता जइ वरवायाविळासु ।
ओ देवीणदण जयसिरीह किं किजइ कवु सुपरिससीह ॥
गोवज्जिजएहिं ण वणदिणेहिं सुवरचावेहिं व णिगुणेहिं ।
मइलियचित्तिहिं ण जरघरेहिं उइण्णेसिहिं णं विसहरेहिं ॥
जडवाइएहिं ण गयरसेहिं दोसायरेहिं ण रक्खसेहिं ।
आचखियपरपुट्ठीपलेहिं वरकइ णिन्दिजइ हयखलेहिं ॥
जो बालवुडुसतोसहेउ रामाहिरामलक्खणसमेउ ।
जो सम्मइ कइवइ विहियसेउ तासु वि दुजणु किं परि न होउ ॥
णउ मह बुद्धिपरिगाहु णउ सुपमगहु णउ कासुविकेरउ बलु ।
अणु किह करमि कइत्तणु णल्लहमि कित्तणु जगु जि पिछणसयसंकुलु ॥

The reference in line 7, by the words बालवुडुसतोसहेउ is to Vālmīki and his work the *Rāmāyana*, and that in line 9, जो सम्मइ कइवइ विहियसेउ, is clearly to Pravarasena of the *Selubandha* fame

In the ninth stanza the poet mentions several predecessors of his, some, like Kapila and Vyāsa, almost mythical, others like Bhāravi and Bāṇa of living memory It is important to note that Puspadanta mentions Rudraṭa
1-g

and not Hemacandra, when speaking about his knowledge of poetics Had Hemacandra, who was looked upon as a literary colossus by all his Jaina successors, lived before him, he certainly would have made respectful mention of his name, as for instance Somaprabha has done. The fact that he is a Digambara while Hemacandra belongs to the Śvetāmbara sect, can not fully account for this differentiation. The passage which deals with this subject is worth quoting and reads thus —

अकलक कविलक्षणयरमयाइ दिवसुगयपुरदरणयसयाइ ।
 दंतिलुविसाहिल्लदरियाइ णउ णायइ भरहवियारियाइ ॥
 णउ पीयइ पायजल्लजलाइ अइहासपुराणइ विम्मलाइ ।
 भावाहिउ भारवि ⁶भासु वासु कोहलु कोमलुगिरु कालिदासु ॥
 चडसुहु सयसु सिरिहरिसु दोणु णालोइउ कइईसाणु बाणु ।
 पइ रुइइ जडणिण्णासयाउ पडियच्छिउ णालकारसारु ॥

पिंगलपत्थारं सखुहि पडिउ ण कयाइ महारइ चित्ति चडिउ ।
 जसइधु सिंधुकल्लोलसित्तु ण कलाकोसलि हियवउ णिहितु ॥

Many names in this passage are familiar to us, e. g. Vyāsa, Kāpila, Kanayara (Kānāda), Bharata, Patañjali, Bhāsa, Kālidāsa, Bāna, Harsa, Rudrata, and Pingala. Akalanka, as the unknown author of the marginal notes (sometimes so useful to editors of Jain-Prākṛit works) says, is Nyāyakāra-kartā. He is evidently the same Akalanka⁷ as has commented on the *Āptamīmāṃsā* of Samantabhadra, and was the preceptor of Prabhācandra. As the latter's epitaph is older than 750 A. D., the former must have belonged to the 7th century A. D. at the latest. Akalanka is criticised by the great Kumāṛila which also speaks to his great age. Purandara, according to the same unknown source, is 'Cārṇvākarmāte granthakartā,' and Dantilla and Viśāhila, like Bharata, writers on Nāṭyaśāstra. The note on Kohala is queer, viz. कप्पाड कश्चिन् कवि. Who Drona is is not mentioned. This Drona is probably the same as is quoted by Hemacandra in his *Deśināmamāla* e. g. अविणयवई इति द्रोण on I, 18, अज्झो एव इति द्रोण on I 50 etc. Svayambhu is described as स्वयम्भु कवि पाथडीबहरामायणकर्ता आपलीसणीय. It seems from this that he is a Jain and that he has written a Rāmāyana in a particular metre, presumably Prākṛit.

V. The *Ārādhanā* of Nayanandin, a Digambara, is in two parts. The first contains 56 Sandhis and the second 58. The Ms. inspected by Mr Dalal⁸ at Pātana contained only 30 and 27 Sandhis. The last verse, not in Apbh runs as follows —

⁶ Three syllables have been rubbed out here, owing to two pages having stuck together and then torn as under by some one. But they can be resorted as भारवि.

⁷ Winternitz, *Geschichte der Indischen Literatur II* p. 352 H.

⁸ Dalal, Essay read before the Gujarātī Sahitya Parishad. p. 14.

सुनिवरणयनदीसणिबदे पसिदे सयलविहिणिहाणे एत्थ कव्वे सुभव्वे ।
अरिहपसुहसुतुडुतुमारहाणाए पमणिउ ऊडु सवी अदावण समेत्ति ॥

Unfortunately Mr Dalal could not get details about the date of the author or at least of the Ms

VI *Paramātmaprākāśa* of Yogīndradeva, a Digambara This is a philosophical work in 330 Dohas It was composed at the request of Bhaṭṭa Prabhākara For, it says —

भट्टपयाहरि (पदायरि ?) विनविउ विमळ करेविणु भाव ।

VI The *Nemināhacariu* of Haribhadra, Candrasūri's pupil, who completed his work in 1159 Prof. H Jacobi, who makes mention of it at p 1 and 2 of his Introduction to *Bhavisattakahā* thus describes it "This is a work of great extent (8032 granthas of 32 syllables) and is almost entirely in strophes of 9 lines called Raddā or Vastu It relates the nine previous births of Ariṣṭanemi and Rājīmatī and in the smaller second half, the story of this Tīrthakara, which is interwoven with that of Kṛṣṇa and the Pāṇdavas ' The work when published by a scholar like Prof Jacobi, will add further to our knowledge of Apabhramśa language in particular and literature in general

VII *Vairasāmaru* of Varadatta is in two Sandhis only, containing 12 and 9 Kadavaks respectively ⁹ There are Mss of it both at Pātana and Cambay It begins —

अहो जण निहणि (णि) ऊडु कलु धरिजउ (हु) वहरसामिसुनिवरचरिउ ।
साहउ सुमणोहरु भवियह सुदरु जि जिणरयणु सखुद्धरिउ ॥ १ ॥
तुंवननामि पुरवर पदाणु अत्थेत्यु भरहि वरगुणनिहाणु ।
जिणभवणिहि सुदरु किउ पवितु देउळविहारमडिउ पवितु ॥ २ ॥

The end

सुनिवर वरदत्ति गणहरभर्त्ति वहरसामिगणहरचरिउ ।
साहिऊडु भावि सुचहु पावि जि तिहुवणु नियगुणभरिउ ॥

No dates are available

VIII Lastly there are smaller works in Apabhramśa called Sandhi and Rāsa ¹⁰ Some of them are mentioned below

(a) *Paumasiruaratritra*, in 4 Sandhis, of Dhāhīla son of Pārśva

(b) *Antarangasandhi*, in 9 Kadavakas, of Ratnaprabha, the pupil of Dharmaprabha.

(c) *Caurangasandhi* in 5 Kadavakas

(d) *Sulasākhyāna* in 17 Kadavakas of Devacandra, preceptor of Hemacandra

⁹ Mr. Dalal's essay p 12

¹⁰ Mr Dalal's essay For others, see pp. 11—20

- (e) *Bhavyakudumbacaritra*, 36 Gāthās in Catuspadī
 (f) *Śaṇḍeśarāsakā*, in different metres, being the message of a Virahinī
 (g) *Bhāvanāsandhi* of Jayadevaganin, pupil of Sivadēvasūri, in 6 Kadavadas

IX Besides the above, entirely in Apabhramśa, the following works contain Apbh verses, sometimes at great length

(a) The *Kumārapālāpratibodha* of Somaprabhācārya contains much Apabhramśa. This is a bulky Jain work, purporting to be the enlightenment of King Kumārapāla by the advice of the polihistor Hemacandra. It has five Prastāvas, broken by different Kathā or stories, drawn as illustrations of particular merits or vices. Thus there is *Nalakathā* which illustrates the evils of dice-playing, *Pradyotalathā* as illustrating the evils of debauchery, *Tārā* and *Rukminī Kathā* as examples of the virtues of faithfulness and the like. The bulk of the work is written in what Jacobī calls Jaina-Māhārāstrī (which is not much different from ordinary Māhārāstrī), and contains both prose and poetry. One Kathā, that of Makara-dhvaja, is written in Sanskrit. But the last Prastāva is important from our point of view as it contains some entire Kathas in Apbh. Such are (1) the *Jīvamanah-karanasamlāpakathā* containing 105 stanzas in Apbh., (2) the *Sihūlibhadrakathā*, having 106 stanzas (with the exception of a very few Gāthās in Māhārāstrī) in Apbh., (3) The *Daśārnabhadrakathā* which is half Apbh and half Sanskrit

Besides, Apbh Stanzas are scattered over other parts of the work, e.g.

खड्ग खणाविय सइ छगल सइ आरोविय रुक्ख ।

पइ जि पवत्तिय जन्म सइ किं बुवुयहि मुरुक्ख ॥

from अमरसिंहकथा p. 25

अह कोइलकुलरवमुहुभल वणि वस्तु पयहु ।

भट्ट व मयणमहानिवह पयडिअविजयमरहु ॥ १ ॥

मू पलोइवि कंतकरु उत्तरदिसि आसत्तु ।

नीसासु व दाहिणदिसिहि मलयसमीरु पवत्तु ॥ २ ॥

from अभयसिंहकथा p. 38

एके दुन्नय ज कया तेहि नीहरिय घरस्स ।

बीजा दुन्नय जइ करउ तो न मिलउ पियरस्स ॥

from श्रीलवतीदृष्टांत p. 3

and सीहु दमेवि जु वाहिइइ इक वि जिणिहिइ सत्तु ।

कुमरि पियंकरि देवि तसु अप्पहु रज्जु समत्तु ॥

from नरदेवकथा p. 39

वडरुक्खइ दाहिणदिसिहि जाइ विदग्धिहि मग्गु ।

वामदिसिहि पुण कोसलिहि जिहि रुक्खइ तहिं लग्गु ॥

from नलचरितम् p. 57

The author Somaprabha, according to the Praśasti at the end of work, lived some time after Kumārapāla and Hemacandra, as he says he wrote his work in Samvat 1241 i e A D 1185

(d) Another work containing some Apbh is the *Upadeśa-taranginī* of Ratnamandiriraganin, ed H B Shah, Benares V D 2437 This a late work of promiscuous nature, full of Sanskrit and Prākṛit quotations The Sk quotations are generally from the *Mahābhārata* and *Bhārtrhārī*, and the Prākṛit ones from different Āgama works and other sources There is little that belongs to the author, but that little is written in bad Sanskrit There are about twenty-five passages that can be strictly called Apbh, there are some more which may be on the borderland of Apbh, and old Guj or old Western Rājasthānī, as it is called by Dr Teggison A few only are quoted here —

पतपरिकल्लह किं करइ दिज्जइ मग्गताइ ।

किं वरिसत्तो अम्भुदर जोइ समविसमाइ ॥ p 1

हरि गइइ डगमगिय चद करमिलिय दिवायर इल्लिय महि इल्लिय यह मेरु जलसपिय सायर ।

सइइकोडि थरहरिय कूर कूरम कडकिभ अनलविनल वडमसिभ पुइवि सह प्रलय पलहिय ॥

गज्जंति गयण कवि आम भणि छरभणि छरभणि फणमणि इकइअ ।

मामहि हिमगहिममगहिमगहि मुच मुल जयसिंह तुइ ॥ p 64

छंदर सर अडराइ हलि जल पीचउ वयणेहिं । उदयनदिहहिं कड्डीउ तीह नारीनयणेहिं ॥ p. 70

The last passage is between Apbh old Gujarātī

(c) The *Supāsanāhacariyam* of Laksmanaganī parts I and II ed Pandit Hargovind Das Seth, Benares 1918, contains some Apbh The third part is not yet out

केवि मल्लव सज्जंति कमददुर अवरि गायति छइकठरवसुदर ।

केवि उत्तालतालाउकं रासयं कुणहिं करनच्चियं अवरि वरहासय ॥

केवि हरिचहुरा तियसगलदेहुर कुणहिं हयंसिय केवि छइचधुर ।

केवि गयगज्जिय कुणहिं मयभिभल अणि सुठ्ठीहि पहरति धरणीयल ॥ etc p 50

नय चिप्पइ ससणेहि नहु विणइहि गुणिहि ।

नहु लज्जइ नय माणिण नय चाडुयसइहि ।

नय खरकोमलवयणि न विहवि न जोवणिण ।

दुग्गेज्जउ मथु महिलह चित्तइ आयरिण ॥ p 115

कईयावि महुककयंठकठसज्जाइ पयट्टइ ।

कईयावि गहियसअधकुसम देवचणि वट्टइ ।

कईयावि बहुभवभमणभावण मणि भावइ ।

कईयावि सुदरम्मि जिणधम्मि लीणमथु ठावइ ॥ p 116

Besides stray verses at about sixteen places, there are Apbh passages considerable length at pages 50, 190, 212, 286 and 440

(d) The *Dohākosa*,¹¹ published by Dr. Harprasad Shastri in his Bengali work *Bauddhaḡāna o Dohā*, 1323, is full of Apabhramśa. The learned Shastri, however, considers it old 'Bāṅgālā,' which is not the case. There are two collections of Dohās, (there are other metres also) one of Saroruha-vajra who subscribes himself Saraha in his Dohas, and the other of Kṛṣṇācāryapāda and both are in Apbh

From Saraha —

(4) Conclusion —

The Section has made it amply clear, that under the so-called Prākṛit literature, especially of the Jains, both published and unpublished and much valuable Apabhramśa lies buried. Some works, which in the Catalogues are simply drèbbed Prākṛit, might turn out to be Apabhramśa and others, rightly called Prākṛit, might still contain some Apabhramśa quotations and stores of value from both the linguistic and literary points of view. It is also likely that the treasures at Pātana, Khambayat and other strongholds of Jainism, might contain Apabhramśa works, yet unknown even to their blessee possessors. It is the duty of all right-minded Jains to make such works available to scholars who would publish them according to approved methods and subject them to literary and historical criticism.

घरहि बईसी दीया जाली कोनेहि बईसी घण्टा चाली ।
 अक्खि निबेसी आसनबन्धी कनेहि खुसखुसाइ जनबन्धी ॥
 रण्डीमूण्डी अन्य वि वेसैं दीहणक्ख जे मळिने वेसैं ।
 पण्णल होइ (अ) उपाडियकेसैं खवनेहि जानविहवियवेसैं ॥
 अप्पणु वाहिय मोक्खउउएसैं ॥
 जइ नया विअ होइ छति ता छनह सिआलह ।
 लोमोप्पाटने अच्छ सिद्धि ता जुवइनितबह ॥
 पिच्छीगहणे दिहु मोक्ख ता करिह तुरगह ।
 लभैं भोभणे होइ जाण ता करिह तुरगह ॥
 एव सरह भणइ खवनान मोक्ख महु किपि न भावइ ।
 तत्तरहिअकाया ण ताव पर केवल साइ ॥ १ ॥
 जो भव सो निवाणथलु भेवु न मण्णह पण्ण ।
 एक्खसहावैं विरहिआ निर्मळमइ पडिवण्ण ॥ p. 118
 घरहि म थलु म जाहि वने जहि तहि म्मण परिआण ।
 सअलु णिरंतर जोहि ठिअ कहि भव कहि निव्वाण ॥ old.

¹¹ My attention was kindly drawn to this work by Sir George Grierson a couple of years ago, but long illness prevented me from looking into it until recently.

¹² In a very few places I have departed from the printed text. I am printing it with corrections and explanations elsewhere.

णउ घरे णउ वने बोदि ठिउ एकु परिआणउ भेउ ।
निम्मलचित्त सहावउ करह अविक्कल सेउ ॥ p 119

From Kṛsnācārya —

आगमवअपुराणे पडित मान वहती ।
एक सिरिफल अलिअ जिम बाहेरि त भुमयति ॥ २ ॥ p 113
वरगिरिसिहर उतुग छणि सबरें जहिं किअ वास ।
नउ सो लविअ पचाननेहिं करिवर दुरिअ आस ॥ २५ ॥ p 130
एक न किज्जइ मतु न ततु णिअघरणिळई केलि करतु ।
णिअघरघरिणी जाव ण मज्जइ ताव किं पंचवर्ग निहरिज्जइ ॥ २८ ॥ p 131
एस जपहोसे मडलकम्मं अद्धदिन अच्छसि काहिउ धम्मे ।
तो विणु तरुणि निरतर नेहो बोहि कि लाइइ एण वि देहे ॥ २९ ॥ p 131
जिम लोण विलिज्जइ पाणिएहि तिम घरिणि लाई चित्त ।
समरस जाई तक्खणें जइ पुणु ते सम णित्त ॥ ३२ ॥

The discovery of this work in the far East of India is important and significant. It shows that Apabhramśa, alongside of Sanskrit and Māhārāṣṭrī Prākṛit, was for some centuries the literary language throughout the length and breadth of India North of the Tāptī. The literature seems to be popular-erotic and religious. The work also shows that it was a Western Apabhramśa¹² most probably the Māhārāṣṭra Apabhramśa which was raised, like the Māhārāṣṭrī Prākṛit, to the literary status and was thus used by poets of the West and those of the East alike.

VIII

Reference to Apabhramśa, its Age and Connection with the *Abhiras* — (A) *Literary References* There are references to the Apabhramśa language, both spoken and literary. These however occur almost entirely¹ in Sanskrit works on dramaturgy and poetics. This is as it should be for the Sanskrit drama, which represents according to its lights, the social life of its day, has necessarily got to recognise the current spoken idioms. This is illustrated by the use of the various Prākṛits. Writers on the principles underlying the Sanskrit drama have also therefore referred to the various Prākṛits, of which the Apabhramśa is the latest² and most changed phase.

(1) Patañjali, the celebrated author of the *Vyākaranamahābhāṣya* of the 2nd century B. C., is so far as we know the first great Sanskrit author to make use of the word 'apabhramśa' in connection with language. But with

¹² My examination of the work from this point of view will appear elsewhere. I have stated above the conclusions only.

¹ With the exception of an Inscription, see below.
See section V.

him 'apabhramśa' is only deterioration of the Sanskrit word in the mouth of the vulgar, for, says he³

"Each individual word has several corruptions. For instance, the word 'gauḥ' has deterioration's like 'gavī', gonī, gotā, gopotālikā and so forth."

Apabhramśa here can only mean corruption or deterioration of the norm. This corresponds exactly with 'vibhramśa' or 'vibhramśa' of Bharata. Both mean by the cognate words a particular linguistic phenomenon and nothing more. The word 'apabhramśa' has as yet nothing to do with the Ābhīras, nor has it acquired its later connotation, viz people's dialect or dialects and vehicle of literature like the various Prākṛits. The corruptions mentioned by Patañjali are all found in one or other of the Prākṛits.

(2) Bharata is the earliest writer on Sanskrit dramaturgy possibly belonging to the second or third century A. D. In his *Nāṭyaśāstra*⁴ he deals with the Prākṛits in the 17th chapter as vehicle of thought of certain characters in the drama and in the 32nd chapter verses 47 to 242, gives names and definitions of metres with examples, which are almost entirely in the Prākṛits. Part of the 17th chapter verses 5 to 23 deals with the phonology of the Prākṛits.

The first allusion to what came to be called Apabhramśa from Bhāmaha and Daṇḍin onwards seems to be in the following verse⁵

"This should be briefly known to be threefold, by words which are the same (as in Sanskrit), by words which have deteriorated (vibhramśa) and by Deśī."

After this the rules of deterioration are given which obtain in the Prākṛits and correspond generally to those of the grammarians. What Bharata mean by Deśī is made clear in verses 24 onwards. "Thus should be known Prākṛit and Sanskrit. Hence forward I shall speak of the division of the Deśābhāṣā"⁶ And particularly in the following⁷

³ Ed. Kielhorn, Vol I p 2

एकैकस्य हि शब्दस्य बहुव्ययमस्ति । तद्यथा । गौरित्यस्य शब्दस्य गार्वी गोष्ठी गोता गोपोनाल्लिकेत्येवमादयोऽप्यत्र ।

⁴ Ed. Kāvya-mālā, No 42

⁵ त्रिविधं तच्च विज्ञेयं नाव्ययोगे समासतः ।

समानशब्दैर्विभ्रष्टं देशीमतमथापि वा ॥ XVII 3

गच्छन्ति पदन्यस्तास्ते विभ्रमा (छ) इति ज्ञेया ॥ ibid 4

⁶ एवमेतत्तु विज्ञेयं प्राकृतं संस्कृतं तथा ।

अत ऊर्ध्वं प्रवक्ष्यामि देशभाषाप्रकल्पनम् ॥ ibid 14

It is clear that देशभाषा is separated from both Sanskrit and Prākṛit can only mean spoken languages of different countries & regions

⁷ अथवा छन्दस्य कार्या देशभाषा प्रयोक्तृभिः ॥ ibid ४६

नानादेशसङ्ख्यं हि काव्यं भवति नाटके ॥ ibid ४७

“Or the authors should use at will (in drama) the languages of the country Since in a drama there is poetry from various countries ”

Then he mentions seven⁸ languages (Bhāsāh), the Māgadhi, that of Avantī, the Eastern language, Śaurasenī, Ardhamāgadhi, Bāhlikā and the Southern one, and several dialects (Vibhāsāh), those of the Śābaras, Ābhīras, Candālas, the Dravidas together with the Caras (or Ceras) and Odras and inferior idioms of foresters It is true that one does not find here the Apabhramśa expressly mentioned by name But the reason is obvious The literary languages of the the time, Bhāsāh, have got their distinctive names, but not so the Vibhāsāh Yet they are recognised as dialects spoken by different tribes⁹

“The Śābara idiom is to be put in the mouth of coal-makers, hunters and those living on wood-craft and contrivances (machinery would be too big a word for Yantra of those days¹) and the foresters’ language also a bit, (Vānaukasī) Either the Ābhīra idiom or the Śābarī is to be used in the case of herdsmen, like cow herds, shepherds, and tenders of herds of, horses, camels etc ”

Thus the dialect of the nomadic tribe of cowherds etc has so got the name of the tribe of the Ābhīras, for itself We shall subsequently see, that it has achieved a distinct name for itself and also secured a place among the literary Prākritis

That Bharata probably had in his mind the Apabhramśa dialect, perhaps as yet in its formative and progressive stage, becomes clear when we

⁸ मागधवन्तिजा प्राच्या शरसेन्यर्धमागधी ।

बाल्हीका दाक्षिणात्या च सप्त भाषा प्रकीर्तिता ॥ 1bid ४८

शबरभीरुचण्डालसचरद्रविडोद्भूजा ।

हीना वनेचरणार्ण च विभाषा नाटके स्मृता ॥ 1bid ४९

Prthvīdhara, on *Mrechalakatika* reads शकार and शबर for शबर and सचर Possibly he wants to escape the difficult word सचर The शकारी besides being included under मागधी, would be in strange company with the dialects that are partly connected with tribes like शबर, अभीर etc , and partly with regions or countries like द्रविड, आद्र शकारी is a name given to a dialect on account of its phonetic peculiarities and is possibly later than the मृच्छकटिक Sir George Grierson apparently sides with Prthvīdhara, J R. A S 1918, p 491

⁹ अङ्गारकारव्याधानां काष्ठयन्त्रोपजीविनाम् ।

योज्या शबरभाषा तु किञ्चिद्धानौकसी तथा ॥ 1bid ५४

गवाभाजाविकौश्रादिषोषस्थाननिवासिनाम् ।

आभीरोक्ति शबरी वा द्राविडी द्रविडादिभु ॥ 1bid ५५

consider the passage in which he gives, for the sake of lending dramatists, the broad linguistic peculiarities of the different provinces ¹⁰

“One who knows should use a language in which the ‘e’ sound is predominant in the case of the region between the Ganges and the Ocean. He should use a language with a predominant ‘na’ in the case of the countries heard to be between the Vindhya and the Ocean. In Surāstra and Avantī and countries north of the Vetravatī, a language with profuse ‘ca’ should be used. Those countries which border on the Himālaya and the Sindhus and Sauvīras should have a language full of the ‘u’ sound. In countries beyond the Carmanvatī and those round about the Arbuda (mountain) should always have an idiom full of the sound ‘ta’.

The “languages abounding in the u sound” in the above is quite mistakable. The ukāra is a recognised peculiarity of the Apabhramśa. Thus without naming it, evidently because it had yet to get that name, Bharata refers to what is distinctively called Apabhramśa by later writers and grammarians. Another thing to be noted in the passage is the region where the dialect abounding in the u sound was at home in Bharata’s time. Its home is Sindh, Sauvira and Northern Panjab. We shall have to return to this point later. This also seems to be the region where the cowherding, horse and camel-herding nomads were at first settled. At any rate, the camel-herds-men could not have found a more suitable place for their ships of the desert than the sandy regions along the banks of the Indus.

Bharata’s acquaintance with Apabhramśa in some form is further attested by the illustrations of the metres which he has defined in the 32nd chapter. It was to be wished that a good edition of the *Nāṭyaśāstra* were available to scholars, for the present one is hopeless, especially at places most important from the point of view of Prākṛit studies. The chapter under consideration is especially faulty and scrappy, but such as it is, it offers something of use to the present purpose.

-
- ¹⁰ गङ्गासागरमध्ये तु ये देशाः संप्रकीर्तिताः ।
 एकारबहुलां तेषु भाषां तज्ज्ञः प्रयोजयेत् ॥ ५८ ॥
 विन्ध्यसागरमध्ये तु ये देशाः श्रुतिमागताः ।
 नकारबहुलां तेषु भाषां तज्ज्ञः प्रयोजयेत् ॥ ५९ ॥
 खराट्वावन्तिदेशेषु वेत्स्युत्तरेषु च ।
 ये देशास्तेषु कुर्वीत अकारबहुलामिह ॥ ६० ॥
 हिमवत्सिन्धुसौवीरान्धे च देशाः समाभिताः ।
 इकारबहुलां तज्ज्ञस्तेषु भाषां प्रयोजयेत् ॥ ६१ ॥
 अर्धपर्वतानदीपारे ये चाङ्गदसमाभिताः ।
 तकारबहुलां नित्यं तेषु भाषां प्रयोजयेत् ॥ ६२ ॥

- (1) मोहल्लड नचन्तड । म (न) हागमे संभत्त (न्त) ड ॥ ६६ ॥
 (1) मेह उद्धर्तु नई (ण) जोणहड । णिक्क णिप्पहे एस्स च्चदड ॥ ७४ ॥^{११}
 Read मेहड हर्तु (?) णेई जोणहड । „ „ एहु च्चदड ।
 (3) एसा हसवधू (ह) हि (इ) छळाकाणणड । •
 गंतु छु (उ) स्सइया कंतं सगइया ॥ ९९ ॥
 (4) पिय वाइ वायर्तु (उ) छवसत्तकाल (उ) ।
 पियकासुको (कड) पिय मदन जणत्तड ॥ १०८ ॥
 वायहि वादो एह पवाही रुसिद इव । ॥१६९॥

It will be easily seen that (1) is entirely in Apabhramśa (a) with the ukāra of the Nom Sing at three places, (b) *h* for *ōh* which it has in common with the other Prākritis (2) is rather obscure, but even without emending it, one finds in it the familiar *u* and what is more remarkable 'jonhañ' in Neuter pointing to the existence in the peoples' language of the tendency of disregarding genders even at such an early date 'Nei' is also to be noted. In (3) 'Kānanau, ussuiyā' and 'sangaiyā' are peculiarly Apabhramśa. Although 'uāya' and 'Kālau' are emended in (4), there is scarcely any doubt 'janantau' In (5) 'cha' is Apabhramśa.

Thus it is clear, that although Bharata has nowhere mentioned Apabhramśa by name, because it was yet in a crude form still to develop and going under the name Ābhīrokti, there is no doubt that the dialect existed in his days. It also seems clear that the home of the speakers was then in the Punjab and upper Sindh. It had yet not high literature of its own and the circle of its speakers was limited to certain nomadic tribes, who as will be seen later, penetrated southwards and eastwards and were assimilated in the Hindu civilisation. It is they, however, who seem to have given to the older Prākritis the Apabhramśa form.

(3) *Dharasena* Important for the age of Apabhramśa is a reference to it in an inscription of Dharasena II king of Valabhī (in Surāstra Kathiawad). Here Dharasena thus speaks about his father.

"His mind was very clever in writing poetical works composed in three languages, Sanskrit, Prākrit and Apabhramśa."

Guhasena who is thus described has inscriptions¹² between 559 and 569 A D. Poetical works in Apabhramśa are therefore attested to in the middle of the 6th century A D, although none has so far come down to us.

(4) *Bhānaba*, probably of the end of the 6th century, already knows about the Apabhramśa language, to which he prefers while giving an alternative division of poetry of literature.¹³

¹¹ Ind Ant. संस्कृतप्राकृतपञ्चभाषात्रयप्रतिबद्धप्रबन्धरचनानिपुणतरान्त करण etc. quoted by Jacobi, l c. Intr. p. 55.

¹² Bombay Gazetteer Vol I, part I p. 90.

¹³ शब्दार्थौ सहितौ काव्य गद्यपद्य च तद्विधा ।

संस्कृत प्राकृत चान्यदपञ्च इति त्रिधा ॥ १.३६

“Kāvya is word and sense together That (Kāvya) is two-fold, prose and verse It is again three-fold Sanskrit, Prākṛit and moreover Apabhramśa ”

Bhāmaha's remark is important only as corroborating the existence of Apabhramśa at the end of the 6th century But he does not mention either who spoke it or who should speak it It were to be wished that like Daṇḍin he had done so

(5) *Daṇḍin* In his *Kāvyaadarśa*,¹ Daṇḍin gives a fourfold division of literature, which was current amongst the literate of his days There is thus an advance over Bhāmaha's threefold division *

“Learned men say” that this literature is again fourfold namely Sanskrit, Prākṛit, Apabhramśa, and mixed Great sages have defined Sanskrit as divine speech There are varieties in Prākṛit such as ‘derived from it (Sanskrit),’ ‘similar to it,’ and ‘Deśī’ (i.e. belonging to vulgar speech) ” etc And further “The speech of Ābhīras and others in literature is known as Apabhramśa In the Śāstras (however), Apabhramśa means whatever is other than Sanskrit Sanskrit (Kāvya) is divided in *sargas* (chapters), Prākṛit in *skandhakas* (name of metre, according to commentator), Apabhramśa in *Āsāra* etc Mixed (fourth branch of literature) means Nāṭaka etc Kathā (variety of mixed literature) is composed in all languages and also Sanskrit Brhatkathā, of wonderful meaning, consists of Bhūtabhāṣā ”

It will be clear from the above that Daṇḍin is speaking of certain languages from the literature point of view and not from the linguistic one Hence the bad logic of segregating Apabhramśa from the Prākṛits, of whom indeed it is only the youngest phase just as Pāli is the oldest, may be excused in his case

Be that as it may, two points stand out clearly from Daṇḍin's discussion on literature and its divisions (1) that the Apabhramśa language must have already been put to considerable literary usage when Daṇḍin

¹ Ed Bibl Ind 1863

² Op lit तद्वद्व्याख्यानं भूय संस्कृतं प्राकृतं तथा ।
अपभ्रंशश्च मिश्रं चेत्याहुरार्याश्चतुर्विधम् ॥ १, ३२
संस्कृतं नाम दैवी वागन्वाख्याता महर्षिभिः ।
तद्भवस्तत्समो देशी त्यनेक प्राकृतक्रमः ॥ १, ३३
आभीरादिभिर् कान्येष्वपभ्रंश इति स्मृता ।
शास्त्रे तु संस्कृतादन्यदपभ्रंशतयोदितम् ॥ १, ३६
संस्कृतं सर्गबन्वादि प्राकृतं सन्धिकृदादिकम् ।
आसारादीन्यपभ्रंशो नाहकादि तु मिश्रकम् ॥ १, ३७

* The older Vāgbhaṭa also has Daṇḍin's fourfold division Pischel, *Grammatik der Prakrit Sprachen* p. 3

wrote. This usage is not the mere use of it by low characters in Sanskrit dramas as during Bharata's days. In that case, Dandin would scarcely have been justified in making a whole division of literature as consisting of Apabhramśa. He expressly mentions certain metres employed in Apabhramśa poetry, i g āsāra etc. The Apabhramśa in the dramas is mostly very scanty and scrappy prose and even then, very few dramas have it as a rule. The line 'Ābhīrādīgīśah' etc. only indicates the general nature of Apabhramśa, viz whatever in Kāvya is put in the mouth of such low people as the Ābhīras is that. It is hardly scientific to conclude from such references that the Apabhramśa, or for the matter of that any other language, is a tribal language. In the first place there is the word 'Ādī' to show that the Ābhīras had no monopoly of the Apabhramśa. They certainly did not bring it with them from wheresoever they came a few centuries before the Christian era. The fact is that wherever they and others with them went, they picked up the regional Prākṛit current there, and in the nature of things changed its form to a great extent. It is this change or decay that is indicated by the words 'Apabhramsa', 'apabhrasṭa', even 'vibhrasṭa' of Bharata. (2) That behind this literary Apabhramśa, there was the language, not of small literary groups, or learned men such as philosophers, grammarians, astronomers, mathematicians, poets and professors, in short of the elite, but of the lowly, humble, commonest of the common people like Ābhīras, Sabaras, Candālas etc. It goes without saying that as the region, occupied by these people changed either from time to time or at the same time, their Apabhramśa also differed, thus making up the different varieties of Apabhramśa mentioned by some later Prākṛit grammarians.

Unfortunately the date of Dandin is not yet finally settled. But so far is certain that he cannot have flourished earlier than the seventh and later than the eighth century. Thus, then, what was recognised as a dialect of certain tribes and named Ābhīrī, developed, during the four or five centuries between Bharata and Bhāmaha-Dandin, into the Apabhramśa language both spoken in various dialects and employed in recognised literature. This was also the period of Ābhīra supremacy¹ over a considerable part of the country. It is natural to suppose that it was during this period, 3rd century A. D. to the 6th century A. D., that the name Apabhramśa must have been given to the dialects which developed out of the regional Prākṛits owing to the assimilation of the Ābhīras in Hinduism.

(6) Rudrata, who belongs to the 9th century A. D. refers to the Apabhramśa in his *Kāvya-lamkāra*.² After dividing 'Vākya' into prose and

¹ See page below

² Ed. Kāvya-mālā, No. 2

verse, he divides it again sixfold on the language basis. He says³ —“A sixfold division of it is possible, based upon the difference of languages Sanskrit, Prākṛit, Māgadha, Piśācabhāṣā, and Śaurasenī, the sixth being Apabhramśa in several divisions on account of the particular country ”

Here too the Apabhramśa is placed on a level with the older literary Prākṛits viz the Māhārāṣṭrī, Māgadhi, Piśāchi, and Śaurasenī What is, however, more important to note, is that Rudrata recognises many varieties of Apabhramśa, and records that the difference is due to the difference of the regions where they were spoken The older Prākṛits have no known subdivisions, and although they bear geographical names, they have ceased to be regional and therefore to be actually spoken by the people. The Apabhramśa differed from them in both these respects

(7) *Rajasekhara* —In his *Kavyamīmāṃsa*,⁴ Rajasekhara has several references to Apabhramśa. Like his predecessor rhetoricians, he also looks at the language from the literature point of view It is therefore not surprising to find the body of his Kāvya-purusa thus⁵ described —‘Sanskrit is your mouth, Prākṛit the arms, Apabhramśa the hips, Piśāca the feet, and a mixture of these the chest ’ Again when his poet-king holds his Durbār, ‘The Sanskrit poets⁶ should be seated to the north (of his regal seat), the Prākṛit poets to the east, the Apabhramśa poets to the west, the Piśāca poets to the south The same fourfold division of literature according to its vehicle is expressed again in connection with the question, however languages⁷ the budding poet should master

“Some object can be (well) expressed by a good poet in the Sanskrit idiom, another in Prākṛit, still another in Apabhramśa phrase, a fourth in Bhūtabhāṣā, some other object can be expressed in two, three or even four languages A good poet, whose intellect can command all these, fills the whole world with his fame ”

³ भाषाभेदनिमित्त षोढा भेदोऽस्य सम्भवति ॥ २, ११

प्राकृतसंस्कृतमागध पिशाचभाषाश्च शौरसेनी च ।

षष्ठोऽत्र भूरिभेदो देशविशेषादपभ्रंश ॥ २, १२

⁴ Gaekwad's Oriental Series, no. I, 1916

⁵ Cf. Cit. p. 6 शब्दार्थौ ते शरीरं संस्कृतं मुखं प्राकृतं बाहु , जघनमपभ्रंश , पैशाचं पादौ , उरोमिश्रम्

⁶ Ibid. p. 54 तस्य चोत्तरतः संस्कृता कवयो निविशेरन् ।..... पूर्वेण प्रकृता. कवयो । पश्चिमे. नापभ्रंशिनः कवः । दक्षिणतो भूतभाषाकवयः ।

⁷ Ibid pp. 48-49 एकोऽर्थं संस्कृतोक्त्या स सुकविरचनं प्राकृतेनापरोक्षिन्

अन्योऽपभ्रंशगीर्भिः किमपरमपरे भूतभाषा कमेण ।

द्वित्राभिः कोऽपि वाग्भिर्भवति चतसृभिः किञ्चकश्चिद्विभक्तुः

यस्यैव धीः प्रपन्ना स्तपयति सुकवेस्तस्य कीर्तिर्जगन्ति ॥

More important still are two other passages, which refer to the same fourfold division, but with respect to the countries in which a particular language is preferably the vehicle of literature

"Particular languages appear to be resorted to in particular countries. Thus it is said —⁸ The Gaudas and others take their stand on Sanskrit, the liking for Prākṛit of those (poets) of the Lāṭa-country is well-known, all the Maruregion, the Takkas, and the Bhādānakas employ Apabhramśa, the poets of Avantī and the Pāriyātras, together with those of Daśapura, have recourse to Bhūtabhāṣā, and a poet who lives in the heart of Madhyadeśa is well-versed in all (these) languages "

Thus, then, in Rājasekhara's day's Sanskrit literature was much cultivated in Gauda (modern Bihar), Prākṛit⁹ literature in Lāṭa (Gujarat without Kathiawad), Apabhramśa literature in the whole of Maru (modern Marwar), Takka (part of eastern Punjab), and Bhādānake (?), Paisāci literature in Avantī (central Mālwa), Pāriyātriā (western Vindhya regions), and Daśapura (upper Mālwa). It must be emphasised that Rājasekhara does not say whether these were spoken languages in these regions, what he says is only that literary men in these parts conveyed their thoughts preferably in these several languages. The second passage of importance of Apabhramśa reads thus¹⁰ —

The Surāstras, Travanas and others can with grace express the Sanskrit idiom, but always with an admixture of Apabhramśa '

To the Maru, Takka and Bhādānak literary men, therefore, we have to add the Saurāstras (Kathiawad) and the Travanas(?) who, together, cultivated Apabhramśa literature. The present state of our knowledge of the Prākṛits and the literature in them that is being brought to light every day, apparently endorse Rājasekhara's view, so far at least as Prākṛit (Māhārāṣṭri and Jaina Māhārāṣṭri) and Apabhramśa are concerned. It is Gujarat that has discovered and is still destined to discover a vast Prākṛit literature¹¹, and if the Jains appear to appropriate to themselves the credit of the larger

⁸ Ibid p 51, गौडाद्या सस्कृतस्था परिचितवच्य प्राकृते लाटदेश्या
सापभ्रशप्रयोगा. सकलमरुभुवष्टकभादानकाश्च ।
आवन्त्या पारियात्रा सहद्रुनपुरजैर्भूतभाषा भजन्ते
यो मध्ये मध्ये मध्यदेश निवसति सकवि. सर्वभाषानिषण्ण ॥

⁹ By Prakrit, Rājasekhara appears to mean the Prakrit par excellence of Dandī,
i. e. Mahārāṣṭri, although he has nowhere indicated this expressly

¹⁰ Ibid p 34, सुराष्ट्रवणाद्या ये पठन्त्यपितसौष्ठवम् ।
अपभ्रशावदशानि ते सस्कृतवचास्त्यपि ॥

¹¹ Kudākar's Account of Mss. at the Pātana Bhandars read of the First Oriental Conference, Poona, and Dala's Essay read at the 5th Gujarat Sahitya Parishad

share, it is the Śvetāmbaras who appear to be more fond of their Jaina-Piākṛit, as the Digambaras seem to be of their Apabhramśa. It is a well-known fact, rightly emphasised by Jacobi,¹² that the Digambaras are more numerous in Marwar and part of the Punjab. This, however, does not mean that the two were rigid in their choice.

Two more passages seem to show that although at the time of Rājasekhara, the Apabhramśa was much popular, especially in Suiāstra and Marwar as a literary language, it had not yet lost living touch with its main-spring viz the spoken dialect or dialects of the common people. The passages in question are —

(1) "Well-versed¹³ in Apabhramśa should be all his (the poet king's) male attendants. The female attendants should also know the Māgadha language. Those in the harem should know Sanskrit and Piākṛit both, and his friends should know all languages."

(2) "Beyond¹⁴ them (i.e. the Sanskrit poets) should sit those versed in Vedic lore, logicians, knowers of Purāṇas and Smṛti, physicians, astrologers and such-like. To the east, the Prākṛit poets, beyond them those who live by the arts of acting, dancing, singing, playing on instruments, elocution, bardic lore keeping tact in music, and such others. To the west the Apabhramśa poets, beyond them wall-painters, Jewel-setters, Jewellers, goldsmiths, carpenters, smiths and others like them. To the south the Pāṣāṇa poets, beyond them, courtezans and their courtiers, rope-dancers, jugglers, exorcisors, athletes, those living on arms and such others."

In (1) it is significant that Rājasekhara should make the attendants, both male and female, speakers of Apabhramśa. In the first place, they are *of the people* and therefore must speak the peoples' language. In the second, it is they who stand between the common populace and the king, interpreting the wishes and grievances of the former to the latter, and conveying to them the king's message or reply, and as such must know the language of the common people. The passage therefore suggests, that although long before Rājasekhara's days, the Apabhramśa had attained to the dignity of a literary language, it had not yet ceased to be a spoken language. The two were yet

¹² Op Cit Note p 86 'Well die Digambaras von 10 in Hindustan and Punjab am-
starkesten vertreten waren'.

¹³ Op Cit 50 अपभ्रंशभाषाप्रवणं परिचारकवर्गं समागमभाषाभिनिवेशिन्य परिचारिका प्राकृतसंस्कृतप-
भाषाविदुर्मान्त पुरिका मित्राणि चास्य सर्वभाषाविन्दि भवेयुः ।

¹⁴ Ibid pp 54-55 ततः परं वेदविद्याविदं ग्रामाणिका पौराणिका स्मार्ता भिषजो मौहूर्तिका अन्येऽपि
तथा विधाः । पूर्वेण प्राकृता कवयः । ततः परं नटनर्तकगायनवादकवर्गजीवनकुशीलवनालचरा अन्येऽपि तथाविधाः ।
पश्चिमेनापभ्रंशिनः कवयः । ततः परं चित्रलेखकृतो माणिक्यबन्धका वैकटिका स्वर्णकारवर्द्धकिलोद्धारका अन्येऽपि
तथाविधाः । दक्षिणेनो भूतभाषाकवयः, ततः परं मुजङ्गणिका हवकवौभिकजम्भकमल्ला शङ्खोपजीविनोऽन्येऽपि
तथाविधाः ।

in close living contact. In other words, *the Apabhramśas have not yet been a dead language like the older literary Prākritis.*

In (2), Sanskrit is already a language of the few, the Pundits. Prākṛit has no doubt a wider circle of knowers and possible speakers in those who cultivate some of the fine arts connected with the stage. But the class of those who sit behind the Apabhramśa poets, and evidently are speakers of it, is a wider class. It is the great lower class—the common people, from amongst whom hail the artisans and craftsmen such as carpenters, smiths, goldsmiths. Rājasekhara's arrangement seems to suggest that this class still spoke some kind of Apabhramśa. And this also accords well with linguistic facts as discovered in the oldest literatures of the vernaculars of northern India. By the end of 9th century, which is roughly Rājasekhara's period of activity, the vernaculars had yet to be evolved as distinct from the various Apabhramśa dialects.

(8) *Namīsādhū*,¹ while commenting upon *Kāvya-lankara* II 12, has the following remarks on Apabhramśa —

“Apabhramśa is Prākṛit itself. It has been mentioned by others as being three-fold viz. *Upanāgara*, *Ābhīra* and *Grāmya*. The words ‘of many varieties’ are used by *Rudrata* for refuting that. Wherefore? Owing to these being many countries. Its characteristics should be properly understood from the people themselves.”

The importance of the passage lies in the fact that *Namīsādhū* (1) recognises Apabhramśa as one of the Prākritis themselves, (2) names the varieties laid down by others before him as being *Upanāgara*, *Ābhīra* and *Grāmya* (3) but expressly says that they are many more than three, and that is most important of all, (4) points to the people themselves as the best source to learn it. The last point is significant as showing that by the time of *Namīsādhū*, who finished his commentary² in Samvat 1125 i.e. 1069 A.D., the Apabhramśa of many dialects had not ceased to be spoken by the common people.

One more sentence of *Namīsādhū* deserves mention here as it shows the spread of the Apabhramśa as far east as Magadha. We know that by *Bharata*'s time its germ the *Ābhīra* was found spoken in *Sindh*, *Moultan* and upper *Punjab*. But the sentence means —

“The *Ābhīra* language has been mentioned as included under Apabhramśa. It is sometimes found in *Māgadhi* also.” This can only mean

¹ *Rudrata Kāvya-lankara*, *Kavyamālā* 2, 1, 15 तथा प्राकृतमेवापभ्रंशः । स चान्यैरुपनागराभी-
रग्राम्यावभेदेन त्रिवोक्तस्तत्रिरासायमुक्त भूमिभेद इति । कुतो देशविशेषात् । तस्य च लक्षणं लोकादेव सम्यगवसेयम् ।

² *Op Cit* p 174 पञ्चविंशतिसंयुक्तैरेकादशसमाश्रिते । विक्रमास्समतिक्रान्ते प्राबुधीद समर्थितम् ॥

³ *Op Cit* p 15 आभीरी भाषापभ्रंशस्या कथिता क्वचिन्मागध्यामपि दृश्यते । The *Daśarupa* hints at the same thing when it mentions (II 42) the *Ābhīras* among the speakers of *Māgadhi*. The *Daśarupa* is a couple of centuries older than *Namīsādhū*.

that there was a dialect of Apabhramśa spoken in Magadhā, thus proving the existence of the Apabhramśa in the east of the Peninsula as late as the 11th century A. D.

(9) For lesser and later writers like Prthvīdhara, the commentator of the *Mṛcchakatika*, the unknown author of the *Rasikasarvasva* quoted by Nārāyaṇa in his commentary on *Gita Govinda*, Śankara, one of the commentators of the *Śākuntala* and two or three others, see Pischel. It is needless to refer to them here for they invariably quote others' views and because they cannot have had living touch even with the dying Apabhramśas, their acquaintance with them is only second hand.

(B) The Age of the Apabhramśa —

We have thus examined the references to the Apabhramśa in works on rhetoric and poetics from Bharata of about 2nd or 3rd century A. D. down to the commentator Namisādhū of the middle of the 11th century A. D. We have thus been able to put together some undisputed facts about the age, extent and varieties of the Apabhramśa.

(1) Apabhramśa existed in the 2nd or 3rd century A. D. at least, under the name Ābhīrī, and was spoken in Sindh, Moultan and northern Punjab mainly by the Ābhīras and other nomadic tribes that had penetrated into India and for a time settled in these provinces.

(2) By the 6th century the Apabhramśa was still recognised as the dialect of the Ābhīras and others, had got its distinctive name Apabhramśa and had developed a literature of its own which had to be recognised by rhetoricians like Bhāmaha and Daṇḍin.

(3) By the 9th century it had ceased to be recognised as a language of the Ābhīras, Śabarās and Candālas only, had come to be known as a language of the great artisan class although the elite spoke Sanskrit and the stage people the Prākṛits, i. e. it had become the language of the people. It had by now already spread as far south as Surāṣṭra and probably also as far east as Magadhā.

(4) By the middle of the 11th century, even literary people have come to recognise that Apabhramśa is not one language but many dialects, one of which had attained literary importance. It was known to have had a dialect in Magadhā, east of the great Peninsula. The Dohākośa (see VII end) furnishes actual testimony.

The lower limit for the age of Apabhramśa accords well with Sir R. G. Bhandarkar's opinion. In his report for the search of Mss. after noting no. 545 *Pingalārīhapradīpa*, with some extracts from the same, he says,

¹ The extracts quoted are verses 58 (Candesara), 69 (Ceipatī=Cedipatī), 71 (Ham-mīra), 92 (ibid), 147 (ibid), 151 (ibid), and 199 (ibid), 72 (Sahasānka), 77 (Kasīsa), 198 (ibid), 87 (Acala), 96 (Karna), 126 (ibid), 185 (ibid), in Chandra Mohan Gosh's edition. Cedipatī=Prince of Cedi and of the Kalacuri race, he was contemporary of Bhīmadēva of Gujārāt and Āhavamalla of Mahārāṣṭra.

"The above extracts present vernacular speech in three forms. The older form i. e. the Māhārāṣṭrī Prākṛit we have in I, II, III, (1), IV, and V (1). It had become classical as Sanskrit itself and could be used for literary purposes at any time. Then we have another form in VI, VII (1), (2), (3). This resembles the Apabhraṃśa form as we have it in the instances quoted by Hemacandra in his Prākṛit Grammar and in the 4th act of *Vikramorvaśīya*. A third stage is represented by III (2), (3), (4), (5), and V(2). This is what might be called the earliest form of modern Hindī, the forms *ḍhillī* 'Delhi' and *Jakhana* or *Jakkhana* 'when,' being specimens of the new formations which became necessary after the old terminations had gradually faded away upto the Apabhraṃśa period. The last two forms must represent the vernacular speech of the period when the poet wrote and since they could not have praised the particular princes if they had died and been forgotten at the time when they lived, the conclusion is not unwarranted that the forms of the language used by them were the forms current about the time when the kings flourished. Thus about the time of Karna i. e. the first half of the eleventh century, the stage of development at which the vernacular language had arrived, was still that represented by the Apabhraṃśa, the origin of which is to be referred to about the seventh century, and they began to assume the modern character about the end of the twelfth century and the beginning of the thirteenth, when the poet Chand flourished and that was the form they had in the time of the Chouhan Hammīra, i. e. 1283—1301 A. D.'"

(C) Apabhraṃśa and the Ābhīra migrations —

Now these results accord well with the history of the Ābhīra migration into India, which caused such a change in the spoken languages of the country. The Ābhīras (now Ahīrs) are mentioned in the *Mahābhārata*¹ as a people in the west of India on the Indus. They are recognised as a hated tribe, the disappearing of the Saraswatī being ascribed to abhorrence of them. But they are fighters and given a prominent place in Drona's *Suparnavyūha*. When Arjuna returns from *Dwārakā* with the widows of Kṛishna, the Ābhīras attack him as he enters *Pañcanada*. They are here called freebooters, herdmen and *Mlecchas*. The *Manusmṛiti*² mentions the Ābhīras as having sprung from Brahmin father and *Ambastha* mother.

These references make it quite clear that the Ābhīras, who were nomadic fighters, had together with other tribes entered India and occupied part of the Punjab a little before the beginning of the Christian era (say

¹ Mbh. II 82, 1192, IV 20, 798, IX 87, 2119, XVI 7, 228

Adhyāya X 15 ब्राह्मणाद्.....आभीरोन्मृष्टकन्यायाम्,

about 150 B. C. and not later).¹ They are also mentioned in inscriptions¹ of the 2nd, the beginning and the middle of the 3rd centuries. The first one, A. D. 181 in the reign of Kṣatrapa Rudrasimha, speaks of his general Rudrabhūti as an Ābhīra. The second one, about 300 A. D. which belongs to the Nasik caves, speaks of the reign of an Ābhīra prince named Išvarasena,—son of Śivadatta. The third one, the Allahabad pillar inscription of Samudragupta² about 360 A. D. mentions the Ābhīras together with the Mālavas as powerful tribes occupying Rājasthāna and Mālava, the south-western and southern provinces just beyond the limit of the Gupta Empire. To the south of Jhansi there is a province called Ahirwar, corresponding to Sanskrit Ābhīrawāta, which is thought to be the Ābhīra principality mentioned in the Allahabad inscription. By the 4th century therefore the Ābhīras had got a permanent footing in Mālva. A part of them seems thus to have given up nomadic life and to have had permanent settlements and kings, as the Nasik inscription and the Purāṇas³ show. There is also a tract called Aharaur, again equal to Ābhīrawāta, in the Mirzapur district of the United Provinces. It is during this period and subsequently that the Apabhramśa must have begun to develop a literature of its own. This is in keeping with our literary evidence of the 6th century, when the Apabhramśa appears as a canonised literary language. In the succeeding couple of centuries the Ābhīras must have migrated further southwards and eastwards, towards Surāṣṭra and the adjoining provinces and Magadha respectively. For by the 9th century Apabhramśa, the form that the Prākṛits took in the mouth of the foreigners, was recognised as fit vehicle for literature in Surāṣṭra etc. History corroborates this also. For when the Kāthīs⁴ invaded Surāṣṭra in the 8th century and thereabouts, they found the country in the possession of the Ābhīras. The Ahīrs were powerful some time before this in Khandesh and Nasik also, as the significant remark of Ferishta,⁵ that the famous fort of Asirgadh in Khandesh was founded by Asa Ahīr, also shows.

¹ D. R. Bhandarkar, I. A. 1911 p. 16, R. E. Enthoven, *Tribes and Castes of Bombay* I p. 21, (The material for the article on Ahīrs is by D. R. Bhandarkar)

² Bhandarkar and Enthoven, *ibid.*, Vincent Smith, *Early History of India*, p. 286

³ These, according to Bhandarkar-Enthoven p. 23, refer to Ābhīras as paramount sovereigns after the Āndhrabhrīyas. By the 6th cent. A. D. this sovereignty had already disappeared

⁴ Enthoven, *Op. cit.*, p. 24

⁵ *Ibid.*

The Prakrit Grammarians and Apabhramśa:—

(1) *Vararuci* is thus far recognised as the oldest Prākṛit Grammarian known. In his *Prākṛitaprakāśa*¹ he deals with four Prākṛits only, the Māhārāṣṭrī in Pariccheda 1-9, the Paisācī in Par 10, the Māgadhī in Par. 11 and Śaurasenī in Par 12. He does not deal with the Ardhamāgadhī and the Apabhramśa languages and this fact is significant. The omission may either be taken to indicate superficiality on the part of Vararuci, or it may be thought that perhaps Vararuci included Ardhamāgadhī partly under Māgadhī and partly under Māhārāṣṭrī, and did not consider Apabhramśa to be Prākṛit at all.² The truth perhaps lies in neither of the two alternatives. It is a well known fact that the Jains regard the tradition of their scriptures as not unbroken and such of their Āgamas as existed in different places, were collected together and redacted by Devardhiganin in the 5th century A. D.³ Possibly therefore, there was no settled Ardhamāgadhī literature when Vararuci wrote his Grammar. He will thus have to be placed before the 5th century A. D. It has always been the case that grammars of languages were written when literature was available in them. The same conclusion is therefore to be drawn from his non-mention of Apabhramśa. We have seen that positive evidence for literature in Apabhramśa is available only from the 6th century onwards. This is not the place⁴ to discuss the period of the Prākṛits and Vararuci's position as a Prākṛit grammarian, but so much is sure that he cannot now be identified with the Vārtikakāra Vararuci. He deals with a form of Prākṛit, especially the Śaurasenī, which is younger and therefore later than what is found in the Buddhist drama *Saripuṭraprakaraṇam*. He may be thus tentatively placed in the 3rd century A. D. and not earlier, if perhaps also not later.

(2) *Canda* a Jain is probably the first Prākṛit Grammarian to treat of Apabhramśa in his grammar called *Prākṛitalakṣanam*,⁵ although he has disposed of it in one Sūtra, viz III. 37 only. Another Sūtra I 5 lays down optional form which is peculiar only to the Apabhramśa and the Māgadhī, and a third one, II 19 mentioned verbal suffixes one of which is unmistakably Apabhramśa.

These three Sūtras are from the text accepted by Hoernle. He, however, has relegated to the appendix a number of Sūtras even when three

¹ Ed. Cowell, 2nd Issue, London 1868. ² Bloch in Pischel, *Grammatik* § 4.

³ Pischel, Op cit *ibid*. ⁴ Winternitz, *Geschichte der indischen Litteratur* II p 294.

⁵ This is being dealt with in my *Prakrit Selections* for the Calcutta University. ⁶ Lüders, *Bruchstücke Buddhistischer Dramen*. ⁷ Ed. Hoernle, Calcutta 1880.

⁸ They are न लोपोऽप्यत्रोऽधोरेफस्य, सागमस्याप्यामो णोहो वा and तु ता च्वा इत्तूणभोऽपिपूर्वकालार्थे.

and two mss. were in agreement regarding them. This is rather too bold a procedure and even such an orthodox critical scholar as Pischel has pronounced it questionable.¹

That most of the Sūtras, regarding which two Mss. at least are in agreement must be regarded as Caṇḍa's own work can very well be proved. Thus (1) in the Vibhaktividhāna section, he lays down the general rule that the 'cases are as in Sanskrit' and mentions the individual cases with their examples e. g. सि, देवो, अग्नि etc. जम्, देवा कुलानि, तुम्हे etc., अम्, देवं, अग्निं etc. Now it is queer that Caṇḍa should have omitted to give instances of जस् 1. e. Acc. Pl., ङस्ति 1. e. Abl. Sing., भ्यस् 1. e. Abl. Pl., ङस् 1. e. Gen. Sing. and ङि 1. e. Loc. Sing. But if we look to the Appendix B C D, we find three Mss. supplying the want. And there is no reason to doubt their authority. It is more likely that one Ms. has an omission here, than that three entirely independent Mss. should have conspired to add to the text. Again (2) in the same section, Caṇḍa deals with the pronouns in Sūtras 18 to 31 in two sections which he calls युष्मद्ध्याय (18 to 25) and अस्मद्ध्याय (26 to 31). Now while all the cases (except the Gen. Pl. and Loc.) of युष्मद् are dealt with one by one, the Nom. and Acc. Sing. and Pl. of अस्मद् is strangely omitted in the accepted text. Here again Appendix C D helps us in filling up both the omissions.² Now in this latter section, Appendix C D, we find Sūtras 26a the characteristically Apabhramśa form ह्व. (3) One more proof of importance from the point of view of Apabhramśa is furnished by Appendix³ C D to Sūtra II 27. Here it must be noted at the outset that even the accepted text where all Mss. have agreed, is a misarranged, ill-digested mass of Sūtras. The whole work has the appearance of half-arranged, miscellaneous jottings for a work, rather than a well-arranged and finished treatise. Thus this part is called Svaravidhāna, but the first fourteen Sūtras only really deserve the name. The rest, as many as fifteen Sūtras, consists of Sūtras of a miscellaneous character such as ता ताव तावत 21, खलो छु 24, भे सर्वास्तु युष्मद् 26, भावेत्तेण 29 etc. Now C D add some more miscellaneous Sūtras to this. They are —

(1) इजेरा पादपूरणे, (2) जि अव्यय एवार्ये, (3) जवरि आनन्तर्यार्ये, (4) जवरु केवळार्ये, (5) यदेवह्व, (6) थू छिछ कुत्सायां, (7) दहवह शीघ्रायें-दहवह होइ विहाणु, (8) अतिरभसादूर्ध्वमुखस्येत-स्ततो गमने हवहव-हवहव चरियाए, (9) गं णउ पाईं णावइ जणि जणु मणु इवार्ये—, भिव पिव विव ह्वव विअ इवार्ये वा भवति, (10) दार्णि एण्हि एत्तहे-एवहिं इदानीमं, (11) यथा तथा अनयो. स्थाने जिमतिमौ—

दोहा-कालु लहेविणु जोइया जिम जिम मोह गलेइ ।

तिम तिम दसणु लहइजो णियमें अणु छणेइ ॥

Of these (1) to (6) contain bare statements without instances and may be objected to, as Caṇḍa has always supplied instances. The same may be said of both parts of (9) and (10). Nos. (7), (8) and (11) are quite in

Canda's manner and since two Mss. attest them, they may be regarded genuine. Now in one of them there is a peculiar Apabhramśa adverb 'dadavada' with its meaning. Hemacandra has it under IV 422 in his Grammar but he has given it an unusual meaning viz. 'avaskanda.' No (8) gives davadava, a peculiar Deśī word, not uncommon in Apbh. But most important Apbh. is No (11), which lays down 'jima and tīma' as substitutes of 'yathā and tathā' and gives an Apbh Dohā as illustration. For translation of the verse see Pischel. There is another Apabhramśa Dohā in Appendix A but as it is supported by one Ms. only we have to leave it out of consideration.

Most of these Sūtras, some of them verbatim, some split up into two and some with slight change, are found in Hemacandra, but in such a manner that Hemacandra can always be called a borrower. That Hemacandra was a borrower on a large scale has been proved in other literary spheres¹ also.

About Canda's priority to Hemacandra there cannot be much doubt.² But Hoernle's claim that his grammar presents a very old phase of the Prākṛit language (p. XI) cannot be accepted, as it is based on the evidence of one solitary Ms. as against three that speak to the contrary. His other claims that Canda is prior even to Vararuchi and that he must have written his work at a "some-what later time than the 3rd cent B. C." are equally untenable. Canda evidently lived at a time when the Apabhramśa had ceased to be a mere dialect of the Ābhīras and become a literary language, i. e. after the sixth century A. D. and not before.

(3) *Hemacandra* —Of all Prākṛit grammarians Hemacandra a Jain like Canda is the most important from Apabhramśa point of view. In his *Siddhahemacandra*,³ Prākṛit part, he has dealt with it more carefully and at greater length than others and what is more important, has given Apabhramśa Dohās in illustration. He has in fact done more justice to Apabhramśa than to any other Prākṛit except the Māhārāṣṭrī. He deals with it in Sūtras IV 329 to IV 448. The so-called Dhātvādeśa-sūtras IV 2 to IV 259 are also many of them really Apabhramśa Sūtras as they contain roots which mostly occur in Apabhramśa. So that Hemacandra may be said to have treated the Apabhramśa in about 378 Sūtras as against Śaursenī in 27, Māgadhī in 16, Paisācī in 26 Sūtras. Even if we omit the Dhātvādeśas, the number for Apabhramśa still remains at 120.

¹ Cf. *Kāvya-mīmāṃsā* of Rājaśekhara, G. O. S., Notes pp 8, 9, 13, 14, 15 and the table at the end. Some of these references attest to wholesale borrowing of chapters on the part of Hemacandra.

² Hoernle Op. Cit. p. XXII, Pischel Op. Cit. § 84.

³ Ed. Pischel, Part I, Halle 1877.

It is curious to note that a grammarian like Hemacandra should not have noticed any dialects of the Apabhramśa, although the rhetorician Namī-sādhu a hundred years earlier, noticed them. But that Hemacandra is mixing up at least two dialects is clear from his Sūtras and their examples. (1) Thus retaining of *r* e. g. *trnu* and *sukrdū* along with *tanu* and *sukru* in IV 329, *grhanti* under IV 34, *krdantaho* under IV 370, *grbna* for *graha* IV 394 and *grhneppinu* under it, *Grhanti* IV 341, (2) change of non-initial hard unaspirates into soft unaspirates and of hard aspirates into soft aspirates, IV 396 e. g. *vicchohagaru*, *sugha*, *kadhīdu*, *savadhu* and *sabhalau*, compare *nādhō*, *kadham* in Śāurasenī, IV 267, (3) change of non-initial *m* to nasalised *ṁ* IV 397, e. g. *kāvalu*, *Chāvaru*, (4) retaining *r* as second member of a conjunct, IV 398 *priena*, *prāu* IV 393, *dhruvu* IV 418, *pemmadrāhi* IV 423, *prassadi* IV 393, *dhruv*, *tram* IV 360, *drammu*, *dravakkau* IV 422 *Prayāvadi* IV 404, (5) alternative forms in *ñ*, and *hñ* for the Present First Pers. Sing and Pl, IV 385 and 396 *kaṭṭañ*, *lahahu*, (6) forms in *di* and *hi* for Pres 3rd Sing. and Pl IV 382 (for latter), e. g. *Prassadi* IV 393 (indication of Śaur character) *dharahi*, *karahi*, (7) forms in *i*, *u* and *e* for Imper 2nd Sing IV 387, *sumari*, *karu* (IV 330) *kare* etc., (8) forms in 'sa' instead of 'ha' for Future, IV 388 *hosai* (indication of Śāurasenī character), (9) alternative forms for Passive, IV 389 *kīsu*, (10) forms like *jāmahi*, *tāmahi* IV 406. Thus side by side with the Māhārāṣṭra(?) Apabhramśa, he may be said to be treating partially of Śāurasenī Apabhramśa.

Although he does not mention any dialects, Hemacandra's treatment of the Apabhramśa is very complete. The value of his Grammar is enhanced by the quotations in verse that he has given to almost every Sutra, sometime one single Sutra has several verses as instances. Until more literature in Apabhramśa is published, it is not possible to trace the source of them; but they appear, as Pischel has rightly remarked, to be taken from some anthology like Hāla's *Sattasaī*. Although many of the Dohās (a few other metres) are erotic in character, there are (1) about eighteen verses heroic in character, (2) about sixty didactic (3) about ten religious with Jain bent and (4) five legendary, Mythological,—one about Kṛṣṇa and Rādhā, another about Bali and Wāmana, one about Rāma and Rāvana and two about Mahābhārata. Among the erotic verses there are two which refer to Munja and might have been composed during the days or immediately after the death of that unfortunate king of the 10th century. Two (IV 357, 2. 3 and IV 420, 5) are found in *Sarasvatikanṭhābharaṇa* a work some hundred years older than Hemacandra. Possibly therefore Hemacandra seems to have culled his quotations from literature that was composed in the 9th and 10th centuries.

Hemacandra's arrangement is the opposite of that of Candā, first comes *Svaravidhāna*, then *Vyañjanavidhāna* and lastly *Vibhaktividhāna*. This has become the model of later writers.

Hemacandra has written another work, the *Deśināmāmalā*¹ of much use to Apabhramśa vocabulary. By Deśi Hemacandra means what is not Sanskrit and also not derived from it. Deśi therefore ought to mean the foreign element in the stock of Prākṛit-Apabhramśa words. But that is not exactly what Hemacandra means by the work. He says² "I have put together in this book such words as were not explained in the Siddha-hemacandra by separating root from suffix etc. I have excluded words like 'vajjara, pajjara.' which have been explained by me as substitutes for 'katha (etc)' (in my grammar), although they have been acknowledged as Deśi by others. I have put together such words also, as are not found in Sanskrit dictionaries, although they can be explained by separation into root and suffix etc. But I have not included such words as are not found in Sk. dictionaries, but as can be explained by implication etc." He mentions Pādalīpta in his introduction, as having written a Deśi-śāstra, and quotes often from Abhimānacinha, Avantisundarī, Gopāla, Devarāja, Dhana-pāla, Drona, Rāhulaka, Śāmba, Śītānka and Sātavāhana.

Hemacandra should not have included under Deśi words like the following -
 अणुवृत्ती (अनुवृत्ति), अवअच्छं (अवकच्छम्), अगखधो (अग्रस्कन्ध), अइहारा (by met from अइराहा (अचिराभा), अच्छिहल्ल (अक्षि+हर+Pr. suff. वल्ल), अञ्जदसिरी (अञ्जदा श्रीः), अगुज्जहरो (अगुज्जधर.), अणरामवो (अन्+रम्), आसिअओ (by Met. from आअसिओ आयसिका), आलीवण (fr आदीम on Analogy of पलित्) आयासलवो (आवासलय), इरावो (पेरावत), इंगिअ (Through आइव्=आजिग्र), ईसरो (ईश्वर) उत्तग्धो (उत्साध), वप्फुकिआ (वत्+फुक्क), वक्खिण्ण (उत्कीर्णम्), ऊआ (यूका), ऊसळिअं (by Met from ऊसळिअ=उल्लसितम्), एमाण (आ+या+मान Pres. Parte Atm.), ओज्जल्ल (ओजस्), ओसरिआ (अपस्), ओसीस (अपशीर्षम्), कणोवअ (कद्+वदकम्), कायपिउच्छा (काकपितृवसा), किजक्खो (किजत्क), खगिओ (खड्गिक), खंयट्ठि (स्कन्धयष्टि), गयणरई (गगनरति), गोच्छा (गुच्छ), वरयदो (गृहचन्द्र), घारो (अगारं with dropping of initial and aspiration), चउक्कं (चतुष्कम्), चंदइल्लो (चन्द्र+इल्ल) Pkt. suffix), चुच्छं (तुच्छम्), छिद् (छद्र), छिण्णोअभा (छिन्नोद्भावा), छाइल्ल (छाया+इल्ल), जक्खरत्ती (यक्षरात्रि), जुअलो (युग+ल्ल), जोइसं (ज्योति), झुट्ठं (जुष्टम् with contrary sense of Marathi अचपल), झसिअ (ध्वसित), झीण (क्षीण), ठाण (स्थान), ठिविय (धीवित), दहर (दहर), दोला (दोला), णलक (नलक=उशीरम्), णवसिअं (नमस्य), णिअंसण (निवसनम् cf M. नेसणं), ताडिअयं (ताडितकम्), तिअं (तीव्रम्), तेअवई (Denom. pron तेजस् cf M. तेवणं), थूळोणो (स्थूणघोणः), थेरो (स्थविरः), दइअं (दयितम्), दीहजीहो (दीर्घजिह्व), दुअहो (दुर्मुख), पण्णओ (प्रत्नव cf M. पान्हा), परिअट (परि+अट cf. M. परीट), पत्थरिओ (प्रत्त), पाडुकी (पर्यंकिका), फण्णू (फाल्गुन.), फुरिअं (स्फुरित), फल्लंअओ (फल्ल+अ), फड (स्फटा), बहुरावा (बहु+राव), बप्फाडलं (बाष्पाकुलम्), बोहहरो (बोधधर), मट्ठिओ (भर्तृ), भमअह, (भमअह) भाउजा (भातृजाया), भोइओ (भौगिक), मयणसळाया (मदनशळाका), महासदा (महाशब्दा), महानडो (महानट), महासणो (महाशकुन), सुहरोमराई (सुखरोमराजि), रसाऊ (रसायुः), रइगेछी (रतिकेलि), रच्छामओ (रथ्यामृग), रेवईओ (रेवत्य), लहुअवओ (लघुकवट), वऊ (वपु), वअहळ (पक्ष्मलम्), वहुविअ (वर्द्धापितम्), वायाड (वाचाट), विज्जुळा (वियुलता), सज्जोळ

¹ Ed. Pischel, Part I, B. S. S. 1880

² Ibid p. 2 bottom and p. 3 beginning.

(सयस्क), सदेवो (सं+द्वीप), सदाक (शब्द+term) सिद्दी (शिखी) सोढावत्तओ (षोडशावर्तक), हस्मिअ (हस्मिन्), हस्तिअवक्खु (हस्तिचक्र) दिहु (अवस्थ) and many more.

But these are sufficient to show that Hemacandra has included under Deśī what does not deserve to be there. However, his contention¹ always is, 'Is the word *current* in Sanskrit or not? If not put it under Deśī.' This procedure can hardly be called scientific. A look at the Glossary at the end is sufficient to show that Hemacandra has omitted to mention many real Deśīs. Many of these words quoted above are not even *real* 'tadbhavas' in the sense that they are derived from *current* Sanskrit words, but they are *coined* for their purpose by Prākṛit literary men and poets. For instance कायपिउच्छ is the 'coil,' fancifully called 'paternal aunt of the crow,' वरयंदो is 'mirror,' literally the 'domestic moon,' महासउणो is an 'owl' lit. the 'great bird,' रच्छमओ is 'dog,' because it is a 'beast of the street.' Some Deśīs are clearly Dravidian, e.g. ऊर a town, गइ a young man, चिक a small thing, डोल the eye, पुडे go. But a vast majority has yet got to be traced to their source.

(4) *Trivikrama*, *Lakṣmīdhara* and *Simharāja* — These three authors have commented upon what Lakṣmīdhara expressly says² were the original Sūtras of Vālmīki. Trivikrama no doubt lays claim to the Sūtras as being his own,³ but as against this, Lakṣmīdhara pointedly calls him Vṛttikāra more than once in his work. And the difference in time between the two writers is not so great as to warrant the conclusion that Lakṣmīdhara should forget the fact that Trivikrama was also the author of the Sūtras and should attribute their authorship to an ancient sage.

(a) Trivikrama's sūtras in his *Prākṛit-vyākaraṇa* are mostly identical⁴ with those of Hemacandra. There are 117 Sūtras on Āpabhraṃśa, showing a close correspondence with Hemacandra even in the number of Sūtras. The technical terminology of the two authors is however different. Trivikrama has borrowed much from Hemacandra's commentary, even the latter's examples and quotations. The importance of Trivikrama's work lies however in the fact that he has given many more examples from the dramas and Prākṛit literature. The importance to Āpabhraṃśa consists in his Sanskrit translation⁵ of all the Āpabhraṃśa quotations of Hemacandra.

¹ Op Cit. p. 19 तथापि सस्कृते तदप्रसिद्धमिति निबद्धम्, p. 107 अत्र गोलाशब्द सस्कृतसमोऽपि कवीनां नातिप्रसिद्ध इत्युपात्तः and at several other places.

² *Sadbhāṣacandrīlā*, B. S. S V. 14 वाल्मीकिर्मूलसूत्रकृत्.

³ *Prākṛitavyākaraṇa*, Grantha Pradarśanī Series, Intr V. 9 निजशास्त्रमार्गमद्विजिगमिषताम् On the word Nija, Pischel, Hultzsch, Bhattanātha Swamin, Laddu and Trivedi have written lots ⁴ Pischel, op. cit § 38. Laddu, *Prolegomena Tu Trivikram's Grammar* p. 32 ⁵ This has been made use of by Pischel in his *Materialien zur Kenntnis des Apabhraṃśa*.

A cursory glance at the Sūtras of the two, shows how closely they resemble each other. Pischel has already showed this in his edition of Hemacandra's Prākṛit Grammar by noting in the margin similar Sūtras in Trivikrama's grammar. The slight difference is due to terminology and metrical form of the latter. A very few Sūtras from the Apabrahmśa section are quoted in the following table as illustration.

Hem.	Trivi	Hem.	Trivi.
I स्यादौ दीर्घस्त्वौ	दिहौछपि	एह एहो एहु	एहोएहु कीचनपि
स्यभोरस्योत्	स्वस्यतवत्	एहजदसो	जदसोरेह
सौपुंस्योद्वा	ओन् सौ तु पुंसि	III त्वतळो णपण	त्वतळौणपणं
एट् टि	टि	तवस्यह्णवत्	तवस्यएववह्
छिनेच	छिनच	एववएवा	एववह्एवा
II बियां डहे	बियां डहे	कत्वह्इव इविभवय	कत्वह्इवए अवि
यत्तद स्यमोर्ध्वं	यत्तहुंस्वमो	एण्योण्णिवेण्ये विणव	एण्येण्णिवेण्येपिणु
इदम इच्छकीवे	इदम इछ नपुंसके	तुमएवमणाणहमणहिंच	तुमएवमणाणहमणहिंच
एतद छीपुच्छीवे	एतदेह		

Trivikrama's time cannot be settled with any certainty. He is later than Hemacandra, i. e. than 1172, and earlier than Kumāraswamin, son of Mallinātha Kolācala, who quotes him both by name and without it. The time of Mallinātha himself is uncertain, but he is believed, after Aufrecht,² to have lived not earlier than the 14th century. Prof. Hultzsch has³ pointed out that while a verse of Mallinātha occurs in an inscription of 1532, he quotes the *Vasantarājīya* which was composed about 1400 A. D. Mallinātha must therefore be referred to the end of the 15th century.

Trivikrama may thus be relegated to the fourteenth century at the latest.⁴ Bhaṭṭanāthaswamin's claim that Kāṭayavema (circa 1400) quotes from Trivikrama is disproved by Trivedi, who has shown that the Sūtras are partly from Vararuci, partly from Hemacandra. One only is common to Hema and Trivikrama. This allows a sufficient time between Hemacandra and Trivikrama, for the Paṭṭana grammarian to be quoted and made free use of by a southerner.

(b) Lakṣmīdhara, in his *Ṣaḍbhāṣācandrikā*,⁵ explains the same 1085 Sūtras as have been commented on by Trivikrama, with the difference that

¹ Bhaṭṭanātha Swamin, Trivikrama and his followers, Ind. Ant. p. 228

² Pischel op cit § 88.

³ In his edition of *Praṛitarūpāvatara* of Simharāja, p IV n. 4.

⁴ Pischel, op cit. § 88 says 'He may perhaps be placed in the 18th century.' But this was when Mallinātha's date was not made a little more definite by Hultzsch. Bhaṭṭanātha Swamin, I. A. 1911 p 221, Trivedi, Ed of Lakṣmīdhara, p. 8.

Edited by K. P. Trivedi B. S. S. LXXI, Bombay 1916.

he has changed the order of the Sūtras according to subjects in grammar. His work thus corresponds to the *Siddhāntakaumudī* of Bhaṭṭojī Dīkṣita. The order of the dialects, however, has been preserved. He does not give copious examples, nor any quotations and therefore is not of much value to Apabhraṃśa.

Lakṣmīdhara quotes Trivikrama with respect, and says¹ "those who want to explain the difficult Vṛtti of Trivikrama should look into Sadbhā-sācandrikā, which is of the nature of a commentary on it." He is thus later than Trivikrama and earlier than Appayadīkṣita² who mentions him along with others in his *Prakṛitamānandapa*. As the latter lived during the latter half of the 16th century, Lakṣmīdhara must be placed in the 15th or the beginning of the 16th at the latest.

(c) Simharāja's *Prākṛitarupāvatāra* is a commentary on the Valmiki-sūtras like that of Lakṣmīdhara. The former has commented upon 575 only out of the total 1085 Sūtras. He no doubt gives more forms than Hemacandra. Trivikrama, Lakṣmīdhara, e.g. under Susasoh XXII 8 he gives a lot of forms of Caduvvugha, but there is no variety in them. Nor are any quotations given. The work therefore is not of much use for Apabhraṃśa.

Simharāja does not say to whom the Sūtras belong. In fact, if we argued from his introduction to the Sūtras where he says,³ "In order to let (people) know the scientific terminology, the names and technical terms are being described," the Sūtras also will have to be ascribed to him. Such is however not the case. He simply took the Sūtras as they were, and without caring to know or to mention who the author was, commented on them.

Hultzsch points out that the author has two unnamed quotations, one of which is from Bhaṭṭojī's *Siddhāntakaumudī* and the other from Nāgojī's⁴ *Parabhāṣendusekhara*. Simharāja is therefore a very late writer, scarcely a couple of centuries old. It may be mentioned here that unlike the other three writers of the school, he is a Brahmin and not a Jain.

(5) Mārkaṇḍeya's *Prākṛtasarvasva*⁵ is an important work, (i) as it does not belong to the Western or Jain school, (ii) as it gives the dialects

¹ वृत्ति त्रैविक्रमी गूढा व्याचिरुयासन्ति ये बुधा ।

षड्भाषाचन्द्रिका तैस्तद्व्याख्यारूपा विलोक्यताम् ॥ Introductory v. 16.

See also I 1, 1 वृत्तिकारत्रिविक्रमदेववचनम् ।

² Hultzsch, op. cit p. IV, Trivedi, op. cit. Intr. p. 17.

³ Id. Hultzsch p. 1 तत्रादौ शास्त्रीयसंन्यवहारपरिज्ञापनार्थं सहापरिभाषे वर्ण्यते.

⁴ Op. Cit. VII Bhattanāthaswāmin is right when he sneers at Prof. Hultzsch's rendering of पूर्वव्याकरणप्रक्रिया XII 42 by 'eastern grammar'. Ind. Ant. 1911 p. 228.

⁵ Bhattanāthaswāmin, l. c. is not right in placing him in the 13th or 14th century.

⁶ Edited by Bhattanāthaswāmin, Granthapradarsanī series, February to June 1912.

of the Prākritis, and (iii) as it treats of three varieties of Apabhramśa and gives independent illustrations. It is divided into 20 chapters of which two deal with Apabhramśa. The quotations are from the (a) *Brhātkathā* (one only), *Saptasatī*, *Setubandha*, *Gaudavaho*; (b) *Śākuntala*, *Ratnāvalī*, *Malatīmādhava*, *Mṛcchakaṭika*, *Veṇisaṅhāra*, *Karpūramañjari*, *Vilāsavāṭī-sattaka*; (c) Bharata Kohala (who seem from the quotations to be a writer on poetics), Bhaṭṭi, Bhojadeva, and Piṅgala.

The predecessors mentioned are Śākalya, Bharata, Kohala, Vararuci, Bhāmaha and Vasantarāja. It is not possible to say whether Mārkaṇḍeya is giving a traditional succession of teachers or simply mentioning names at random. The former seems probable and in that case we may look upon the teachers as succeeding each other. Śākalya's is a hoary name and adopted for his prestige and age, just as the name of Vālmīki seems, in the present stage of our knowledge of Prākrit grammars, to have been adopted by the Western school. Bharata is well known. Kohala seems to be a historical person, as a quotation¹ has been given from him. He has been mentioned by Puṣpadanta (see ante, section VII) and might be Vararuci's predecessor. Bhāmaha is the well known rhetorician; but he has also written a commentary on Vararuci's grammar called *Manoramā*. Vasantarāja wrote a *Prākṛitasāñjivani*, a work entirely dependent² on Vararuci. Psichel thinks³ that this Vasantarāja, and a king Kumāragiri Vasantarāja, brother-in-law of Kāṭayavema, are very probably one and the same. This Vasantarāja would thus belong to the first decade of the 15th century. Mārkaṇḍeya will have therefore to be placed after that. He says that he finished his work at the capital of Mukundadeva,⁴ who was then ruling over Utkala or Orissa. If this Mukundadeva is the same as is said to have ruled over Orissa about 1664, Mārkaṇḍeya will have to be placed in the 17th century. There is a third evidence probably over-looked by Psichel. Mārkaṇḍeya, besides naming Piṅgalapāda, freely quotes from the *Prākṛta-piṅgala*. Of all the quotations, the one at p. 50 about short and long syllables is conclusive as it gives the verse with the express additional remark इति श्रीमर्त्तिपगलपादैर्दीर्घस्य लघुत्वातिदेशाद्. Now the *Prākṛtapīṅgala* quotes as examples verses about the Chouhan King Hammīra who flourished in the early 14th century. The *Prākṛtapīṅgala* therefore may be placed in the 15th and Mārkaṇḍeya much later than that, as Piṅgala to him is already 'Piṅgalapāda.'



¹ Op. Cit. p. 101 राक्षसभिक्षुक्षपणकचेटाया मागधी प्राहुः इति कोहलः ।

² Psichel, op. cit. § 40.

³ Ibid.

⁴ Op. Cit. p. 127 श्रीमद्वीरमुकुन्ददेवचरितौ.....। शासस्युत्कलमेदिनी.....॥



धणवालकया

भविसयत्तकहा



जिणसासणि सातु णिडुअपावकलंकमलु ।^१

सम्मत्तविसेसु निसुणहुं सुयंपंचमिहि फलु ॥

पणविप्पिणु जिणु तइलोयबंधु दुत्तरतरभवणिव्वूढखंधु ।

भव्वयणवयणपंकयपयंगु कयकसणमोहंतिमिरोहभंगु ।

णीसेसभरियभुवणंतरालु उक्खयदुक्कम्मतरुमूलजालु ।

अविसाउ अराउ अकोउहल्लु कंदप्पदप्पदलणेक्कमलु ।

संसारसमुदुत्तरणसेउ अविरुहु अलोहु अणावलेउ ।

परमेसरु परमगुणप्पहाणु संपत्तु परमणिव्वुइनिहाणु ।

अरहंतु अणंतु महंतु संतु सिउ संकलु सुहुसु अणाइवंतु ।

परमप्पउ पहु पंडिउ महत्थु परंमिडि परमकारणकयत्थु ।

घत्ता । सो हियइ धरेवि पवरमहासिरिकुलहरहो ।

वित्थारमि लोइ कित्थणु भविसणरंहिवहो ॥ १ ॥

बुहयण संभालमि तुम्ह तेत्थु हउं मंदबुद्धि णिग्गुणु णिरत्थु ।

मोहंधयारि वामोहभूदु दुक्खत्ताप्पारे कयारि द्दु ।

कि करमि खीणविहवप्पहाणु नउ लहमि सोह सज्जणसहाणु ।

अह णिडणु जणु सोहइ ण कोइ धणुसंपय विणु पुण्णहिं ण होइ ।

विणु ताएं जइ जणि अप्पमाणु कहसुवमि तोवि पुरिसाहिमाणु ।

वरि करमि किंपि^१ णियमइवियासु कम्मक्खयाइं सुविमुद्धलेसु ।

जसु जित्तिउ बुद्धिवियासु होइ सो तित्तिउं पयडइ मच्चलोइ ।

पिक्खवि अइरावउ गुलुगुलंतु किं इयरहत्थि मा मउ करंतु ।

१ B सारु २ A छव० ३ B पणवेप्पिणु ४ B corrected into तमतिमिरभय ५ B परमेडि
६ B महाणरहो ७ A च्छइ ८ A कयारिच्छइ ९ B विहवप्पहाइं १० B सहाइं ११ B कं पि १२ B तित्तउ

घत्ता । महकव्वकईहु ताहंतणिय किर कवण कह ।

किं उइइ मयंकि, जोयंगणउं म करउ पह ॥ २ ॥

इहु सज्जणलोयहो विणउ सिद्धु जो सुहि मज्झत्थु विसिद्धु इहु ।

जो पुणु खलु खुहु अइहुसंगु सो किं अब्भत्थिउ देइ अंगु ।

परच्छिदसँएहि वावोरु जासु गुणवंतु कहिमि कि कोवि तासु ।

अवसइ गवेसइ वरकईहि दोसइं अब्भासइं महसईहि ।

एँकोवि रयणभंजणसमत्थु एँकोवि करइ वत्थुवि अवत्थु ।

अणुदिणु वासइ दुव्वासवासु अप्पणउं, ण कोइवि कहिमि तासु ।

णउ सकइ देखिँवि परहो रिद्धि, णउ सहइ सउरिसहं गुणपसिद्धि ।

जगडंतु भमइं सज्जणहं विंदु चिवरीउ णिरंकुसु जिह गइंदु ।

घत्ता । दुव्वयणवियडु एक्कुवि दुम्मइं सुअणसय ।

जो भक्खइ मंसु तासु कहिमि किं होइ दय ॥ ३ ॥

अत्थउ खलयणु कि तेण ताम आयणणहु कह सबणाहिराम ।

जिणवाणी जा गणहरिण दिट्ठ पुच्छंतहो चित्तु सेणियहो सिद्ध ।

तेण यं कियपोत्थयसंचंएहि तत्थहो वित्थारिय वरकएहि ।

एव्वहि वट्ठंतँए दुसमकालि पसरंतँए मोहतमोहजालि ।

चित्तिय धर्णीवालं वणिवरेण सरसइवहुलद्धमहावरेण ।

विउलइरिपरिट्ठिउ वृद्धमाणु जसु समवसरणु जोयणपमाणु ।

तहो गणहरु गोयँसु गुणवरिट्ठु तिं तइयँहुं जं सेणियहो सिद्धु ।

पुच्छंतहु सुयपंचमिविहाणु तहि आयउ एँउं कहाणिहाणु ।

घत्ता । निसुणंतहं एह णिम्मलपुण्णपवित्तकह ।

पच्चूसिं नराहुं पुव्वदिसा इव जणइ पह ॥ ४ ॥

एह भरहँखित्ति सुंदरपएसु कुलुजंगलु नैमि महिविसेसु ।

वणिज्जइ संपय काइं तासु जहिं निवसइ जणु अमुणियपयासु ।

आरामच्छित्तघरवित्ति विडु परिपक्ककल्लिगोहणसमिद्धु ।

जहिं पुरइं पवड्डियकलयलाइं धम्मत्थकामसंचियँफलाइं ।

१ B खुहु २ B सयहिं ३ A वावारु ४ B कइहु ५ B सइहु ६ B इको ७ B देखेंवि ८ B जह
९ B वि १० B वट्ठंतइ ११ B घणवाळें १२ A गोत्तडु १३ B तइयहं १४ B एहु १५ B पच्चुसे णरणाह
१६ B भरहसेति १७ B णामें अत्थि देख १८ B परिपक्कसाळि १९ A संसियकलाइं

जहिं मिहुणइं मयणपरव्वसाइं अवत्तुप्पत्तुपरिवडियरसाइं ।
 उवभोयभोयसुहसेवयाइं गामइं कुक्कुडसंडेवयाइं ।
 जहिं जलइं कयावि न दूसियाइं मयरंदरेणुवांभीसियाइं ।
 जहिं सरइं कमलपहतंबिराइं कारंडहंसवयचुंबिराइं ।
 जहिं पंथियं तल्लच्छायहिं भमंति जत्थत्थमियइं तहिं णिसि गमंति ।
 पामर वियडि वयणइं णियंति पुंडुच्छुरसइं लीलइं पियंति ।

घत्ता । तहिं गयउरु णाउं पट्टणु जणजणियच्छरिउ ।

णं गयणु मुएवि सग्गखंडु महि अवयरिउ ॥ ५ ॥
 तं गयउरु को वण्णणहं समत्थु जं पुहइहि मंडणु णं पसत्थु ।
 जं भुत्तु मउडकुंडलधरेहिं मेहेसराइवहुणरवरेहिं ।
 जहिं कीलिउ सेयंसाहिवेण पारणउं कराविउ रिसंहु जेण ।
 महवा चक्केसत्तु जित्थु आसि जिं भुत्त वसुंधरि जेम दासि ।
 पुणु सणकुमात्तु णिहिरयणवांलु छक्खंडवसुहसुहसामिसालु ।
 पुण संति कुंथु अरु तिण्णि राय चक्कवहं होइ तित्थयर जाय ।
 जहिं अण्णवि णर णरवइ महंत सग्गापवग्गवरसुहइं पत्त ।
 जसु कारणि णियसुहितंडवेहिं कुरुखेत्ति भिडिउं कुरुपंडवेहिं ।

घत्ता । जहिं तुंगतवंगि संठिउ संखकुंदधवलु ।

जणु सुत्तुवि उरु देवइ गंगाणइहिं जलु ॥ ६ ॥
 तहिं पट्टणि सियेकलयलवमालि वरयरि वट्ठंतए सुसमकालि ।
 अट्टमइ तित्थि पसरंतणाणि चंदप्पहजिणपच्चक्खमाणि ।
 जहिं जणु णिवडु संघडणधीरु धणुसउदिवडुदीहरसरीरु ।
 णिम्लसम्मत्तपयावभाणु वीसडलक्खपुव्वाउमाणु ।
 तहिं कालि तित्थु पेट्ठणि जयासि भुवौलु णासु णरनाहु आसि ।
 कियवसविहेयधरवलयसात्तु बहुरनिहायसंखुहियवात्तु ।
 जणवल्लहं चरिउ विसुद्धवंसु जयलच्छिमरालिहि रायहंसु ।
 तहो धणवइ णामि रायसिद्धि-दरवियसियसियकंदोददिद्धि ।

घत्ता । पउरालंकारु बहुधणु बहुगुणु बहुसयणु ।

सुइदंसणदेहु नवजुवाणु सुंदरवयणु ॥ ७ ॥

१ A चय २ A पथिय ३ B गयवरु ४ क्षणमणअच्छरिउ ५ A वरइ ६ B पसत्थु ७ B रिसहो
 ८ B जेय ९ B जं १० B पाळ ११ B भिडिय १२ B धियकलयले १३ B तेय १४ पट्टणे १५ B भुआइ
 १६ A णाम १७ B जणवडु

अण्णैर्वकु तहिं जि पुरि बहुगुणहु हरिबलु णामि वणिबलु^{रु} वियहु ।
 तहो पियगेहिणि णामेण लच्छि संपुण्णवयण कुवलयदलच्छि ।
 कमलसिरि नाउं तहितणिय दुहिय मणहरच्छणिंदैअरविंदमुहिय ।
 घणवइ वणिवरु गउ तहो जि गोहि गय दिट्ठि तासु तहिं तणइं देहि ।
 किंदुअहि रमंतिं णयणइहु पंगुरणविवरिथणकलसु दिट्ठु ।
 अहिलासु पुव्वसंबंधि जाउ परिवट्ठिउ विहिंमि मणाणुराउ ।
 मग्गेवि लइय सा तेण कर्त्तं निवैसिट्ठि भणिवि हरिबलिण दिर्त्तं ।
 परमोच्छवि आरंभिउ विवाहु परिओसिउ पुरु पुर्ववइसणाहु ।
 घत्ता । किय मंडवसोह घरि घरि बद्धइं तोरणइं ।
 उल्लोचसयाइं रइयइं जणमणचोरणइं ॥ ८ ॥
 खंचिय मेइणि तंडविय वण्णु बहुपरिमलचंदणच्छडय दिण्णु ।
 दो खंड करिवि घत्तियऽरविंद पूरिवि णिविट्ठु सुहिसयणविंद ।
 कालागुरुखंडइं बोहियाइं वरभवणसयइं उवसोहियाइं ।
 णियगोत्तमाइमंगलवलीउ पूरिवि मोत्तियरंगावलीउ ।
 संभासिउ सयणु विसिट्ठु इहु णरनाहु चउक्कासणि बइहु ।
 पुणु किउ पंरिचित्तिं संपहालु वरभोयणु वत्थाहरणसालु ।
 परिहाइवि उज्जलवासवेसु अंतेउरु परियणु पिंडवासु ।
 पुणु किउ घरवावारहो पहाणु पुरपउरहो बहुसम्माणदाणु ।
 बहुविविहभक्खभोयणहि भोज्जु पइसरइ लोउ भुंजइ मणोर्ज्जु ।
 तंबोलु विलेवणु वत्थु लेवि जं जासु जोग्गु तं तासु देवि ।
 पुणु दिण्णु भैरियभुवणंतरालु दडिभेरिसंखकाहलवमालु ।
 अवयरिउ णाइं पच्चक्खु सग्गु जोइउ सुरिक्खु सुमुहुत्तु लग्गु ।
 घत्ता । घिउ हुववहि घित्तु मंगलसइ समुच्छलिउ ।
 बहुतूरवेण कैल्लहि पाणिग्गहणु किउ ॥ ९ ॥
 कयपाणिग्गहणि वियडलील तरुणिहिं आरंभिय कामकील ।
 सुविसुद्धवंसि उप्पणिणयाउ सुवियवृग्गुणाहिं संपुणिणयाउ ।
 उब्भडवरतरुणिउं जाउ जाउ उव्वग्गिवि दुक्कउ ताउ ताउ ।

१ A अणिक्कु २ B मणहरच्छणेइं ३ B विंदुवहिं रमंतिं ४ B कण्ण ५ B णिवसेठि ६ B दिण्ण
 ७ B परचित्तिं ८ B वास ९ A मयुज्ज १० A हरिय ११ B कण्णहो

वक्करकुरुडडकडक्खिएहिं वरु तज्जिउ कन्नाअक्खिएहिं ।
 रे रे तियलंपड सउहुं ठाहि मुहियइं जि केम तिय लेवि जाहि ।
 बहुकामकडक्खविहाविओसि चंगइ थाणंतरि पाविओसि ।
 सुहर्यत्तणगव्वि कउ परित्त दरमलिउ अज्जु कहिं जाहि मित्त ।
 हँले हले लइ लेहु भणंतियाहि परिवेढिउ अहहुं फुरंतियाहि ।
 कवि वंच्छइ सिरि धम्मिल्लज्जु परिमुसइ कावि मणिवलयचूडु ।
 कवि पीडिज्जंति वि भुअबलेण अवहुंइ रइकोऊहलेण ।
 कवि मइलइ कज्जलतिलउ लेवि कवि विलसइ मुहमंडणु मलेवि ।
 कवि काणक्खेवँ ढक्कइ च्छलेण वत्थइं खंपइ कुंकुमजलेण ।
 कवि खिचइ जक्खकहमथवक्कु उब्भडवयण बोल्लइ अवक्कु ।

घत्ता । वरमालमलियमणिमउडहउ वरु पिक्खिवि पंचावत्थु किउ ।
 ओवग्गिवि बंधिवि गत्तियउ दुक्कउ वरपक्खकुलुत्तियउ ॥ १० ॥
 आलग्गउ पीणघणत्थणाउ सोहलयरमणरंजियमणाउ ।
 कवि काहिवि कुरुलइं गिहलेइ कवि काहिवि मुहमंडणुस्सिं वरेइ ।
 कवि काहिवि वत्थंचलु धरेइ कवि काहिवि अप्पुणुस्सिं वरेइ ।
 कवि कडूइ रसणादामु लेइ कवि च्छोडइ आविल्लउ धरेइ ।
 गलि कावि हारु तोडइ च्छलेण कवि मल्लजुज्जु लग्गइ वलेण ।
 गिज्जिणिवि एम वरतर्तुणिसत्थु सहुं कन्नइं वर्तु आणित्तं कयत्थु ।
 पइसारिउ मंगलसय करेवि थियवहुजसकित्तिहि घरु भरेवि ।
 बहुवल्लइ पइपरियणहो बाल भमरउलहो जेम सुअंधमाल ।

घत्ता । घत्तु गिययगुणेहिं सयलु ताइं अप्पणउ किउ ।
 पडिवण्णविहोउं धणवइ सुहुं जोयंतु थिउ ॥ ११ ॥
 सा कमलसिरि नाउं तहो पत्ती अखलियजिणवरसारसंणिभत्ती ।
 समचक्कलकडियलसुमणोहर वियडरमणघणपीणपओहर ।
 छणससिर्विबसमुज्जलवयणी णवकुवलयदलदीहरनयणी ।
 थिरँकलहंसलीलग्गामिणि जणहो धणहो परिवारहो सामिणि ।
 दिव्वाहरणवत्थसंजुत्ती जिणवरमंदिरि भमइं सइत्ती ।
 सुललियगुरुवच्छलि सोहइ सोहगे मयरडउ खोहइ ।

१ B छयत्तणि गव्वे २ B हलि हलि ३ A काणक्खिवि ४ B सइं ५ B हेउ ६ B सासणभत्ती

७ B थिय ८ B वच्छले

सहियेणु सरलसद्दाविं देक्खइ परियणु समविसमिं उवलक्खइ ।
घत्ता । सवियडुविलास सारभूअ पुरि समवयहो ।

अणुहुंजइ भोय हियइच्छिय धणवइण सहो ॥ १२ ॥
सोवि ताहिं सवियारउ जंपइ सरसंसहीव सणेहु समप्पइ ।
काइ केलि पच्छणसमासइ ओहुंजइ वियडुंपरिहासइ ।
सविणयकुलमज्जाय ण मिल्लइ विप्पिउ वयणु कयावि न बोल्लइ ।
मयणाउरमण बेउ ण भंजइ विविहविचित्तगुणिहिं मणु रंजइ ।
वरकीलापरिओवणु इच्छइ मुहमुहेण तंवोलु पडिच्छइ ।
सिहिणहं णउ सुहाइ हरियंदणु जह तं सुहयसणेहालिंणु ।
परिसक्कइ पच्छणवियारिं जिहं ण कलिज्जइ जणि अइयारिं ।
एम ताहिं णवणेहणिरंतर गय दिण पक्ख मास संवच्छर ।

घत्ता । बहुकालें ताहिं पुत्तजम्मि अहिलसइ मणु ।
निप्फलइं गयाइं कण्णोसण्णइं चवइ जणु ॥ १३ ॥
कमलसिरिहि समवयसंभूअउ गयउरि सव्वउ तियउ पसूयउ ।
मणि मणाउ अवखेरइ अंगउ एक्कहिं दिणि पुच्छिउ मुणिपुंगउ ।
परमेसर अकियत्थ किलेसइं किं अवसाणि अम्हतइ होसइ ।
तं तंहितणउ वयणु परियच्छिवि कहइ महारिसि सउणुं णियच्छिवि ।
होसइ तुज्झु पुत्तु दिहिगारउ बहुणयविणयपरक्कमसारउ ।
तं गुह्वयणु लेवि सविसेसिं किय पंगुरणि गंठि परितोसिं ।
कहिउ गंपि धणवइहि पयत्ते तेणवि पुलयपसाहियगत्ते ।
सइहाणि संतोसु पयासिउ ण चलइ जं मुणिणाहिं भासिउ ।

घत्ता । तो थोवदिणेहि तिवलि तरंगइ पूरियइं ।

संचलिउ पुरंधु अंगइ गवभाजरियइं ॥ १४ ॥

तं जाणिवि कारणु सुहु संचिउ उहयकुलेहिं आणंदु पणच्चिउ ।
किउ आयरु दोहलय णिवंचिय फलमंगलअहितोए सिंचिय ।
जाउ पुत्तु जो मुणिवरभासिउ बंधवलोउ सयलु आसासिउ ।
कोक्काविउ मुणिमित्तुवियक्खणु तेणवि तहो परियाणिउ लक्खणु ।

१ B सहावे दिक्खइ २ A सह ३ B ताह सवियारिउ ४ B सरलसहावे ५ C वियडु ६ B तहो
७ B महासिरि

एहु बालु होसइ बहुजाणउं अण्णुवि बहुणरवरुहं पहाणउं ।^१
 सारेयरवियार जाणेसइ मंडइ रायलच्छि माणैसइ ।
 ति वयणि पुरवइमणु रंजित नेभिँसितु वरवत्थहि पुज्जित ।
 तोरण मंगलकलस धरेप्पिणु मोत्तियरंगावलित भरेप्पिणु ।
 णरवइमंदिरि गड वड्ढावड सुयणहं पेसित वयणु सुहावड ।
 घत्ता । पडुपडहरवेण मड परिगलित महागयहं ।
 धणवइ परितुट्ठु दिइ दाणु वंदिणै सयहं ॥ १५ ॥
 वियसियवरकमलविहत्थउ पइसइ जुवईयणु सुपसत्थउ ।
 उव्विल्लइ मयविभलगत्तउ परमोच्छवि मडलावियणेत्तउ ।
 वत्थाहरणविहूसियसारउ सरहसु परिवड्ढियसिंगारउ ।
 एहु मासु गड एण विणोएं पुणु जिणमहिमाणंदविहोएं ।
 हरिवलदुहिय सुहिय कयउण्णी पुत्तुच्छंगसंगसंपुण्णी ।
 वत्थाहरणविहूसियसुवइहि परिमियसुयणमहाकुलजुवइहि ।
 आवणसोह पसाहियपंथी जिणवरमंदिरिं गय स कियत्थी ।
 जिणवरपुज्जमहिम दरिसेविणुं बहुमणिरयणवरिसु वरिसेविणु ।
 घत्ता । परमेट्ठि पंचमंगलु भणिवि कण्णंतरि धणवइसुअहो ।
 सुणिवयणभवीसालंकारिउ भविसंयत्तु किउ णाउ तहो ॥ १६ ॥

प्रथम. सन्धिः

पणवेवि पाउणिण्णासयत्तु^१ भावि चंदप्पहचलण ।
 भोगंतराउं पंकयसिरिहि जेम जाउ तं कहमि जण ॥
 अहिणवरंभगवसोमालउ धणवइघरि परिवड्ढुइ बालउ ।
 कमलसिरिहि पीणुणयसट्ठइं पिल्लिवि हातु पियइ थणवट्ठइं ।
 हत्थिंहत्थु भमइं जणविदहो अरियसुहावहु सुट्ठु णरिदहो ।
 णरणाहि सइं अंकि लइज्जइ चामरगाहिणीहिं विज्जिज्जइ ।
 पवरविलासिणीहिं चुंबिज्जइ अण्णहिं पासित अण्णहि लिज्जइ ।

१ B नें वयणि २ B निम्मसित ३ B वदियसयहि ४ B दरिसेप्पिणु ५ B वरिसेप्पिणु ६ B भवी-
 सालकियउ ७ C इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए । वुद्धधणवालकयाए पंचमिफलवण्णणाए ।
 भविसयत्तजम्मवण्णणो नाम पदमो सधी सम्मतो ८ B भोगंतराउ ९ B हत्थंहत्थ

सीहासणसिहरेवरि मुच्चइ वरविलयहि सिरि कुंलइ लुंचइ ।
 कैलेकोड हसइ विघारहं वंकइ अहतुं समप्पई डसणहिं डंकइ ।
 चुंबिजंतु कवोलइं चीरइ गलि लगंतु थणहिं अहिं खीरइ ।
 कोमलपयहिं दलइ थणहारइं आखंचिवि तोडइ सियहारइं ।
 परिवडूइ दिहि दितु सउन्नहं पढमंकुलुं नावइ इहुं पुन्नहं ।
 घत्ता । चिहइं दरिसंतु महत्तरइं सज्जनजणहियवड भरइ ।
 आणंदणदिकलयलरवेण उज्झासाल पईसरइ ॥ १ ॥
 तहिवि तेण गुत्तुवयणणिउत्ति परमागमकलगुणसंजुत्ति ।
 मुणिअक्खरसंकेयकयत्थे बहुवायरणसदसत्थत्थे ।
 सयलकलाकलाव परियाणिय अवगाहणसत्तिए लहु जाणिय ।
 जोइसमतंतबहुभेयइं धणुविज्जाणवाणगुणच्छेयइं ।
 विविहाउहइं विविहसंवरणइ रणि हत्थापहत्थवावरणइं ।
 दिण्णपहरपडिपहरपमुक्कइं लक्खणचलणचंचलाहुक्कइं ।
 मल्लजुज्झआवग्गणसंचइ ढोक्करकत्तरिकरणपवंचइं ।
 गयतुरंगपरिवाहणसन्नइं सारासारपरिक्खणगन्नइं ।
 घत्ता । एमाइविसिंइइं अण्णहिंमि अंगउ गुणिहिं तासु वरिउ ।
 जिणमहिमपुज्जदाणोच्छविण उज्झासालहि णीसरिउ ॥ २ ॥
 उज्झासाल मुंएवि घत्तु आयहो थिरगंभीरगुणिहिं विक्खायहो ।
 पिक्खवि णिययसुपुत्तहो चरियइं विज्जाविणयबहुगुणभरियइं ।
 धणवइ सुट्ठु समुण्णयमाणउं अणुदिणु दिण्णु णिरंतरदाणउं ।
 पुत्तविचित्तगुणिहिं परितुट्ठउ सलहइ घरिणिहि पुरउ पहिंइउ ।
 पिए सावण्ण एहु णउ दीसइ मंच्छुडु कुलि उज्जोउ करेसइ ।
 पोमलच्छि विहसेविणु जंपइ पुण्णोदइण काइं ण समप्पइ ।
 ॥ रुक्खहो णामिं फलु संबज्झइ कि अंबइं आमलउ णिवज्झइ ।
 जो तउतणइं अंगि उप्पण्णउं तासु सरीरि होइ किं दुण्णउं ।
 घत्ता । इय लीलैइं कीलंताइं तहिं बेवि जाम विलसंति रइ ।
 तावण्णहिं दिवसहिं थोवइहि विहडिय पिम्महं तणिय गइ ॥ ३ ॥

१ B सिंहासणि २ B कुलवि ३ B कोकिड ४ B समप्पिउ ५ B सज्जनइ ६ B बहुपुण्णइ ७
 विसद्वहिं ८ B दाणच्छवेण ९ A विज्जासालहो १० B छइवि ११ B परिट्ठिउ १२ B लइ

तासु पुराइउ कम्मु अणिहु जाइवि धणवइहियइ पइहु ।
 सा कमलसिरि तं जि अवलोयणु चरियइ तं जि तैहं णवजोव्वणु ।
 तं जि ताहि चारित्तु सुणिम्मलु तं वच्छल्लु वयणु पियकोमलु ।
 णवर पुव्वकम्महो परिणामि कमलुवि णउ सुहाइ तहो णामि ।
 जो चिरु पियपेसलइ चवंतउ मुहमुहेण तंबोलु खिवंतउ ।
 अणुदिणु पियवावारपसंसउ तंहु वट्टइ आलावणि संसउ ।
 जो परिहासइ केलि करंतउ पणयसमिद्धु माणु सिहरंतउ ।
 सो वट्टइ परिचत्तसणेहउ ता किं होइ ण होइ व जेहउ ।
 घत्ता । तं पिक्खवि मिद्धिय मंदरसु चलिउ पिम्मु परियत्तगुणि ।
 रणरणउं वहंति महच्छिमइ बहुवियप्प चितवइ मणि ॥ ४ ॥
 णाहु विरचमाणु पिक्खंती परिचितइ मैणि खेइज्जंती ।
 एउ अउव्वु किपि अविस्सिट्टउ एहउ मइं ण कयाइवि दिट्टउ ।
 गुणिहिमि गुणअत्तं १ तिहि रूसइ उवयारिवि दुव्वयणिहिं दूसइ ।
 विणउ वि अविणयरूवि मन्नइं रयणिहि रइसंगमि अवगण्णइं ।
 एवहि काइं करमि हउं आयहो निक्कारणि विणट्टसंकेयहो ।
 एम दुक्खु हियडइ साहारिउ पणएं खेडु कैरिवि पचारिउ ।
 एउ किर काइं वियंभिउ वड्डउ अहिणउं पइं पारंभिउ खिड्डुंउ ।
 जइ पढमउं जि हुंतुं तुहुं एहउ तो किर को करंतु मणि रेहउ ।
 पहिलउ दरिसिवि अतुलु सणेहु निम्मलगुणहं भरेविणुं देहु ।
 एव्वहि कक्कस लील पयासिय किं हुअ अण्ण कावि पियभासिय ।
 घत्ता । सप्पुरिसैहु एउ जम्मसएवि ण संभवई ।
 जं विणु अवराहि सेविज्जंतैहं चलइ मई ॥ ५ ॥
 अण्णुवि सुहिसयणहं लज्जिज्जइ पउरलोइ वड्डत्तणु हिज्जइ ।
 मत्तलोइ खलु चंचलु वासउ संपय जीउ सरीरु असासउ ।
 जोव्वणु दिर्यैहि दियहु विलिज्जइ अणुदिणु जररक्खसिए गिलिज्जइ ।
 जइ मइं कोवि कियउ अवराहु तोवि खमिज्जइ मिद्धिवि गाहु ।
 तं तहंतणउं वयणु अवगण्णइं चिरउवयारुवि तिणममु मैन्नइं ।

१ त जि २ B तहो ३ B मणेण निज्जती ४ B तह ५ B दुव्वयण ६ B चेद ७ B खेहउ
 ८ रेविणु ९ B सप्पुरिसहो एहु १० B सेविज्जन् ११ B दियह दियहो १२ B अवगण्णि

अण्णण्णइं वावास्इं दावइ मत्तगइंदु गिरंकुसु णावइ ।
 जिम जिम ताहि आस णउ पूरइ तिम तिम पणइणि हियइ विसूरइ
 विरुवउ माइ अंगि वरइत्तहो गुरुवयणइं^{मि} ण लग्गहि चित्तहो ।
 एव्हि एण समउ ण चविज्जइ जं किउ तं जि पडोवउ किज्जइ ।
 घत्ता । थिय माणगइंदि समारुहिवि अवमाणि परिचत्तरइ ।
 पिय वयंणि मयणि आसणि सयणि रइवासहरिवि णउ मिलइ ॥ ६ ॥
 तं पणइणिहि पणउ न समप्पइ पिम्मुम्माएं मणु संतप्पइ ।
 अंगइं विरहदाहु ण सहंति णयणइं जिंत्थु णाहु तहि जंति ।
 वयणु वलेइ मग्गु पिय जंतए किम णिव्वहइ माणु रुचंतिए ।
 अन्नंदियहि पुणु पुणु बोल्लावइ णाह णिरारिउ मणु संतावइ ।
 जें विणु पुणुवि पुणुवि न वलिज्जइ तिसंहं दीहकसाउ ण किज्जइ ।
 एम भणंति जाम करु पेसइ ताम दुरक्खरवयणइं भासइ ।
 ऊसरु ऊसरु मं करि लग्गहि पियहरि गंपि णिवासउ मग्गहि ।
 काइं किलेसहि काई अयाणिए कि घिउ होइ विरोलिऐ पाणिए ।
 घत्ता । तो वुच्चइ अहरु फुरंतियइं णिवसंतिहि तउतणइं धरि ।
 उप्पाइय केणवि भंति पहु जा सा कहि मं हियइ धरि ॥ ७ ॥
 तुहुं पुरवरहो सब्बसाहारणु जाणहिं कज्जाकज्जवियारणु ।
 णवर णिरारिउ विप्पियगारउ सुहियउ होइ संगु तुम्हारउ ।
 सेविज्जंति^१ विचित्तसणेहउ मंच्छुडु तुहुं जि णं जम्मिवि एहउ ।
 तो वरइत्ति वुत्तु अवंकउ को सक्कइ तउ करिवि कलंकउ ।
 हउं मि णाहि तउ विप्पियगारउ जाणहिं तुहुं जि संगु अम्हारउ ।
 णवर ण जाणमि काइंमि कारण जाउ असत्थपियम्मनिवारणु ।
 केमं कंति^२मइं मणि ण कलंकमि ग्वणमि^३सुंवि देक्खणहं न सक्कमि ।
 मंडलंति^४ णियंतहो णयणइं अणरामंउ करंति तव वयणइ ।
 घत्ता । अच्छंतु ताम पियविप्पियइं एक्कगणिवि म रइ करहि ।
 परियाणिवि एही कज्जगई जं जाणहिं तं मणि धरहि ॥ ८ ॥

१ B एवहि २ B पिय वयण मयण आसण सयण ३ B जेषु ४ B अण्णहिं दियहि पुणुवि बोल्लाव
 ५ B तेलिहुं ६ B कीइ ७ B विरोले ८ B सेविज्जतु ९ B जिणवम्मि १० B केमइ ११ B खणमे
 १२ अणरायउ

णिसुणिवि तासु परम्मुहवयणइं सुहुं मउलिङ्ग जलभरियइं गयणइं ।
 हियवइ निम्भरु मणु सम्मारिउ दुक्खु दुक्खु पुणु मणु साहारिउ ।
 थिय गरुयाहिमाणि मणु लाइवि मच्छरु माणु मरट्टु पमाइवि ।
 णउ पइसइ णउ तणु सिगारइ तिणिण काल पर जिणु जयकारइ ।
 णउ केणवि सहुं गयण कडक्खइ णउ कासुवि गुणदोसइं अक्खइं ।
 तोवि ताहं घरवइ ण सुहावइ अवखेरंतु पुणुवि बोल्लावइ ।
 अच्छहि काइं एत्थु दुक्कंदिरि णीसरु कंति जाहि पियमंदिरि ।
 तं दुव्वयणवासु असहंती णिग्गय परियणु आउच्छंती ।

घत्ता । गय रैल्लुलंति पियमंदिरहो सुहिपरियणु पिक्वंतु थिउ ।
 लग्गेवि कंठि णियमायरिहि सुइरु विरसु कारुणु किउ ॥ ९ ॥
 पुच्छिज्जंति वि जणि जणि आउर ण कहइ कहोवि किपि दुक्खाउर ।
 तं पिक्विवि जणेरु आसंकिउ थिउ हिट्ठासुहुं माणकलंकिउ ।
 चिंतइ विविहवियप्पवियारणु एउ न जाणहं काइमि कारणु ।
 एह इत्थु घरि गरुयविहोएं आवंति य परिमियवहुलोएं ।
 सिगारि पयडियवहुभोगी अह गइंदि अह तुरइ वलग्गी ।
 एव्वहि दीणवयणविहाणी दीसइ सुट्टु निरैन्नयमाणी ।
 अण्णुवि णिम्भरु कल्लुणु रुअंती कारणु किपि नैत्थि णउ भंती ।
 मच्छुड्डु किं दुच्चरिउ पलाविउ सज्जणजणहो णाउं लज्जाविउ ।
 णिहणु जंतु तियमइउ हयासउ णिम्मलकुलहं कलंकपयासउ ।
 एत्थंतरि धणवइण महल्लउ पेसिउ वयणावियक्खणु भल्लउ ।

घत्ता । तिं कहिउ एह तुम्हहतणिय णियकुलमग्गविसुद्धमई ।
 वरइत्ति विप्पियपियगुणिण घल्लिय परमायारमई ॥ १० ॥
 तो परियणहं जाउ परिओसु परिहउ लयउ पवड्डियरोसु ~~सुद्धमई~~ ।
 हरियत्तेण वुत्तु लइ भल्लउ गउ नियघरु सविलक्खु महल्लउ ।
 एत्थंतरि कुमारु कीलंतउ लीलइ णियमंदिरि संपत्तउ ।
 त्थम तिंत्थु णियजणणि ण पिक्ववइ वुंन्नउं दिसेंउ णियइजणु पुच्छइ ।
 पिक्ववइ परियणु अंसुजलोल्लिउ तक्खणि सोवि हियइ आहल्लिउ ।

१ B सिहुं २ B तुल्लुलंति ३ B करइ ४ B एत्थ ५ B विरुणयमाणी ६ B अत्थि ७ B सइं
 ८ B तेथ ९ B पेच्छइ १० B बुण्णइं ११ B दिसइ

केणावि पुच्छंतहो. संभालिउ नियजणेरिपरिहवपज्जालिउ ।
 गउ माम्हं मंदिरि संपत्तउ थिउ सुहियणु मउलावियवत्तउ ।
 लच्छिण अकि भरिउ अणुबिंबिउ निम्मच्छणउं करेविणु चुंबिउ ।
 कमलइं तासु वयणु अवलोइवि पुणरवि अंसुवाउ किउ जोइवि ।
 मइलउ वयणु माइ किउ बालिं हउं दुल्लहउ जम्मु दुक्कालि ।
 घत्ता । दुल्लल्लि काइं हउं तउ करमि दुप्पियरहो घरि अवयरिउ ।
 मइं संगि दुक्खहं भायणिहि तुज्जु वि पुत्त पवासु किउ ॥ ११ ॥
 तो लोयणइं लुहिवि सइं लच्छिण णिययधीय मंभीसि विलच्छिण ।
 होउ पुत्ति कारुनु निवारहि फुसिं लोयणइं वि मणु साहारहि ।
 चंगउ किउ धणवइण णिरारिउ अम्हहं सिट्ठित्तणु अवहारिउ ।
 वरि दिज्जंति आसि पुरि अण्णहो लहु वणिवरहो अप्पसावणहो ।
 सो ण करंतु ताम इय एहउ दुक्खुप्पायणु दुम्मियदेहउ ।
 तं णिसुणिवि वुच्चइ हरियत्तं अम्हि वंचिय दइवायत्तं ।
 एक्कु जुवाणु अण्णु धणयत्तउ पुरि पउरालंकारसइत्तउ ।
 अण्णुवि लइय तेण मग्गिवि सइं को जाणइं चिरयाल भवीसइ ।
 घत्ता । लइ अच्छहु एत्थु करेवि रइ फलु विहिआयत्तउ परिणवइ ।
 कवि होसइ सुंदर कज्जगई किं विहलु जाइं जं खइ सइ ॥ १२ ॥
 तं णिसुणेवि पयंपइ बालउ णवर्कुवल्लयदलंगसोमालउ ।
 अम्हइं जइवि तासु णउ रुच्चइं तो किं णिययकलंवि मुच्चइ ।
 जइवि तेण विणु णाहिं वलिज्जइ तोवि माइ णउ दीणु चविज्जइ ।
 जइवि णिरारिउ पाणहं मुच्चइ तोवि परम्मुहुं दूरिं मुच्चइ ।
 हियवइ जासु ण सम्माइज्जइ तसु कारणि वामोहु ण किज्जइ ।
 तहो पंगणु अप्पणउं पियारउ अम्हवि होसइ घरु वड्डारउ ।
 सो अप्पणउं ण देइ णिवासउ तुहुंमि तासु मं देहि पवेसउ ।
 दरिसइ मचलोइ जो जेहउ तासु पुणुवि दरिसिच्चउ तेहउ ।
 घत्ता । मं मांए करहि मणि रणरणउं करि धीरिम संवरहि भउ ।
 वोलंतहि दियहहि थोवइहिं सो आणिव्वउ पासु तउ ॥ १३ ॥

१ B मामहि २ R महोत्तं ३ B पुत्ति ४ B सेवित्तण ५ B अवयारिउं ६ B मग्गिव ७ E
 ८ B कुवल्लयदलंग ९ B कलवें १० B अप्पणइं ११ B माइ

बोलहु पुरिसपरक्कमवयणिहिं आसासिय जणे^१रि सहुं सयणिहिं ।
 सव्वहं हियइ चमक्क पईसइ एहु कोवि सामै^२नु न दीसइ ।
 जंपइ पुरिसयारि पडिसुरउ मंछुडु होसइ आसाऊरउ ।
 पुज्जिउ विविहगुणालंकरणिहि ण्हाणविलेवणवत्थाहरणिहि ।
 रयणनिहाणु जेम अवलोइउ तेणवि तं जि गेहु उज्जोयउ ।
 तहिंमि विचित्तविलासइं माणइं सहुं सुहियहि तंबोलु ममाणइं ।
 बहुपरिमलइं णिवंधइ फुल्लइं परिहइ परिहणइं बहुमोल्लइं ।
 गुरुवच्छलु करइ जिणु वंदइ सज्जनजणहं मणइं आणंदइ ।
 दुद्धर वरतुरंग परिवाहइ अप्पडिकूलु जणणि आराहइ ।
 कामिणिजणमणयणाणंदणु भमइं जेम णरनाहहो णंदणु ।
 घत्ता । दोहगु जाउ पंकयसिरिहि पुत्तुवि गुणहि अलंकरिउ ।
 इत्तहिवि तेण धणवइकइण कव्वहु संधिपवेसु किउं ॥ १४ ॥

द्वितीय सन्धि

पणविवि चंदप्पहु परमगुरु दिहु सम्मत्ते करिवि मणु ।
 पुणु कहमि जेम किउ गयऊरहो भविसिं दीवंतरगमणु ।
 घल्लिय कमलमहासिरिदेवि धणवइ थिउ पडिबंधु करेवि ।
 अवगणिणवि सुहिसज्जनवयणइं मोकल्लिवि सुवण्णमणिरयणइं ।
 णियणयविणयायारपइत्तहो मग्गिवि लइय धीय धणयत्तहो ।
 दिहि विवाहमंगल उग्घोसिय सुहिसज्जनजणमणि परिओसिय ।
 पियपरियणपरिवारसणाहि किउ सम्माणदाणु णरणाहि ।
 पुरि पउरालंकारि भणाविउ लग्गुजोगु सुमुहुत्तु गणाविउ ।
 पयइं विविहकम्मंतरि लाइय थंभिय कंडुं कइय णेराइय । ५/
 छडतोरणमंगलजलकलसिहि अइहवसंखतूरकयघोसहि ।
 दियवंदिणजयजयमाहप्पे किउ विवाहु भविसत्तहो वप्पे ।
 घत्ता । दडिसंखतूरकाहलरवेण रहसिं गयउरु गहगहइ ।

हरियत्तहो परियणिं रणरणउ कमल कलंकु मणिव्वहइ ॥ १ ॥ ७

१ B मण रणरणउ २ सावण्ण ३ B सवाणइ ४ B वडोखल्लइ ५ C adds इय भविसत्तकहाए पयडि-
 थकाममोक्खाए । उहधणवालकयाए बीयो सधी परिच्छेओ सम्मत्तो । ६ B मण ७ B कडुकइय
 ८ B तूरणिग्घोसहि

परिणिय सा धणयत्तहो धूय गब्भेसरि नामेण सरूअ ।
 पुण्णिमइंदरुंदससिवयणी दंतपंतिपहपहसियवयणी ।
 सयलकलाकलावसंपुण्णी अहिणवलच्छि नाइं अवइण्णी ।
 बालमराललीलगइगामिणि सा किय णियपरिवारहो सामिणि ।
 पियवल्लह जणमणु दुल्लालइ सुविहिण णियपरियणु परिपालइ ।
 पियपइहरहो णेहु वड्ढावइ कमलहि पइपरिहवदुहु दावइ ।
 नियसोहग्गु भोगु संपालइ विरहदवग्गि अंगि पज्जालइ ।
 जिणमंदिरि वच्चइ सिंगारि परिमियपउरजुवइपरिवारि ।

घत्ता । अहिमाणमरद्विसद्वगइ अहिणवसिरिसोहग्गजुव ।
 रणरणउं दिति पंकयसिरिहि भमइं णयरि धणयत्तसुवें ॥ २ ॥
 परियणि पियवयणिहि जणु रंजइ णाहु विचिच्चैगुणेहि अणुहुंजइ ।
 जाणइं पियमुह सुहवामोहणु मणि चित्तिउ सइ सुरयारोहणु ।
 सैललिउ ईसि ईसि अवरुंडणु अहरकवोलकंठउरखंडणु ।
 मुहसिक्कारकणिरउरकंपणु सरहसु सैललिउमणसमप्पणु ।
 कररुहपंतिपुलयपरिउंवणु पणयरोसमयरोसनिरुंभणु ।
 वीणालावणिगेयपरिक्खणु कुडिलवियारि सरोसनिरिक्खणु ।
 दिन्नपहरपडिपहरपडिच्छणु अलयगाहपडिगाहसमिच्छणु ।
 विब्भमभावफुरियअहरेक्खणु मंदरायबहुरायवियक्खणु ।
 पियपरिहासवासविहडावणु मयणुक्खोवणुगुपयडावणु ।
 बंधकरणवावारवियंभणु सुहकरफंससमयरसथंभणु ।

घत्ता । धणवइवि कामभोगंतरिउ ताहि माणु माणि धरइ ।
 पियवयणकमलमयरंदरुं पंकइं भमरु जेम सरइ ॥ ३ ॥
 ताहं विहिंमि गंजोल्लियगत्तहं हियइच्छिय विलास माणंतहं ।
 रहरसवसवावारविणोएं केणवि कूरग्गहसंजोएं ।
 गब्भेसरिहि गब्भु संपज्जइ दुक्कियदुक्खनिहाणु व णज्जइ ।
 जिम जिम रिउ सोणियजलु थंभइं तिम तिम मणि रणरणउं वियंभइ ।
 जिम जिम चउरंगइं चउरंसइ तिम तिम खामोयरु विडंसइ ।
 जिम जिम गब्भु लेइ सव्वंगइं तिम तिम भंजइ तिवल्लि तरंगइं ।

एत्थंतरि सुहिबंघवलोणं अहिसिचियफलमंगलतोणं ।
 पुत्तुप्पन्नु सयणु परिओसिउ बंधुयत्तु पिणं णाउं पयासिउ ।
 घत्ता । परिपालिउ लालिउ बड्ढविउ सअलकलाकलावकलिउ ।
 कीलंतु जुवाणभावि चडिउ पउरि महायणि दुल्ललिउ ॥ ४ ॥
 समवयवणिजुवाणसयपरिमिउं परिवड्ढियपयावसुहकम्मिउं ।
 राउलि सण्णभाणु धणयत्तउ णवजोव्वणगुणरूवसइत्तउ ।
 भमइं णयरि किंल कीलासत्तउ विविहइं बहु दुण्णयइं करंनउ ।
 विणयविहेय सुहिय संभावइ कुडिलहं दप्पसाउं दरिसावइ ।
 छंदाइत्तवयणि रइ मन्नइं मेज्झत्थइ सुअणइं अवगन्नइं ।
 पडिसक्कइ मग्गि पडिसूरि वासइ मयपरिमलकप्पूरि ।
 पट्टणि सुत्तविमुत्तइ चाहइ दप्पुद्धुर तुरंग परिवाहइ ।
 वणिवरकुलइं सेव जंपावइ पुरयणु गिरवसेसु कंपावइ ।
 परजुवइहि परिसक्कइ वंकउ जंपइ पडु पंगणि समडक्कउ ।
 घत्ता । जोव्वणविचारनिब्भरभरिउ अच्चुब्भडसिगारमइं ।
 संबोहिवि सुहिबंघवसयइं संचल्लिउ कंचणपुहइ ॥ ५ ॥
 दुक्खिवि सहं जणणि किउ मंतु तुरिउ ताय परिवड्ढियतंतु ।
 मइं तं कणयदीउ पइसिन्वउ अच्छइ ताम एहु सुहसेवउ ।
 तं णिसुणिवि परिवड्ढियमंति करयलु वयणि दिशु विहसंति ।
 तुडिहि चडिवि जइ तं किर किज्जइ वयणुवि नउ करालु जंपिज्जइ ।
 बोल्लहि पुत्त जेम अण्णाणिउं किं वणिउत्तहं मग्गु न याणिउं ।
 सुहियहि हियउ णाहिं अप्पिन्वउ परिमिउं थोउ थोउ जंपिन्वउ ।
 अत्थु विढप्पइ विविहपयारिहि वंचिवि करसन्नासंचारिहिं ।
 अप्पुणु पक्खे भंडु सलहिन्वउ अण्णहो चित्तु विचित्तु लहेव्वउ ।
 अप्पुणु अंगु णाहिं दरिसिन्वउ अण्णहो तणउं परामरिसिन्वउ ।
 घत्ता । परकज्ज सुणंतुवि णउ सुणइं अप्पण कज्जहो णउ चलइ ।
 ण कलावइं केणावि णियचरिउ परहो अंगि पइसिवि कलइ ॥ ६ ॥
 अइकिलेसि जइ अत्थु विढप्पइ विउसवियड्ढं तेण समप्पइ ।
 अच्छिज्जइ सुहझाणणिउत्तहि देवधम्मगुरूयपवित्ताहि ।
 अण्णजम्मि पुव्वज्जिउ जं धणु तं एसइ पुच्छंतु घरंगणु ।

तं णिसुणिवि दिण्णउं पडिउत्तरु तुहुं सुसामि सप्पुरिसु महंतरु ।
 परमहु मणि ण ठाइ तउ जंपिउ काणीणहं कौयरहं मणप्पिउ ।
 एउं कम्म परदीणवरायहं असरीरहं परिपीडियकायहं ।
 अह धुत्तहं सुलोयपरिभूयहं मुहमहुरहं पच्छणविरूअहं ।
 जं वेसत्तणेण विढविज्जइ तेण काइं किविणत्थे किज्जइ ।
 आसणसयणपमुहउवदाणेहि भोयणु देइ गरुयसम्माणिहिं ।
 मित्तु कैरिवि हियवइ ताडिज्जइ कयविक्कयच्छलेण वंचिज्जइ ।
 होइ अत्थु जो एण विहाणि तेण काइं बहुदुक्खणिहाणिं ।
 घत्ता । जं अतुलु तुलिवि आढत्तइण होइ जसहु आवाहणउं ।
 तं घणु विल्लसंत वयंतहंमि सुहडहं चरियपसाहणउं ॥ ७ ॥
 तं णिसुणेवि भणइं वणिसारउ मइं पडिवण्णु वयणु तुम्हारउ ।
 तुहुं म करेहि किंपि कयविक्कउ अच्छहि पउरमज्झि समडक्कउ ।
 मं सुहु भणिवि कोवि पडिवक्कहि विलसहि मज्झु अत्थु जिम सक्कहि ।
 तं णिसुणेवि पयंपइ णंदणु सज्जणजणमणणयणाणंदणु ।
 णियववसायदायउच्छल्लह अतुलु होइ माहप्पु महल्लह ।
 पिर्यरि विढत्तु अत्थु विलसंतह कवण कित्ति जसु कवणु जियंतह ।
 अहवइ ताय काइ वित्थारिं पुव्वक्कियकम्महो अणुसारि ।
 णरहो बुद्धि उप्पज्जइ तेम होसइ पुव्वविहिउ जं जेम ।
 ति वयणि धणवइ संवासिउ समउ सरूवइ मंतु पयासिउ ।
 बंधुअत्तु असगाहिपयट्टउ णियववसायदायसंवट्टउ ।
 लइ तं करउ किंपि जं विहियउ होसइ पुव्वजम्मि जं लिहियउ ।
 घत्ता । पडिवज्जिउ तं पि सरूअइ सावि सुइरु चितंति थिय ।
 कि सुंदरु किंतु ण सुंदरु लइय गमणवावार किय ॥ ८ ॥
 तुरिउ गमणसामग्गि पयासिय सुइसत्थत्थवंत संभासिय ।
 जाणाविउ भूवालणरिंदहो समइं परिट्ठिउ सज्जणविंदहो ।
 हट्टमग्गि कुलसीलणिउत्तहं घोसण दिण्ण पुरउ वणिउत्तहं ।
 चल्लउ जो चल्लइ कयविज्जे बंधुअत्तु संचलिउ वणिज्जे ।
 साहुमाणि वणिउत्तहं चाहइ अधणहं भंडुल्लइ संवाहइ ।

१ B दीणहंमि २ B दाणइ ३ B करेवि हियइ ४ B विलसतह यतहमि ५ B छहि ६ B

७ B भडोल्लइ

तं णिसुणेवि पमायपँउत्तहं मंतिउ थोवविहववणिउत्तहं ।^१
 अहँ पुरजणमणयणाणंदणु सेवहँ^२ धणवइसेट्ठिहि णंदणु ।
 पँइसहुं अतरु तरिवि सहुं^३ आएं अवसि लच्छि होइ ववसाएं ।
 वणितणु^४ रुहरहसेण समागय सज्जिय करहवसहमहिसह सय ।
 घत्ता । इत्तहि वि तेण धणवइसुइण पइपरिहवमाणुव्वहणि ।
 करकमलकयंजलि संपुडिवि भविसिं आउच्छिय जणणि ॥ ९ ॥
 माइ महल्लमहुज्जमविज्जे^५ बंधुअत्तु संचलिउ वणिज्जे ।
 तेण समाणु मइंमि जाइव्वउ तं वोहित्थु तीरि लाइव्वउ ।
 देसंतरपवासु माणिव्वउ णियपुण्हं पमाणु जाणिव्वउ ।
 दइवायत्तु जइ वि विलसिव्वउ तो पुरिसिं ववसाउ करिव्वउ ।
 तं णिसुणेवि सगगिरवयणी भणइं जणेरि जलदियणयणी ।
 हा इउ पुत्त काइं पइं जंपिउ सिविणंतरि वि णाहि महु जंपिउ ।
 एक अकारणि कुवियवियप्पे दिण्णु अणंतु दाहु तउ वप्पे ।
 अण्णु वि पइं देसंतरु जंतहो को महु सरणु हियइ पँजलंतहो ।
 अण्णु वि तेण समउ तउ जंतहो णिव्वुइ खणु वि णाहिं महु चित्तहो ।
 घत्ता । को जाणइं कण्णमहाविसइ अणुदिणु दुम्मइमोहियइं ।
 समविसमसहावहि अंतरइं दुट्ठसवत्तिहि दोहियइं ॥ १० ॥
 एकुमिक्खु ववसाउ करंतहं समसाहिट्ठिउ भंडु भरंतहं ।
 विहि पडिक्खु अम्ह पडिसक्कइ अत्थहं छेउ करिवि को सक्कइ ।
 एकदव्वअहिलासविचित्तइ को जाणइं दाइयहं चरित्तइ ।
 जइ सरुव्वदुट्ठत्तणुभासइ बंधुअत्तु खलवयणहि वासइ ।
 तो तउ करइ अमंगलु जंतहो मूलु वि जाइ लाहु चितंतहो ।
 जंपइ मामहु महुरकलाएं चंगउ वुत्तु पुत्त कमलाएं ।
 अम्हहं एत्थु वसंतहो तेहउ को वि ण मित्तु पहाणु सणेहउ ।
 बंधुअत्तु पुरमज्झि सइत्तउ राउलि सण्णमाणु धणयत्तउ ।
 घत्ता । जइ जणणिवयणविसविसंमगइ दाइय मच्छरु मणि वहइ ।
 तो तुम्हहं अम्हहं सयणहमि वंचिवि कुलि परिहउ करइ ॥ ११ ॥
 भविसयत्तु विहसेविणु जंपइ तुम्हहं भीरत्तणिण समप्पइ ।
 अइयारि वामोहु ण किज्जइ समवयजणि पोढत्तणु हिज्जइ ।

१ B ° णिउत्तहं २ B अहो ३ B सेवहो ४ B पइमहु अतरपि सहु आयइ ५ B इज्जंतहो ।

अहणएण जणि कायरु वुच्चइ अइभएण जइ लच्छिण मुच्चइ ।
 अइमएण दप्पुम्भइ पावइ अइधिएण भोगणु वि ण भावइ ।
 अइरुवि तियरयणु विणासइ अइयारि सव्वहो गुणु णासइ ।
 जइ ववसाइ दाउ णउ दिज्जइ तो णायरहं मज्झि लज्जिज्जइ ।
 जइ सो कहव सवत्तिहि जायउ तो वि तायहो सरीरि संभूयउ ।
 एक्कुसरीरुजाउ विहिभायहि तहि किर काइं रायवेयारहि । २
 अणुणु वि तहि कुलसीलनिउत्तहं होसहि पंचसयइं वणिउत्तहं ।
 तेहि समाणु पंथि पवहंतहो केम करेसइ दोहु वहंतहो ।
 अणुणु वि अम्हहं तेण समाणु किपि ण पुव्वविरोहविहाणु ।
 घत्ता । मं माइ चित्तु कायरु करहि फुडु कम्मइं कम्महु कारणु ।
 खुट्टइ जीविज्जइ जेम णवि तेम अखुट्टइ नउ मरणु ॥ १२ ॥
 मामहं सालि महंतरवयणइं सुणिवि सुणिवि अणुमणिणवि सयणइं ।
 णयदिट्ठंतहेउ विक्खायइं जंपिवि कियइं निरुत्तरवायइं ।
 एम करेवि समुच्चउ गोत्तहो भविस्सु पटुक्कु पासि बधुयत्तहो ।
 सो पिवखेवि तेण सकियत्थं अब्भुत्थाणु कियइ परमत्थं ।
 विहडप्फड विमुक्कसिगारि पच्चासन्नु खुहियपरिवारिं ।
 अवियलदिट्ठिपलोयणसीलि सव्वावसरसमप्पियलीलिं ।
 अमुणियकज्जागमणवियप्पि सविणयवयण दिण्ण माहप्पिं ।
 तणुपच्छण्णपिहियपरिहासइ सुपरिट्ठियणायरियइं भांसइं ।
 घत्ता । पणवंति करु करयलि धरिवि फुडुतडवियडपडुत्तरिण ।
 सम्माणु दाणु पेसणु करिवि बोल्लिउ नेहनिरंतरिण ॥ १३ ॥
 अहो वट्टइ अच्चरिउ महंतरु एउ कज्जेण केण किउ संचरु ।
 एत्थु वि हत्थिणयरि सम्माइवि वयणु वि कहमि ण करहि कयाइ वि ।
 भविसयत्तु पियवयणहि तज्जइ विणु कैज्जे किर को पडिवज्जइ ।
 तुहुं परिपुण्णु अहिट्ठियदव्वे पट्टुसम्माणदाणगुणगव्वे ।
 अम्हइं वणिवरवरमाहप्पहो जीवहं करिवि सेवै तइ बप्पहो ।
 उज्जउ तुम्हतणउं आयणिणवि किउ अम्हइं चित्तु अणुमणिणवि ।
 सुट्ठु वि णरहं परिट्ठियकायहं सिज्जइ किपि णाहिं असहायहं ।
 जइ तउ ठाइ कम्मइ एहउ तेण विमणिणउं णीसंदेहउ ।

सविणउ भणइं काइं किर बुच्चइ ओसहु गुलियउ कासु ण कच्चइ ।
हउं सकियत्थु अज्जु हउं धणउं हउ परमत्थगुणिहि संपुणउं ।
सिज्झइ किण्ण णरहं कयउण्णहं होइ सव्वु परिवाडिए पुण्णहं ।
पुर पउरालंकारसमण्णिउ पइं चल्लंत ताउ संचल्लिउ ।
आसिणहणु महु तउ अमिलंतहो एयहि तउ ण विसउं चल्लंतहो ।
घत्ता । संकेउ करिवि सुहसंगरय णियणियणिलयहो बेवि गय ।
आउच्छिवि सुहिबंधवसयण बेवि परमसम्भावय ॥ १४ ॥
बंधुयत्तु गंजोल्लियगत्तउ णिययजणेरिहि कहइ सहत्तउ ।
माए माए दिहु कज्जु अहिट्टिउ भविसयत्तु महु समउ परिट्टिउ ।
जंपिवि गुणदोसइं सुहियंतरु मइंसहुं संचल्लिउ देसंतरु ।
तेण सहाएं सव्वइं कज्जइं महु सिज्झंति अज्जु णिरवज्जइं ।
तं णिसुणेवि सरूवइं बुच्चइ आयहो सरलमद्दाउ ण मुच्चइ ।
एहु महंतु पुत्तु तउ बप्पहो सामिउं पउरधणहो माहप्पहो ।
सहुं जणणिए गेहहो णीसारिउ अच्छइ कढकढंतु मणि ग्वारिउ ।
घत्ता । जइ रंजिवि पहु णिम्मलगुणिहिं जणणिवयणु हियवइ धरइ ।
तो पहरिवि कण्णमहाविसिण अम्हहं पडिपरिहउ करइ ॥ १५ ॥
आएंसहुं संकेउ ण किज्जइ पुव्वविरूद्धइ हियय ण दिज्जइ ।
जाम ण चित्तंतरिण वियंभइ जाम ण पउरुमहायणु थंभइ ।
जाम ण णेहमहातरु भंजइ जाम ण मणु भूवालहो रंजइ ।
ताम उवाउ कोवि चित्तिज्जइ कलितरुवरहो मूलु छिंदिज्जइ ।
तेम करिज्जहि मज्झि ससुद्धहो जेम ण मिलइ पुणु वि णियविद्धो ।
तं संकेउ तेण मणि भाविउ थिउ सविलक्खु वयणु मउलाविउ ।
माइ अणिट्टु तुम्ह जो थामहो लुहमि लीह तहु तणयहो णामहो ।
माणु मरट्टु तासु दलवट्टमि रयणायरहो मज्झि आवट्टमि ।
करमि तेम परिवड्ढियच्छायहो जेम ण मिलइ पुणु वि णियमायहो ।
घत्ता । तं वयणु सुणिवि पुत्तहुतणउं हरिसिय बंधुअत्तजणणि ।
सियकुसुमकयंजलि पिउ चवइ अणुमग्गि चंपइ धरणि ॥ १६ ॥
अविसु वि जिणवरपडिमउं सिंचिवि अहिमिंचिवि अंचिवि परियंचिवि ।

विणयविहेउ पडिच्छियपेसणु जणणिहि पुणु वि करइ संभासणु ।
 अंगु भरेवि गरुयसम्माणहो देहि आएसु माइ पत्थाणहो ।
 अच्छिज्जहि सुहृद्दाणु समारिवि परिहवसल्लु हियइ अवहारिवि ।
 समउ सरुवइं सरलु करिज्जहि मं दुव्वयणदोसु पडिवज्जहि ।
 अणइच्छियइं होंति जिम दुक्खइं सहसा परिणवन्ति तिह सोक्खइं
 सावि सिप्पि चंदणहो भरिप्पिणु अहिणवकंचणपत्ति करेप्पिणु ।
 वंदणु करिवि वयणु अवलोइवि दहिदुव्वक्खय सिरि संजोइवि ।
 घत्ता । संवरिवि हियउ लोयण लुहिवि दुक्खु दुक्खु मणि संभवइ ।
 जिणपडिम सेस करयलि करिवि पियपेसलवयणइं चवइ ॥ १७ ॥
 अइरुहुहियविरल्लियगत्तें गियणंदणु सिक्खवइ पयत्तें ।
 पइं विणु मज्झु कालु अइदुत्तरु होसइ दिणु वि नाइं संवच्छरु ।
 अज्जवि पुत्त निरारिउ बालु दूरविएस तुज्झु को कालु ।
 दिट्ठु होज्जहि उत्तमगुणवग्गहो रक्खिज्जहि लंछणु कुलमग्गहो ।
 होइ जुवाणभाउ सवियारउ अमुणियकज्जाकज्जपयारउ ।
 चलतियमइहि पवड्डियमाणहु गयवइयहं दूहवहं जुवाणहु ।
 बहुरइ वयणालाउ ण किज्जइ जंपंतिहु महियलु जोइज्जइ ।
 णयणइं होंति जुवाणहं मुद्धउ तरुणिवयणदंसणरसलुद्धउ ।
 घत्ता । जोव्वणवियाररसवसपसरि सो सूरउ सो पंडियउ ।
 चलमम्मणवयणुल्लावएहि जो परतियहि ण खंडियउ ॥ १८ ॥
 पुरिसिं पुरिसिंव्वउ पालिव्वउ परधणु परकलत्तु णउ लिव्वउ ।
 तं धणु जं अविणासियधम्मं लब्भइ पुव्वक्कियसुहकम्मं ।
 तं कलत्तु परिओसियगत्तउ जं सुद्धिपाणिग्गहणि विढत्तउ ।
 गियमणि जेण संक उप्पज्जइ मरणंति वि ण कम्म उ तं किज्जइ ।
 अण्णु वि भणमि पुत्त परमत्थें जइवि होहि परिपुण्ण महत्थें ।
 तरुणितरललोयण मणि भाविउं प्रहुसम्माणदाणगुणगाविउ ।
 तहिमि कालि अम्हर्हि सुमरिज्जहि एक्कवार सुहदंसणु दिज्जहि ।
 परधणु पायधूलि मणिज्जहि परकलत्तु मइं समउ गणिज्जहि ।
 जंपिज्जहि जणयणाणंदणु जिणहु तिकाल करिज्जहि वंदणु ।
 घत्ता । जिणधम्मगुणुज्जमसंजमिण सुहु सिज्जउ गमणागमणु ।
 रक्खिउ जिणसासणदेवएहिं विढविवि आवहि अतुलु धणु ॥ १९ ॥

तो कुमार संचलिउ तुरंतउ तं संकेयभूमि संपत्तउ ।
 अणिणत्तहि सुहिसयपरियरियउ बंधुयत्तु णयरहो णीसरियउ ।
 अणिणत्तहि सहायसंजुत्तहं चलियइं पंचसयइं वणिउत्तहं ।
 अणिणत्तहि कलयलसंघट्टइं करहवसहवाहणइं पयट्टइं ।
 अणिणत्तहि दिढपीडियचोल्लइं उक्खित्तइं भंडइं बहुमोल्लइं ।
 अणिणत्तहि वणिवरवरपत्तिउ पियमुहसुहदंसणु अलहंतिउ ।
 उम्माहउ रणरणउं वहंतिउ पुणु पुणु पियमुहकमलु नियंतउ ।
 विरहदवग्गिङ्गुलुक्खियकायउ नियनियपइ अणुअंचिवि आयउ ।
 उम्मुहमुहकमलउ उइंउउ कज्जलजललवमइलियगंडउ ।

घत्ता । नियपइपिम्मपरव्वसिहि अहिणवजोवणइत्तियहि ।

उप्पायउ कासु न रुहुरुहउ जुवइहि सासु सुवंतियहि ॥ २० ॥
 धणवइ नियनंदणइ समप्पइ पउरहो पियपेसलइं पयंपइ ।
 अहो वणिउत्तहो तहो गुणगारउ जो णयविणयपरक्कमसारउ ।
 दूरविएसवणिज्जवियड्डहं चाइंदाइंपडिवाइंगुणड्डहं । २१/२१/
 विन्निवि सुव तुम्हहं निक्खेवउ आयहं च्छलु सव्वहं दिक्खेवउ ।
 जो जहि देसि पहाणु नरिदहो सो तहि देग्विवि ससुहडविदहो ।
 तहु मंतिणइं करेवि सुपुज्जइं दरिसिवि पियपाहुडइं अउव्वइं ।
 चोरइं चरइं अणुज्जु अवक्कइं भडभोइयचैहोडचाणक्कइ ।
 सव्वइ वंचिज्जहो अवलोइवि वंचणमइहु अवंचिय होइवि ।

घत्ता । इइबहु सम्माणदाणु करिवि संपेसिय संपुडिवि कर ।

चड्डुलंगतुरंगिहि आरुहिवि संचल्लिय सुंदर कुम्बर ॥ २१ ॥
 अग्गेयदिसइं मल्लंति जंति कुरुजंगलु महिमंडलु मुअंति ।
 लंघंति वियणकाणण पलंब पुरगामखेडकव्वडमडंब ।
 जउणानइसलिल्लु समुत्तरेवि जलदुग्गइं थलदुग्गइं सरेवि ।
 अन्नन्नदेसभासइं नियंत रयणाग्ररे वेलाउलइं पत्त ।
 लक्खिउ ससुहु जललवगहीरु सप्पुरिसु व थिरु गंभीरु धीरु ।
 आसीविसोव्व विसविसमसीलु वेलामहल्लकल्लोललीलु ।
 दिट्ठइं विउलइं वेलाउलाइं कयविक्रयरयवयणाउलाइं ।
 धम्मत्थकामकंखिरमुहाइं सुवियड्डवयणविलयासुहाइं ।

तहि थाइवि जलजंतइं कियाइं परिहरिवि वसहमहिसयसयाइं ।
 जलजंताकम्मंतरु करेवि करणइं पियवयणाहिं संवरेवि ।
 वहणाहि आरूढ महापहाण वणिवरहं सयइं पंचहिं समाण ।
 घत्ता । णिज्जावयवयणुज्जुअमुहइं किखवयइं णं णं भडइं ।
 संचल्लइं रयणायरहो जलि खरपवणाहयधयवडइं ॥ २२ ॥
 दिढ बंधइं जिह मल्लरगणाइं णिल्लोहइं जिह मुणिवरमणाइं ।
 णिन्निभण्णइं जिह सज्जणहियाइं अकियत्थइं जिह दुज्जणकियाइं ।
 वहणइं वहंति जलहररउदि दुत्तरि अत्थाहि महासमुदि ।
 लंघंतइं दीवंतरथलाइं पिकखंति विविहकोऊहलाइं ।
 इय लीलइं वच्चंताहं ताहं उच्छाहसत्तिविक्रमपराहं ।
 दुप्पवणे घणतरुवरसमीवे वहणइं लग्गइं मयणायदीवे ।
 कल्लोलवोलजलरववमाले असगाहगाहगहणंतराले ।
 लीरंतरे जं संघट्ट पोय उत्तरिय त्तरिपमुहाइं लोय ।
 घत्ता । सो दिट्ठ तेहि मयणायगिरि णयणालोयसुहावणउं ।
 दृल्लंघु दुसंचरु दुग्गमु नं पियारु महिलहंतणउं ॥ २३ ॥
 तहि घणतरुसमीवि मयणायदीवि हिंडंति ते वणिंद ।
 दुरुज्झियपमाय परिसुक्कचायवक्कलियगीढविंद ।
 किवि जल्लु आहरंति कुंभइं भरंति आवंति तं जि लेवि ।
 फलतरु चुणंति सव्वइं मुणंति कुसुमइं खुडेवि ।
 किवि मिल्लिवि बंधुयत्तु सो भविसयत्तु पइसरइं तं अरच्चु ।
 तरलतमालतालीमालूरमालसालईंदुमरवच्चु ।
 पिकव्वइं कहिमि ताइं पंकयसराइं सयवत्तसोहियाइं ।
 कत्थइं पाणियाइं अवमाणियाइं करिजूहडोहियाइं ।
 कत्थइं णिज्झराइं पडिरवकराइं जलरेणुभूसियाइं ।
 वरतणुकुसुमगंधपरिमलसुयंधमयरंदमीसियाइं ।
 कत्थइं मणहराइं किसलयहराइं दलवहलपत्तलाइं ।
 कत्थइं मुहरसाइं चितियवसाइं करगिज्झवरफलाइं ।
 कुसुमइं उच्चिणंतु मेइणि मिणंतु संचरईं एम जाम ।
 ता वोहित्थबाल निज्जियखयाल संमिलिय सयल ताम ।
 जंपइं बंधुयत्तु कंदइयगत्तु किं सयल इत्थु आय ।

जोइवि कहइ को वि अज्ज वि ण कोविच्छुण्ठि तुम्ह भाय ।
 तं सुणिवि तेण बहुमच्छरेण वावरिउ अइरउहु ।
 अवलोइउ खरेण कहुअक्खरेण तज्जिवि णिययविंदु ।
 घत्ता । आएसिउ भिउडिभयंकरिण उच्चलहो मुग्गरघणइं ।
 तंडवहो पवणधयवडइं खणु वि म धरहु पओहणइं ॥ २४ ॥
 अहो लोयहो महु आएस माणु धरि अत्थि किपि माणाहिमाणु ।
 न करिउवउ इत्थु विचारु को वि संचलहु तुरिय वोह्तिथ लेवि ।
 तं सुणिवि तेवि कलुणइ सुमीस करयल मलंति विहुणंति सीस ।
 हा बंधुयत्त पइं काइं वुत्तु सप्पुरिसहं कहिंमि ण णउ जुत्तु ।
 उत्पणु जइ वि परिहउ गहीरु घाइज्जइ तो वि ण नियसरीरु ।
 इह रत्तिपरत्तिवि अहियदोसु विसहिउवउ कह दुव्वयणघोसु ।
 तं वयणु सुणिवि कोवग्गिदित्तु पज्जलिउ णाइं हवि घिण्ण मित्तु ।
 णवि मुणहुं सवत्तिविरोहु अम्ह अणिउत्तहं को वाचारु तुम्ह ।
 लइ करहु ताम जलजंतकम्मु पच्छइ चिनिज्जहु परमधम्मु ।
 घत्ता । तं वयणु सुणिवि णायरजणहु नं सिरि वज्जदंडु पडिउ ।
 वोह्तिथइं लेवि दुरासि ग्वलु गहिरमहासमुहि चडिउ ॥ २५ ॥
 पमुक्के कुमारे दुरायारिणहि अमोहे जलोहे वहंतेहि तेहिं ।
 यियं विभियं तं वणिदाण विंदं वियप्पाउरं करयलुग्गिण्णमुहं ।
 अहो सुंदरं होइ एयं ण कज्जं अगम्मं पि गंतूण ग्वहं अग्वज्जं ।
 गयं णिप्फलं ताम सव्वं वणिज्जं हुवं अम्ह गोत्तम्मि लज्जावणिज्जं ।
 ण जत्ता ण वित्तं ण मित्तं ण गेहं ण धम्मं ण कम्मं ण जीयं ण देहं ।
 ण पुत्तं कलत्तं ण इट्ठं पि दिट्ठं गयं गयउरे दूरदेसे पइट्ठं ।
 ग्वयं जाइ नूणं अहम्मेण धम्मं विणट्ठेण धम्मेण सव्वं अकम्मं ।
 कयं दुक्कियं दोहएणं हएणं सुहायारभट्टेण दुट्टेण एणं ।
 अणिट्ठं कणिट्ठं भुअं सप्पहाणं समुदे रउदे ग्वयं तुम्ह जायं ।
 घत्ता । सो णत्थि विसुरिउ जेण णवि तं पिक्खेविणु दुच्चरिउ ।
 धणवइ वि णिरोहायामुगउ इत्थु विच्चि विभयभरिउं ॥ २६ ॥

तृतीय सन्धि

१ B ऊइ २ C adds इय भविसत्तरुहाए पयडिय उम्मतथकाममोक्खाए । इहयणमाळकयाए पचमी-
 फलवण्णणाए तीओ सन्धी परिच्छेओ सम्मतो ॥

चंदप्पहु जिणु द्वियवइ धरिवि जासु पहाविं विमलमइ ।
 पुणु कहमि जेम भविसत्तु णरु तिलयदीवि लाहउ लहइ ॥
 अहो जिणु अंचहु मं परु वंचहु इंदिय खंचहु सुक्किउ संचहु ।
 बंधुयत्तु कुलकित्तिविणासु गउं वोहित्थइं लेवि हयासु ।
 भविसु वि सरि करचलण धुएवि जाम एइ वरकमलइ लेवि ।
 ताम ण कोइवि पिक्खइ तित्थु विभिउ मणि असुणियकज्जत्थु ।
 सुण्णउं तं पएसु ण सुहाइ कमलइं मिल्लिवि उम्मुहुं धावइ ।
 पिक्खइ ताम समुद्धि वहतइ धुयधयवडइं ताइं जलजंतइं ।
 दुक्खहो भरिउ द्वियइ आहल्लिवि गउ खलु बंधुयत्तु मइं मिल्लिवि ।
 करु महियल्लिं उरि कंपिउ ण चलिउ जं चिरु जणणिए जंपिउ ।
 णट्टु कज्जु कहि अब्भुद्धरणउं वणि असमाहिए आयउ मरणउं ।
 घत्ता । अण्णण्णइं चित्तिज्जंति मणि खलविहि अण्णण्णइं सरइ ।
 सुट्ठु वि वियड्डु गुणसयभरिउ दइउ परम्मुहुं कि करइ ॥ १ ॥
 हा हय पावकम्म मइवज्जिय किउ अजुत्तु हयबुद्धि अलज्जिय ।
 णियकुलमग्गु भग्गु जसु हारिउ दुज्जणजणि जंपणउं सम्बारिउ ।
 कवड्डु करिवि जं परु वंचिज्जइ आएं गुणवंतहं लज्जिज्जइ ।
 एत्तिउ दुक्खु मज्झु निक्कारणु कुलहो कलंकु जाउ जं दारुणु ।
 गयउरि अयसपड्डु वज्जाविउ तायहोतणउं णाउं लज्जाविउ ।
 अह इत्थु वि ण विसाउ करिन्वउ मंच्छुड्डु एण एम होइन्वउ ।
 जइ तं तेम घडिउ तं तेणइ तो किर काइं विसूरिय एणइ ।
 एउ चिंतंतु विसाएं मिल्लिउ विहुणिवि वाहुदंड संचल्लिउ ।
 इउ वणु इउ सरीरु धम्मद्वउ करि ग्वलविहि जं पइं पारड्डु ।
 घत्ता । चितंतु एम उब्भडवयणु दूरविसज्जियमरणभउ ।
 संचलिउ सम्मुहु वणकाणणहो णं सुक्कं कुसुमत्तगउ ॥ २ ॥
 पइट्ठो वणिदो वणे तम्मि काले पहिट्ठो तहिं दुण्णिारिक्खे खयाले ।
 दिसामंडलं जत्थ णाउं अलक्खं पंहायं पि जाणिज्जए जम्मि दुक्खं ।
 भमंतो विभीसावणं तं वणं सो णियच्छेइ दुप्पिच्छराई सरोसो ।
 कहिंचिप्पएसे सजूहं गयंदं महालीलकल्लोलगंडं सणिहं ।
 कहिंचिप्पएसे णिएउं णरिदं ण णट्ठं ण रुट्ठं सदप्पं मइंदं ।
 कहिंचिप्पएसे घणं कज्जलाहं गयं भुंडिणीसावराहं वराहं ।

कहिचिप्पएसे समुण्णोणघोसो हुओ पायडो वंसयाले हुयासो ।
 कहिचिप्पएसे मऊरं पमत्तं णडंतं पि अप्पार्णयं विण्णडंतं ।
 अवियलचित्तु मुणेवि गय एम सुइरु हिडंतु थिउ ।
 अइमुत्तयमंडइहुमहो तलि वियडसिलायलि वीसमिउं ॥ ३ ॥
 करचरण धुएवि वरकुसुम लेवि जिणु सुमरिवि पुप्फजलि खिवेवि ।
 फासुयसुयंधरसपरिमलाइं अहिलसिवि असेसइं तरुहलाइं ।
 थिउ वीसवंतु खणु इक्कु जाम दिणमणि अत्थवणहु दुक्कु ताम ।
 हुअ संशतेयतंबिरसराय रत्तंबरु णं पंगुरिवि आय ।
 पहि पहिय थक्क विहडिय रहंग णियणियआवासहो गय विहंग ।
 मउलियऽरविद वम्महु वित्तु उप्पन्न बालमिहुणहं मरहु ।
 परिगलिय संश तं णिएवि राइ असइ व संकेयहो चुक्क णाह ।
 हुअ कसण सवत्ति व मच्छरेण सिरि पहय णाइं मसिखप्परेण ।
 हुअ रयणि बहलकज्जलसमील जगु गिलिवि णाइं थिय विसमसील ।
 अवरुप्परु पयडंतेहि गुज्जु मिहुणहि पारंभिउ सुरयजुज्जु ।
 एहइ पडिवणि करालि कालि गहभूअजक्खरक्खसवमालि ।
 वणि विसमि विएसि विचित्त पत्तु तह वि हु अकंपु कमलसिरिपुत्तु ।
 परमिट्ठि पंच हियवइ धरेवि दुविहें पच्चक्खाणु किउ ।
 अहियरिवि मंतु सत्तक्खरउ परमप्पउ झायंतु थिउ ॥ ४ ॥
 परिगलिय.रयणि पयडिउ विहाणु णं पुणु वि गवेसउ आउ भाणु ।
 जिणु संभरंतु संचलिउ धीरु वणि हिंडइ रोमंचियसरीरु ।
 सुणिमित्तइं जायइं तासु ताम गयपयहिणंति उड्ढेवि साम ।
 वामंणि सुत्ति रुहुरुहइ बाउ पियमेलावउ कुलुकुलइ काउ ।
 वामउ किलिकिचिउ लावएण दाहिणउं अंगु दरिसिउ मएण ।
 दाहिणु लोयणु फंदइ सबाहु णं भणइं एण मग्गेण जाहु ।
 थोवंतरि दिहु पुराण पंथु भविएण वि णं जिणसमयगंथु ।
 सप्पुरिसु वियप्पइ एण होमि विज्जाहर सुर ण च्छिवंति भूमि ।
 णउ जक्खहं रक्खहं किण्णराहं लइ इत्थु आसि संचरु णराहं ।
 संचल्लिउ तेण पहेण जाम गिरिकंदरि सो वि पइहु ताम ।
 चिंतवइ धीरु सुंडीरु वीरु लइ को वि एउ भक्खउ सरीरु ।
 पइसरमि एण विवरंतरेण निव्विउउ कज्जु किं वित्थरेण ।

घत्ता । दुत्तरु दुलंघु दूरंतरिउ ताम जाम संचरहि णैउ ।

भणु काहं ण सिज्झइ सउरिसहो अवगणंतहं मरणभउ ॥ ५ ॥

सुहिसयण मरणभउ परिहरेवि अहिमाणु माणु पउरिसु सरेवि ।

सत्तक्खवरअहिमंतणु करेवि चंदप्पहु जिणु हियवइ धरेवि ।

गिरिकंदरि विवरि पइहु बालु अंतरिउ णाहं कालेण कालु ।

संचरइ बहलकज्जलतमालि णं जिउ वामोहतमोहजालि ।

सेइउ णिरुद्धपवणुच्छवेण बहिरिउ पमत्तमहुअररवेण ।

चितिउ अचितिणिवुइवसेण कंटइउ असमसाहसरसेण ।

अणुसरइ जाम थोवंतरालु नं णयरु दिट्ठु ववगयतमालु ।

चउगोउरचउपायारसारु चउधवलपओलिदुवारफारु ।

मणिरयणकंतिकब्भुरियदेहु सियकमलधवलपंडुरियगेहु ।

घत्ता । तं तेहउ धणकंचणपउरु दिट्ठु कुमारि वरणयरु ।

सियवंतु वियणु विच्छायछवि णं विणु णीरिं कमलसरु ॥ ६ ॥

तं पुरं पविस्समाणएण तेण दिट्ठयं तं ण तित्थु किपि जन्न लोयणाण इट्ठयं ।

वाविक्वसुप्पइवसुप्पसणवणयं महविहारदेहुरेहि सुट्ठु तं रवणयं ।

देवमंदिरसु तेसु अंतरं णियच्छए सो ण तित्थु जो कयाइ पुज्जिऊण

पिच्छए ।

सुरहिगंधपरिमलं पसुअएहिं फंसए सो ण तित्थु जो करेण गिण्हिऊण

वासए ।

पिक्खसालिधणयं पणट्ठयम्मि ताणए सो ण तित्थु जो घरम्मि लेवि तं

पराणए ।

सरवरम्मि पंकथाहं भमिरभमरकंदिरे, सो ण तित्थु जो खुडेवि णेइ ताहं

मंदिरे ।

हत्थगिज्झवरफलाहं विभएण पिक्खवए केण कारणेण को वि तोडिउं ण

भक्खए ।

पिच्छिऊण परधणाहं खुब्भए ण लुब्भए अप्पणम्मि अप्पए वियप्पए सु

चितए ।

पुत्तिओज्जु पट्ठणं विचित्तबंधबंधयं वाहिमिच्छतंजणं दुरक्खसेण खड्दयं ।

पुत्तिओज्जु राउलं विचित्तभंगिभंगयं आसि इत्थु जं पट्ठुं ण याणिमो

कहं गयं ।

पुत्तिवोज्जु कारणं ण याणिमो असंहमं एकमित्तएहिं कस्स दिज्जए
सुविग्गमं ।

घत्ता । विहुणियसिरु भरडक्खियलोयणु पइं पइं विंभइ अणिमिसजोअणु ।
णवतरुपल्लवदलसोमालउ हिंडइ तित्थु महापुरि बालउ ॥ ७ ॥
पिक्खइ मंदिराइं फलअब्भुग्घाडियजालगवक्खइं ।
अब्भपलोयराइं णं णववहुणयणकडक्खइं ।
अहं फलहंतरेण दरिसियगुज्झंतरदेसइं ।
अद्धपयंधियाइं विलयाण व ऊरुपएसइं ।
पिक्खइ आवणाइं भरियंतरभंडसमिद्धइं ।
पयडियपण्णयाइं णं णाहणिमउडइं चिंधइं ।
एक्कधणाहिलासपुरुसाइव रंधिपलित्तइं ।
वरइत्तजुवाणइं णं वड्डकुमारिहु चित्तइं ।
जोप्पसरविवायकरणाइं व जोइयथंभइं ।
विहडियणेसणाइं मिहुणाण व सुरयारंभइं ।
पिक्खइ गोउराइं परिवज्जियगोपयमग्गइं ।
पासायंतराइं पवणुज्जुअधवलधयग्गइं ।
जाइं जणाउलाइं चिरु आसि महंतरभवणइं ।
ताइंमि णिज्झुणाइं सुरवइसम्मत्तइं मिहुणइं ।
जाइं गिरंतराइं चिरु पाणियहारिहु तित्थइ ।
ताइं वि विहिवसेण हुअइं णीसइसुदुत्थइं ।
घत्ता । सियवंतणियाणइं णिइवि तहो उम्माहउ अंगइं भरइ ।
पिक्खंतु णिययपडिबिबतणु सण्णिउं सण्णिउं संचरइ ॥ ८ ॥
भमइं कुमारु विचित्तसरूवे सव्वंगिं अच्छेरयभूएं ।
हा विहि पट्टणु सुट्ठुरवण्णउं किर कज्जेण केण थिउ सुण्णउं ।
हट्टमग्गु कुलसीलणित्तहि सोह ण देइ रहिउ वणिउत्तहिं ।
टिंटाउत्तएहिं विणु टिंटउ णं गयजोव्वणाउ मयरट्टउ ।
वरघरपंगणेहिं आहोयइं सोह ण दिंति विवज्जियलोयइं ।
सोवरणइंमि रसोइपएसइं विणु सज्जणहिं णाइं परदेसइं ।

घत्ता । हा किं बहुवायाविद्धरिण आएं दुहिण को ण भरिउ ।
 तं केम पडीवउ संमिलइ जं खयकालिं अंतरिउ ॥ ९ ॥
 एम दिहु तं पट्टणु बालें खयकालावसाणु णं कालें ।
 लीलइं परिसकंतु महाइउ जसहणरायदुवारु पराइउ ।
 राजलु सीहदुवारहो पिक्खइ दरवियसंति णाईं सविलक्खइं ।
 दिक्खइ णिग्गयाउ गयसालउ णं कुलतियउ विणासियसीलउ ।
 पिक्खइ तुरयवलत्थपएसइं पत्थणभंगाइ व विगयासइं ।
 पिक्खइ सहु पंगणउं विचित्तउ चिरचंदणच्छडकइमि लित्तउ ।
 पिक्खइ कणयवीदु सिंहासणु छत्तु सच्चिधु सचामरवासणु ।
 णिप्पहु पट्टपरिवारविवज्जिउ हसइ व णाईं विलक्खु अलज्जिउ ।
 मणिकंचणचामरइं णियच्छइ चामरगाहिणीउ णउ पिच्छइ ।
 घत्ता । सहमंडवि रायजसोहणहो पिक्खवि परिसकंतु णरु ।
 मुत्ताहलमालझुलुक्कइहि रुवइ व थोरंसुवहिं घरु ॥ १० ॥
 आउहसाल विसाल विसंतिं चित्त विचित्त परामरिसंतिं ।
 अग्घाइउ सुअंधु मयपरिमलु णं पुव्वक्खियसुकियमहाफलु ।
 सोउ करिवि नवकमलदलच्छिए णं णीसासु मुक्कु घरलच्छिए ।
 तूरभेरिदडिसंखसहासइं वीणालावणिवंसविसेसइं ।
 जसहण सामिसाल अच्छंतए पुरपउरालंकारसमत्तइं ।
 एवहिं अम्हहिं को वज्जावइ थक्कइं मउणु लएविणु णावइ ।
 बहुविलासमंदिरइं पईसिवि रइहरि भमिवि तवंगि बईसिवि ।
 निग्गउ भविसयत्तु अविसण्णउ चंदप्पहजिणभवणु पवण्णजं ।
 घत्ता । तं जिणभवणु णिएवि, धवलुत्तुंगुविसालु ।
 वियसियवयणुरविंदु, मणि परिओसिउ बालु ॥ ११ ॥
 दिहु जिणालउ भविसनरिंदिं णं णंदीसरदीउ सुरिंदिं ।
 पवरारामगामपरियंचिउ इंदणरिंदसुरिदहिं अंचिउ ।
 धवलुत्तुंगसिहरु सुविसालउ छणससिकंतकंतिसोमालउ ।
 वरमणिकिरणकंतिसोहिल्लउ सइं चित्तु व दिढबडकडिल्लउ ।
 आगमजुत्तिपमाणविहंजिउ मणिमोत्तियपवालपहरंजिउ ।
 बहुघणघुसिणपंकि पडियंकिउ सुहलक्खणलक्खणि चच्चंकिउ ।

अग्गइ कमलवावि सुमणोहर णं कामिणि सङ्छायपओहर ।
तहि अवयरिवि अंगु पक्खालिवि कमलइं खुडिवि धुएवि अणुमालिवि ।
अहिमुहुं चलिउ धवलसियवाहहो दिट्ठु बिंबु चंदप्पहणाहहो ।
घत्ता । परिअंचिवि अंचिवि परमगुरु अवलोइवि सन्वायरेण ।
समदिट्ठिए सामाइउ करेवि थुइ आढत्त णरेसरेण ॥ १२ ॥
तिलयदीवंतरत्थेण चंदप्पहं संधुअं भविसयत्तेण चंदप्पहं ।
भरहस्सेत्तम्मि काले चउत्थे जए वट्टमाणम्मि तस्से य तित्थेसए ।
सिसिरकालम्मि उन्हालए पाउसे मत्तलोयम्मि दसलक्खपुब्बाउसे ।
उस्समाणं धणूणं दिवड्डं सयं जेण पत्तं पवित्तं सिवं सासयं ।
अट्टमं जेण तित्थं पवित्ताइयं जस्स जम्मे तिलोयम्मि वट्ठावियं ।
जस्स वायाइं भुवणत्तयं मोइयं केवलेणं तिलोयं पउज्जोवियं ।
जेण मिच्छत्तमोहं च णिण्णासियं दिव्वभासंतरेणं जयं भासियं ।
जेण लोयस्स लोहत्तणं फेडियं दुट्ठकंदप्पदप्पं च पंचेडियं ।
अप्पमत्ताण भत्ताण संती सया देसिउं दाविया जीवलोए दया ।
णाह कज्जेण तेणं मए संधुओ जेण तुम्हाण पासं गमं तद्धुओ ।
देहि अम्हाण माणम्मि काउं दयं अक्खयं अव्वयं तं महंतं पयं ।
घत्ता । तहि तिलयदीवि भविसि णमिउं इत्थु काले धणवइ थुणइं ।
अणुणंतपढंतसुणंतहंमि देहि भडारा विमलमइं ॥ १३ ॥

चतुर्थे सन्धिः

तं निसुणहुं जेम सइं भविसाणुरूव वरइ ।
भविसत्तु कुमारु पाणिग्गहणु जेम करइ ॥
चंदप्पहुजिणुसामि नमंसिवि पावकलंकपंकु विड्डंसिवि ।
चउविहसवणसंधु अहिणंदिवि अप्पउ सलहिवि गरहिवि निंदिवि ।
होइवि भविसयत्तु कयउन्नउं सुहसिज्जासणि पट्ठि निसन्नउ ।
सोवइ निंद जाम थोवंतरु तांमन्नित्तहि चलिउ कहंतरु ।
पुव्वविदेहि मुणिंदु जसोहरु संठिउ सुक्कज्झाणि परमेसरु ।
नाणुप्पणु तासु तं केवलु चउविहदेवागमणु समुज्जलु ।
पुच्छइ अच्छुयनाहु सुरेसरु चिरु महु मित्तु आसि जो वणिवरु ।

C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए धुहधणवालकयाए पंचमिफलवण्णणाए भवि-
सत्ततिलकपुरवण्णणो णाम चउत्थो संधी परिच्छेओ सम्मतो ।

घत्ता । हा किं बहुवायाविथरिण आपं दुहिण को ण भरिउ ।
 तं केम पडोवउ संमिलइ जं खयकालिं अंतरिउ ॥ ९ ॥
 एम दिट्ठु तं पट्ठणु बालें खयकालावसाणु णं कालें ।
 लीलइं परिसक्कंतु महाइउ जसहणरायदुवारु पराइउ ।
 राउलु सीहदुवारहो पिक्खइ दरवियसंति णाइं सविलक्खइं ।
 दिक्खइ गिग्गयाउ गयसालउ णं कुलतियउ विणासियसीलउ ।
 पिक्खइ तुरयवलत्थपएसइं पत्थणभंगाइ व विगयासइं ।
 पिक्खइ सहु पंगणउं विचित्तउ चिरचंदणच्छडकइमि लित्तउ ।
 पिक्खइ कणयवीडु सिहासणु छत्तु सचिधु सचामरवासणु ।
 णिप्पहु पहुपरिवारविवज्जिउ हसइ व णाइं विलक्खु अलज्जिउ ।
 मणिकंचणचामरइं णियच्छइ चामरगाहिणीउ णउ पिच्छइ ।
 घत्ता । सहमंडवि रायजसोहणहो पिक्खवि परिसक्कंतु णरु ।
 मुत्ताहलमालञ्जुलक्कइहि रुवइ व थोरंसुवहिं घरु ॥ १० ॥
 आउहसाल विसाल विसंति चित्त विचित्त परामरिसंति ।
 अग्घाइउ सुअंधु मयपरिमलु णं पुव्वक्कियसुकियमहाफलु ।
 सोउ करिवि नवकमलदलच्छिणं णं णीसासु मुक्कु घरलच्छिण ।
 तूरभेरिदडिसंखसहासइं वीणालावणिवंसविसेसइं ।
 जसहण सामिसाल अच्छंतए पुरपउरालंकारसमत्तइं ।
 एवहिं अम्हहिं को वज्जावइ थक्कइं मउणु लएविणु णावइ ।
 बहुविलासमंदिरइं पईसिवि रइहरि भमिवि तवंगि बईसिवि ।
 निग्गउ भविसयत्तु अविसण्णउ चंदप्पहजिणभवणु पवण्णइं ।
 घत्ता । तं जिणभवणु णिएवि, धवलत्तुंगुविसालु ।
 वियसियवयणुरविंदु, मणि परिओसिउ बालु ॥ ११ ॥
 दिट्ठु जिणालउ भविसनरिंदि णं णंदीसरदीउ सुरिंदि ।
 पवरारामगामपरियंचिउ इंदणरिदसुरिंदहि अंचिउ ।
 धवलत्तुंगसिहरु सुविसालउ छणससिकंतकंतिसोमालउ ।
 वरमणिकिरणकंतिसोहिल्लउ सइं चित्तु व दिढवडकडिल्लउ ।
 आगमजुत्तिपमाणविहंजिउ मणिमोत्तियपवालपहरंजिउ ।
 बहुघणयुसिणपंकि पडियंकिउ सुहलक्खणलक्खणि चचंकिउ ।

अग्गइ कमलवावि सुमणोहर णं कामिणि सङ्छायपओहर ।
तहिं अवयरिवि अंगु पक्खालिवि कमलइं खुडिवि धुएवि अणुमालिवि ।
अहिमुहुं चलिउ धवलसियवाहहो दिट्ठु बिंबु चंदप्पहणाहहो ।
घत्ता । परिअंचिवि अंचिवि परमगुरु अवलोइवि सव्वायरेण ।
समदिट्ठिए सामाइउ करेवि थुइ आढत्त णरेसरेण ॥ १२ ॥
तिलयदीवंतरत्थेण चंदप्पहं संथुअं भविसयत्तेण चंदप्पहं ।
भरहखेत्तम्मि काले चउत्थे जए वट्टमाणम्मि तस्से य तित्थेसए ।
सिसिरकालम्मि उन्हालए पाउसे मत्तलोयम्मि दसलक्खपुव्वाउसे ।
उस्समाणं धणूणं दिवड्डं सयं जेण पत्तं पवित्तं सिवं सासयं ।
अट्टमं जेण तित्थं पवित्ताइयं जस्स जम्मे तिलोयम्मि वद्धावियं ।
जस्स वायाइं भुवणत्तयं मोइयं केवलेणं तिलोयं पउज्जोवियं ।
जेण मिच्छत्तमोहं च णिण्णासियं दिव्वभासंतरेणं जयं भासियं ।
जेण लोयस्स लोहत्तणं फेडियं दुट्ठकंदप्पदप्पं च पंचेडियं ।
अप्पमत्ताण भत्ताण संती सया देसिउं दाविया जीवलोए दया ।
णाह कज्जेण तेणं मए संथुओ जेण तुम्हाण पासं गमं तक्कुओ ।
देहि अम्हाण माणम्मि काउं दयं अक्खयं अव्वयं तं महंतं पयं ।
घत्ता । तहि तिलयदीवि भविसिं णमिउं इत्थु काले धणवइ थुणइं ।
अणुणंतपढंतसुणंतहंमि देहि भडारा विमलमई ॥ १३ ॥

चतुर्थ. सन्धि:

तं निसुणहुं जेम सइं भविसाणुरूव वरइ ।
भविसत्तु कुमारु पाणिग्गहणु जेम करइ ॥
चंदप्पहुजिणुसामि नमंसिवि पावकलंकपंकु विडंसिवि ।
चउविहसवणसंघु अहिणंदिवि अप्पउ सलहिवि गरहिवि निंदिवि ।
होइवि भविसयत्तु कयउन्नउं सुहसिज्जासणि पट्टि निसन्नउ ।
सोवइ निंद जाम थोवंतरु त्रामन्नित्तिहि चलिउ कहंतरु ।
पुव्वविदेहि मुणिदु जसोहरु संठिउ सुक्कज्झाणि परमेसरु ।
नाणप्पणु तासु तं केवलु चउविहदेवागमणु समुज्जलु ।
पुच्छइ अचुयनाहु सुरेसरु चिरु महु मित्तु आसि जो वणिवरु ।

C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पचमिफलवण्णणाए भवि-
सत्ततिलकपुव्वण्णणो णाम चवत्थो संधी परिच्छेओ सम्मत्तो ।

फुड्ड धणमित्तु नाउं गुणवंतउ अणुदिणु पियवच्छल्लु करंतउ ।
 महु वयणिं जिणधम्मि पवत्तिउ सो कहिं नाह कवण गइ पत्तउ ।
 घत्ता । तहु गुण सुमरंतु नाह विसूरइ मज्झु मणु ।
 करु करिण धरेवि पुणु वि करमि वयणालवणु ॥ १ ॥
 तं निसुणेप्पिणु कहइ जसोहरु निसुणइं अच्चुयसग्गपुरंदरु ।
 जंबूदीवि भरहि ससिदप्पणि अज्जवखंडि सुसमि अवसप्पिणि ।
 अट्ठमि जिणवरिंदि ससिकंतए पंचपयारि नाणि पवहंतए ।
 सुयणसमिद्धि समुन्नयमाणए दीह दिवड्ड धणुहं सयमाणइ ।
 सुविहिए सिसिरुन्हालए पाउसि जणि वीसद्धलक्खपुव्वाउसि ।
 कुरुजंगलि भूवालनरिंदहो पट्टणि हत्थिनायपुरिविंदहो ।
 धणवइ रायसिट्ठि सुपसिद्धउ पट्टपरिवारे तिवग्गसमिद्धउ ।
 परधणु पायधूलि जो मन्नइं पिकिखवि परकलत्तु अवगन्नइं ।
 घत्ता । भूवालु नरिदु सप्परिवाइं समंतिगणु ।
 तहो वयणु निएइ कि पुणु पउरु सपउरयणु ॥ २ ॥
 तहो कमलसिरि कंत सुमणोहर चक्कलपीणुत्तुंगपओहर ।
 बालमराललीलगइगामिणि सव्वहो पइपरिवारहो सामिणि ।
 विणए ताइं मुणिंदु समासिउ तेण वि पुत्तजम्मु आएसिउ ।
 सुउ उप्पन्नु सयणु परिओसिउ भविसयत्तु तहु नाउं पघोसिउ ।
 परिवड्डिउ सिक्खविउ महत्थइ सुअसत्थत्थगंथसइत्थइ ।
 सा कमलसिरि पुराइयकम्मिं गुरुगहणेण विणासियधम्मिं ।
 सीलचरित्तकुलक्कमजुत्तुं वि परिसेसिं कंति गुणवंति वि ।
 विणयवरिड्ड इट्ठपियरुल्लिय घरवासहो नीसारिवि घल्लिय ।
 घत्ता । हरियत्तहो गेहि जाइवि थिय निव्वुइ जणिवि ।
 परिपालिउ बालु लच्छिए दोहत्तउ भणिवि ॥ ३ ॥
 वरइत्ति नयविणयपयत्तहो परिणिय अन्न धीय धणयत्तहो ।
 नाउं सरूवसरूवमणोहर उरयडि अड्डुम्मिल्लपओहर ।
 ताहिं पुत्तु उप्पन्नु मनोहरु सयलकलाकलावपसरियसरु ।
 वंधुयत्तु नामेण महामइ धणहो निमित्तें करिवि महामइ ।
 चल्लिउ कंचणमहि सुमरिप्पिणु पंचसयइं वणिउत्तहं लेप्पिणु ।

पंकयसिरिसुओ वि ग॥उ खेरिहि अणइच्छंतिहिं मंडजणेरिहिं ।
निग्गउ सोवि बेवि समहाइय गिरिमयणाय॥दीवि संपाइय ।
सो तहि तेण पुव्वउवरोहि जणणिहिं तणइं सबत्तिविरोहिं ।
हुट्ठि दाइयमच्छरु मन्निवि घल्लिउ पंचवि सय अवगन्निवि ।
तित्थु रन्नि अविसन्नु भमेप्पिणु अइमुत्तयमंडवि निसि नेप्पिणु ।

घत्ता । गिरिविवरि पइदु तं पइसंतु जाम सरइ ।

धणकणयसमिद्धु तिलयमहापुरि पइसरइ ॥ ४ ॥

तं पट्ठणु परिभमिउं रवन्नउं अन्नपसत्तु कलत्तु सुवन्नउं ।
चंदप्पहजिणभवणि पवन्नउं अच्छइ आसणपट्ठि निसन्नउं ।
एवहिं वरतियरयणु लहेसइ अन्न वि कहिउ जेम जं होसइ ।
तं परमत्थु तेण मन्नेप्पिणु मुणिवरपयपंकयइं नवेप्पिणु ।
गउ सुरवइ तं दीउ रवन्नउं दिट्ठु वीरु जिणभवणि निसन्नउं ।
भामरि देवि समउ आहासिवि चंदप्पहजिणबिंबु नमंसिवि ।
सुहिण सुअंतु मित्तु पिकखेविणु भित्तिहि अक्खरपंति लिहेप्पिणु ।
पभणिउं माणिभहु जक्खेसरु एहु सुमित्तु मज्झु जाईसरु ।
तुज्झु समप्पिउ मइं निकखेवउ सहुं कंतइं मइं समु पिकिखव्वउ ।
गयउरि दिणयरकरअरविंदहो पइ मेलेव्वउ सज्जणविदहो ।

घत्ता । गउ एम भणेवि अच्छुअसग्गसुराहिर्वई ।

थिउ होइ पसन्नु माणिभहु जक्खाहिर्वई ॥ ५ ॥

भविसु वि उज्झिवि जाम पलोअइ लीलइं पुरउ भित्ति अवलोयइ ।
अक्खरपंति जाम परिभावइ ताम निरारिउ हियइ सुहावइ ।
उट्ठइ वयणपवाहु रवन्नउं अहो भविसत्त काइं थिउ वुन्नउं ।
जिणहरपुव्वदिसइं संपुन्नउं जं पंचमउं गेहु सोवन्नउं ।
तहिं अच्छइ कुमारि सुमणोहर कक्कसपीणुत्तुंगपओहर ।
लडहरमणि नियकुलसोवासिणि सा तउतणिय धणिय पियभासिणि ।
उट्ठहि जाहि ठाहि कि सेरउ-एउ पट्ठणु असेसु तउकेरउ ।
तं वायंतु करइ साहारणु एउ न जाणइं काइंमि कारणु ।

घत्ता । मुहिं करयलु देवि परिचितइ विंभयभरिउ ।

इउ काइं विहाणु असुउ असंभउ अच्छरिउ ॥ ६ ॥

आहेणउ लिहिउ एउ विणु भंतिए दीसइ पडिउ चुणु तलि भित्तिए ।
 किं पच्छनु को वि वेयारइ कवडि जिणभवणहो नीसारइ ।
 अहवइ एण काइं सवियप्पे मरणु वि नाहि अपूरिं मप्पे ।
 खुट्टइ नाहि जेम जीविज्जइ अणखुट्टइ वि तेम न मरिज्जइ ।
 एउ जाणिवि जं साहसु मुचइ तं पुरसत्तहीणु जण वुचइ ।
 एम्ब भणिवि सो चलिउ तुरंतउ पंचमु गेहंगणु संपत्तउ ।
 चडइ वीरु वित्थयसोवाणइं वरभवणहो पिकखंतु निवाणइं ।
 मणिकवाडमणिजालगवक्खइं मणितवंगतोरणइं सलक्खइं ।

घत्ता । जामाउ व लील परिचिंतइ अहिणवसुरउ ।

मुत्ताहलदंतु हसइ व लीलइं सासुरउ ॥ ७ ॥
 चंदकंतिपहधवलियधामइं कहिमि थोरमुत्ताहलदामइं ।
 कहिमि रयणकुट्टिमपहरंजिउ तमरउ मणिदीवियहि परज्जिउ ।
 तहि सुविचित्तचित्तपयसंचरि निरु सविमुद्धफलिहभवणंतरि ।
 दिट्ट कुमारि वियणि सोवणघरि लच्छि नाइं नवकमलदलंतरि ।
 जिणसासणि छज्जीवदयाइ व पंडियमरणि सुगइपरिमाइ व ।
 सुहुमारुइण मलयवणराइ व सिंहलदीवि रयणविक्खाइ व ।
 सोहइ दप्पणि कील करंती चिहुरतरंगभंग विवरंती ।
 सो फलिहंतरेण सा पिकखइ सा वि तासु आगमणु न लक्खइ ।

घत्ता । नं वम्महभल्लि विंधणसीलजुवाणजणि ।

तहि पिकिखवि कंति विभिउ इत्ति कुमारु मणि ॥ ८ ॥
 नूपलदलदीहरपायहिं नहमणिकिरणकरंबियच्छायहि ।
 जघोरुयगुज्झंतरपासइं सुणियत्थइं मिज्झीणपरिवासइं ।
 पोतंतरउग्भिन्नपयासइं तं विहसंति पिहियपरिहासइं ।
 वियडु नियंबविबु सोहिल्लउ रेहइ अट्टाइडकडिल्लउ ।
 रोमावलि वलि अंगि विहावइ थिय पिपीलिरिंछोलि व नावइ ।
 रसणादामनिबंधणु सोहइ किकिणिरणझणंतु मणु खोहइ ।
 समचक्कलु कडियलु किमुमज्झउ नज्जइ करयलमुट्ठिहि गिज्झउ ।
 तिवलितरंगइं नाहीमंडलु नं आवत्ताइडु महाजलु ।
 पीणुन्नयनिबिडइं थणवट्टइं निग्भिट्टइं हारावलिथट्टइं ।
 मालइमालाकोमलबाहउ रयणकडयकेऊरसणाहउ ।

सरलंगुलि/सुरेह/कोमलकर संज्ञावयव नाहं नहतंबिर ।
 रयणाहरणविहूसियकंठि वेलासिरि व उवहिउवकंठि ।
 किउ अपमाणु-णिउत्तु मुहुल्लउ अहरउ नावइ दाडिमहुल्लउ ।
 उत्तुंगि तिव्खगें नासि पच्छन्नेण व अमुणियसासें ।
 कन्निहि कुंडलजुअगंडयलिहिं नयणहिं दीहकसणचलधवलहि ।
 भउहाजुअलएण सुविहत्तें भालयलेण अद्धससियत्तें ।
 महुपियपेसलमहुलालाविं सिरु आवंचिय केसकलावि ।
 सौ पिक्खेवि अणोवमरूवे अच्छेरइं विब्भमसंभूवे ।
 बोल्लाविय नायरपरिहासइं मणहरकामुक्कोवणभासइं ।
 हे मात्तूरपवरपीवरथणि अच्छहि काइं इत्थु वज्जियजणि ।
 कारण काइं नयरु जं सुन्नउं मदविहारदेहुरहि रवन्नउं ।
 राणउं कवणु आसि इह राउलि धयतोरणमणिखंभरमाउलि ।
 तं निसुणेवि सलज्जियवयणी थिय हिट्टामुहपगलियनयणी ।
 मइलकबोलकज्जलामीसिय नियकुलदेवयाइं मं भीसिय ।

घत्ता । वरइत्तु पुत्तियहु तउतणउ मुहकमलु निहालहि करि विणउ ।
 लइ जलु पक्खालहि लोयणइं मं चिरु करि दुक्खुक्कोयणइं ॥ ९ ॥
 तो पंगुरणु करेवि समुट्ठिय संभासणवासणइं परिट्ठिय ।
 वयणु वलेवि समुहुं अबलोइउ नं मयणावयारु संजोइउ ।
 पहउ कडंक्खचक्खुविखेविं नं पढमावयासु अवलेवि ।
 चितइ वरकुमारि घरु आयहो पेसणु काइं करमि हउं आयहो ।
 भायरपियरमित्तसुहिबंधव होंति पढमदंसणि सुहि बंधव ।
 एयहो पुणु परनरहो विसेसणु काइं करमि पढमउं संभासणु ।
 बहुविहु एम वियणु वहंती ठिय महि वामइं पइ विलिहंती ।
 पढमदंसणायामविअक्खेहिं अच्छइं जाम एम मइमोहिं ।
 तं पिक्खवि पियसंगमधुत्तिं विहसिउ कमलमहासिरिपुत्तिं ।
 जं घरगमणायारु मुणिज्जइं तं परइत्थु गेहि जाणिज्जइ ।

घत्ता । ति वयणिं ताहि मणु अहिमाणकलंकियउ ।

कुलमग्गायारि दूसणु सहिबि न सक्खियउ ॥ १० ॥

सविणय बलिय कुलंकुसवन्नइं करिणि/रोहवियक्खणसन्नइं ।

अगधजलोहु पिहिय सिंगारिं दिनु सुवन्नमेणभिगारिं ।
 आसणु कणयवीहुं अप्फालिउ सुयणु बइहु वयणु पक्खालिउ ।
 किउ गडरउ मग्गे पडिसुरिं वरतंबोलु दिनु कप्पूरें ।
 मयपरिमलघणघुसिणामोइउ गंधामलयपिंडु संजोइउ ।
 केचणपत्ति करेवि समप्पिउ तेण वि सरसु वियारउ जंपिउ ।
 न्हाइवि कमलमहासरि आयउ पइसारिउ संतिहरु महाइउ ।
 भोयणु भुंजाविउ सुहचारिहिं छडरसलहुअखंडपयारिहि ।
 देविणु विणयवयणु संभालिउ चुट्टिउ सलिलु वयणु पक्खालिउ ।
 मिसलिवि परमामोयविमदणु करयलि मलिवि दिनु हरियंदणु ।
 पुणु घुसिणि मयपरिमलपूरिं पुणु तंबोलु दिनु कप्पूरिं ।
 करपेसियइं णियंबनियत्थइं मणिकडयइं देवंगइं वत्थइं ।
 पुरउ निविट्ट सुअणु अवलोइउ सयलु वि नियवित्तंतु निवेइउ ।
 घत्ता । तउ काइं कहमि सुंदरसुयण अम्हंतणिय विचित्त कह ।
 निसुणंतकहंतहं जणियभय कन्नंतरहो वि दुव्विसह ॥ ११ ॥
 राणउं इत्थु जसोइणु होतउ सो इउ तिलयदीउ भुंजंतउ ।
 तह भवयत्तु समुन्नयमाणउं मज्झु पियरु वणिवरहं पहाणउं ।
 मायरि मयणवेय सुहचिटी तह नायसिरि नाउं सस जिटी ।
 हउं भविसाणुरूव लहुआरी तिहिंमि ताहं पाणहंमि पियारी ।
 तिन्निमि ताइं आसि गुणवंतउ तिन्निमि जिणवरसासणि भत्तउ ।
 तिन्निमि दिठसम्भत्तपहावइं तिन्निमि गुरुवच्छल्लसहावइं ।
 तिन्निमि दिन्नचउव्विहदाणइं तिन्निमि नयरि समुन्नयमाणइं ।
 तिन्निमि ताइं बहुगुणभरियइं खलविहिकलिकालिं अंतरियइं ।
 घत्ता । तं नियथकुडुंबु सुमरिवि अंगइं हल्लियइं ।
 हुअ गगिरवाय नयणइं अंसुजलोल्लियइं ॥ १२ ॥
 बहुअच्छरियवयणसंखुत्तिं किउ हुंकारु पुणु वि वणिउत्तिं ।
 अंसु फुसंति चवइ भिगलोयण देट्टासुहसुहकमलपलोयण ।
 आवइ असुरु इत्थु बलवंतउ सो परिभमइं नयरु जगडंतउ ।
 पट्टणि तेण सयलु जणु मारिउ दलवट्टिवि समुहि संचारिउ ।
 केण वि कारणेण खलकुट्टिं हउं परिहरिय तेण पाविट्टिं ।

पुणु वि पुणु वि मं भीसिवि मिल्लिय अच्छमि तेण इत्थु इक्कल्लिय ।
सुंदर तुहु वि खणु वि मं थक्कहि लहु मइ लेहि जाहि जइ सकहि ।
अहु कुलधवल एउ दरिसावहि अन्नहो जणहो मज्झि मेलावहि ।
घत्ता । तुहुं दीसहि कोवि धीरु वीरु विक्रमचरिउ ।

नउ जाणहं केम इत्थु दुसंकडि अवयरिउ ॥ १३ ॥

तं निसुणिवि पंकयसिरिपुत्तिं विहसिउ सीलकुलकमजुत्तिं ।
हे पसयच्छि कहिउ पइं चंगउ महु अच्छेरयविंभिउ अंगउ ।
हउं मि इत्थु दइविं संजोइउ नियबंधवसयणहिं विच्छोइउ ।
जेण समाणु वणिज्जे आयउ तेण जि वणि घल्लिउ असहायउ ।
सेरिउ दीविं दीउ भमंतउ वलणिं तउ मंदिरि संपत्तउ ।
एवहिं दूरिं दुरिउ विसज्जहि अभउ अभउ भउ सयलु विवज्जहि ।
तुहुं वणिवरकुमारि कुलि पुंगले हउं वणिउत्तु देसि कुरुजंगले ।
विहिवलणिं संघडिउ समागउ मंच्छुहु होसइ सयलुवि चंगउ ।

घत्ता । तं निसुणिवि ताहे अंगगइं आहल्लियइं ।

सज्झसिवि गयाइं मयरद्धयसरसल्लियइं ॥ १४ ॥

ताम तरलतरलावियनयणइं सज्झसवसमउलावियवयणइं ।
विब्भमहावकडक्खणसीलइं वम्महसरसंपेसणलीलइं ।
परपेरियमणाइं जंपिज्जइं जं ठिउ तुरिउ किन्न तं किज्जइं ।
पभणइं वीरचरित्तु अकंपिउ चंगउं पइं पसयच्छि पयंपिउ ।
अह महु मुद्धि परिप्फुडमाणहो अत्थि निवित्ति अदत्तादाणहो ।
जाम्बहिं मज्झु को वि पइं देसइ तामहिं सच्चु तेम तं होसइ ।
अह नउ देइ कोइ तउ अंगउ तो अम्हहं साहम्मियसंगउ ।

घत्ता । तो चिंतिउ ताए एहु कोवि सामच्चु नवि ।

संवरिउ विचारु नहि अत्थवणहो दुक्कु रवि ॥ १५ ॥

ताम ताइं परिहासपवित्तइं निम्मलसीलकुलकमजुत्तइं ।
इच्छावसरनिरोहु किलंतइं आसणि सयणि वयणि अमिलंतइं ।
नियकुलमग्गायारु सरंतइं चंदप्पहजिणमहिम करंतइं ।
थियइं वेवि गंजोल्लियगत्तइं दियहइं केवि जाम संपत्तइं ।
ताम थक्कइं विहुरु पवज्जिउ महि थरहरिय गहिरु नहि गज्जिउ ।

बालइ कलुणु सहु किउ कायरु लहु आयउ खलु खुहु निसायरु ।
लइ वटइ अवसाणु निरंतरु नियविक्किउ कयंतदंतंतरु ।
तो पिक्खवि अवलंबिय धीरिं मंभीसिय कुमारि वरवीरि ।

घत्ता । आघुट्टइं ताइं सत्त परमसिद्धक्खरइं ।

संम्मत्तिं जाइं कयकल्लाणपरंपरइं ॥ १६ ॥

तओ आगओ सो अँराइन्नराओ महाभीमभाभासुरो भिन्नकाओ ।
असंतो विसंतो सुपच्छन्नमित्तो कुले सुप्पह्वान भूआण मित्तो ।
अखोणीवलग्गो असावन्नभासो घणंधारघोरो कयंदट्टहासो ।
सिरे उड्डकेसो जलंतंतरिक्खो सच्चम्मट्टिसेसो भिसं दुण्णिणरिक्खो ।
सया भूलयाभंगुरावत्तगत्तो दुरालोयणो दुम्मुहो रत्तनित्तो ।
फुरंताहरुट्टो समीरं गिलंतो ललंतंतजीहो हर्षिदुगिलंतो ।
महापावकम्मो सुसंघट्टगाढो कयंतुव्व कुड्डो करातुंगदाढो ।
नराणं वराणं व दिट्ठीधिणासो पइट्ठोसि तं मंदिरे सो हयासो ।

घत्ता । आवंतहो तासु धीरु वीरु रहसिं भरिउ ।

वसुनंदउ लेवि मंडलगु करयलि धरिउ ॥ १७ ॥

सो निएवि जालोलिभयंकरु अग्गिफुल्लिवदितु सयसक्करु ।
विरसु मुक्कु हुंकारु भयावणु कुरुडकयंतलीलदरिसावणु ।
तेण वि दिट्ठु कुमारु अकायरु वडवानलिण नाइं रयणायरु ।
न खमिउं खणु वि भवीसहो कंतिं तज्जिउ सुहडालाव चयंति ।
अरि अरि ढंढवाल भडभोइय कहिं पइसरहि कयंति चोइय ।
खलमुहि वाइओसि पुरलोएं निहणु नेमि पइं अज्जु अजोएं ।
एम सरोसु चवंतिं बालिं धारायरु निरुड्डु जिह कालिं ।
दाहिणकरु करवालें चप्पिउ वामउं वसुनंदइण झडप्पिउ ।
तं निसुणेवि निसायरु झक्किउ परिचितइ मणेण आसंकिउ ।
नउ सामन्नु कोवि नरु दीसइ जाँ.महु समुहुं भडत्तणु दरिसइ ।

घत्ता । एउ विरसु रसंतु मइं संघारिउ सर्यलु पुरु ।

पडिवयणसमत्थु एहउ कोवि न दिट्ठु नरु ॥ १८ ॥

एहु न इत्थु नयरि संजायउ अन्नु कोवि पासंडिउ आयउ ।
आसि एत्थु जो राउ जसोहणु तेण वि न किउ किंपि आओहणु ।

अन्नवि नरनरिंद मइं भक्खिय केणवि नियमज्जाय न रक्खिय ।
 एहु अउव्वु कोवि महु भावइ अनु वि नियल्लोयणहं सुहावइ ।
 इउ चितंतु जाउ जाईसरु भवपच्चइण सरिउ जम्मंतरु ।
 नामग्गहणु विहंगि जाणिउं पियपेसलवयणहिं सम्माणिउं ।
 अहो भविसत्त काइं एकल्लउ कुसलु सरीरि तुज्झु थिउ भल्लउ ।
 तावसु पुव्वजम्मि हउं होंतउ कोसिउ नामिं नयरि वसंतउ ।
 वज्जोअरखलेण अवमाणिउं पइं वच्छलवयणिहिं सम्माणिउं ।
 घत्ता । तहो पडिउवयारु एहु मित्त मइं तुज्झ किउ ।
 घणकणयसमिद्धु पुरु सहुं कन्नइं अल्लविउ ॥ १९ ॥
 जो तहि आसि मंति वज्जोयरु अरिपुरनयराहिवहं मणोहरु ।
 चिरु हउं आसि जेण अवहत्थिउ अन्नहो सेव कराविउ पत्थिउ ।
 पहु पुरु पउरु मज्झु अणुराइउ भंजिवि जेण दियंबरि लाइउ ।
 सव्वि हउं नयरि अवगणिउं पइं परि किंपि किंपि अणुमणिउं ।
 तं मुउ तेण कसाएं तत्तउ मरिवि घोरु असुरत्तणु पत्तउ ।
 मरिवि घोरु असुरत्तणु पत्तउ एत्थु वि तिलयदीवि हुउ राणउ ।
 मइंमि तासु पडिवइरु समारिउ सनयरु सपरिवारु संघारिउ ।
 घत्ता । वइरइं न कुहंति कालिं कहिम्मि जणंति भउ ।
 अह दुग्गइ निंति असमाणियइं न जैंति खउ ॥ २० ॥
 तिं वयणि परिओसियगत्तइं विन्निवि तक्खणि हुअइं सइत्तइं ।
 भविसमहानरेण तो वुच्चइ जइ तुम्हहमि मणहो इउ रुच्चइ ।
 जइ सच्चउ उवसमिउ तमालहो तो तं करहु जुत्तु जं कालहो ।
 तं पडिवण्णु वयणु अवियारिं मायामंडउ किउ वित्थारि ।
 पूरिय रंगावलिजलकलसहिं छडतोरणतरुपल्लवकलसहिं ।
 दरिसिउ सज्जणजणु दिहिगारउ वत्थाहरणसोहसियसारउ ।
 वड्डिउ नंदिसहु चउपासहि अहिहवसिरिमंगलविन्नासिहिं ।
 सा भविसाणुरुअ सुहिलोएं अहिसिचिय मंगलजलतोएं ।
 परिहाविय सेयंबरवत्थइं पाणिग्गहणि जाइं सुपसत्थइं ।
 उम्मालिय मुत्ताहलदामिहि मालइकुंदविमीसियधामिहिं ।
 दसण चिहुर कररुह निप्फंकिय मणहर हरियंदण चच्चंकिय ।

अहरइं अलयराउ संचारिउ कज्जलु छुछु तिलउ वझारिउ ।
 सिहि पच्चक्खु पुरउ पज्जालिउ लग्गुजोग्गु सुमुहुत्तु निहालिउ ।
 ता सुहपियदंसणि अणुराइय भविष्यत्तकरपल्लवि लाइय ।
 घत्ता । एक्कासणि ताए बइसारिप्पिणु किउ विणउ ।
 पियवयणु चवेवि असणिवेउ उप्पमिवि गउ ॥ २१ ॥
 सोहहि ताइं तेत्थु वरइत्तइं सरलसहावइं सुंदरचित्तइं ।
 निहुअनेहनिब्भरमणमिसलइं सुहमारुपपरिओसियभसलइं ।
 नवसयवत्तसमुज्जलवत्तइं चंदप्पहजिणहरि संपत्तइं ।
 भामरि देवि विहूइ सणाहहो दरिसिवि पुज्जमहिम जिणनाहहो ।
 चंदप्पहजिणभवणहो तिन्नइं लीलइं नियमंदिरि अवइन्नइं ।
 तहिमि संति संतिहरि करेप्पिणु विणएं कुलदेवय सुमरेप्पिणु ।
 घत्ता । एत्तियइं करेवि नियकुलमग्गअहिद्वियइं ।
 सुहपिम्मरयाइं रइवावारि परिद्वियइं ॥ २२ ॥
 निज्झुणि वियणि गेहि निवसंतहं कामकामु आहारु असंतहं ।
 मयणावियारु ताम उप्पज्जइं अच्चुब्भडविलासरइ छज्जइ ।
 रमहि भोय परिवड्डियमयणइं निब्भरदरमउलावियनयणइं ।
 दियहि दियहि अन्नइं कीलइ सुरवरवरविज्जाहरलीलइ ।
 सरहसगाढालिगणपीलइं निहुअसरसपरिउंवणसीलइं ।
 वरपल्लंकतूलिसुहसयणइं अवगणियसुवन्नमणिरयणइं ।
 सरसरुवजोव्वणमयमत्तइं कयनहनियरकलंकियगत्तइं ।
 उब्भडसुरयमल्लपडिमल्लइं फुडियाहरइं सिढिलधम्मिल्लइं ।
 यियइं एभ परिवासियगत्तइं अमियरसोव्वमभोगासत्तइं ।
 ताम जाम नवनेहनिरंतर कालहो गय बारह संवच्छर ।
 घत्ता । एत्तियए कहेवि धणवालि सरसइ नमिय ।
 भविष्यत्तहो कव्वि संधि समाणिय पंचमि यै ॥ २३ ॥

पञ्चम. सन्धि.

१ B इत्तियइ २ C adds इय भविष्यत्तकहाए पयडियधम्मत्यकाममोक्खाए बुद्धधणवालकयाए पंचमीकलवण्णणाए भविष्यत्ततिलकपुरपवेशविवाहकल्लाणवण्णणो णाम पचमो सन्धी परिच्छेओ सम्मत्तो ॥

सुव्वयवयणेहिं तववयनियमगुणन्नइय ।
 तं निसुणहुं जेम कमलइं सुवपंचमि लइय ॥
 अच्छउं ताम एउ अक्खाणउं दीवंतरि भविसत्तकहाणउं ।
 कह संचरिय विचित्तपया सिरिगयउरि जहिं सा कमलमहासिरि ।
 अच्छइ दुक्खमहण्णविखित्ती सुअविओइजालोलिपलित्ती ।
 आसणु सयणु वयणु नउ भावइ सिढिलवलय वायसु उड्ढावइ ।
 रडि वायस जइ किपि वियाणहिं भविसयत्तु महु पंगणि आणहिं ।
 किं कइयहंमि दिवसु तं होसइ जहि सो सरहसु सोइउ देसइ ।
 दुक्करु एम एउ पियसंगउ एवहिं खलविहि विनडइ अंगउ ।
 गयउरि सव्वउ तियउ सउन्नउं नियभत्तारपुत्तपरिपुन्नउं ।
 कावि न मइं जेही दुहभायण सुहिसयणहं बहुदुक्खुप्पायण ।
 एम रुअंति सरीरु किलेसइ वयनियमहिं उववासहिं सोसइ ।
 घत्ता । विहि विनडहि काइं केणवि किउ अब्भुद्धरणु ।
 अह मेलहि पुत्तु अह संखेविं दइ मरणु ॥ १ ॥
 एत्थंतरि अज्जियगणसारी सुव्वय नाउं महव्वयधारी ।
 तह वच्छल्लु करइ सा सेवय नं पचक्खमहासुयदेवय ।
 हे कमलसिरि पुत्ति मं सोअहि जिणवयणाभय मणु संजोयहिं ।
 कि सुहिसयणवयणु अवगन्नहिं चंचलजीव लोइं रइ मन्नहि ।
 सुहदुक्खइं कयधम्माहम्मि जीवहो होंति पुराइयकम्मि ।
 मं छुडु पइं दुहकम्मपरंपरि असुहु किपि किउ अन्नभवंतरि ।
 किमिं दुहकम्मपयडि संजोइय ति पइपुत्तसुहिण विच्छोइय ।
 कहु घरु कहु परियणु कहु बंधउ मं तुहुं करि असगाहिं धंधउ ।
 अज्जवि एम गइवि तं भावहि जेण महंतमहादिहि पावहि ।
 घत्ता । गुरु पुच्छिवि पुत्ति सुअपंचमि तिविहेण लइ ।
 जिं पुणु न कयावि इट्ठविओउ न संभवइ ॥ २ ॥
 तं निसुणेवि भणइं ससिवयणी सुक्काहरणपरम्मसुहवयणी ।
 कमलइं वुत्तु महावयधारिए सुअपंचमि किम लेमि भडारिए ।
 सुव्वय कहइ सुणंतहं सव्वहो पढमागमि नंदीसरपव्वहो ।
 अह कत्तिए अह फग्गुणि आवइ अह असाढमासे संपावइ ।

पढमउं सियपंचमिहि लइज्जइ सुअपंचमि सा तेण भणिज्जइ ।
 अक्खमि जेम मुणिदहं सिट्ठी तेहिमि जिणपरमागमि दिट्ठी ।
 चित्तियकामधेणु जा सुक्खहो सुहसोवाणपंतिकयमोक्खहो ।
 सुयणहिं जिणसासणि उवसंतिहिं किज्जइ जिम्ब घरवासि वसंतिहिं ।
 घत्ता । जो ताहि फलेण वंच्छइ सासयसुक्खनिहि ।
 जाणेविणु तेण पढमउं ता उववासविहि ॥ ३ ॥
 एक्काहारु करिवि तव तन्हइं सुमरिब्बउ चउत्थिअ वरन्हइं ।
 पच्चक्खवि पच्चक्खे सूरि विसयसंगु परिवज्जिवि दूरिं ।
 रयणि वसिवि चंचलु मणु खंचिवि पुणु पच्चूसकालि जिणु अंचिवि ।
 नाणहो गुरुहु विमुक्कवियारिहिं पुज्ज करेविणु अट्टपयारिहि ।
 तिहि सक्खवि उववासु लइज्जइ परमजिणागमजुत्तिए किज्जइ ।
 अच्छिज्जहु सुहझाणु समारिवि घरवावारु हियइ अवहारिवि ।
 दसविहु धम्मक्खाणु सुणंतहं जीवाजीवपयत्थ सुणंतहं ।
 धम्माहम्मवियारणु लक्खवि अखलिउ बंभचेरु परिरक्खवि ।
 तिन्नि काल जिणनाहु नवेप्पिणु तद्दिणु रयणि वि एम गमिप्पिणु ।
 पुणु दिवसयरउअइ पडिवन्नइं जिणपुज्जाविहाणसंपुन्नइं ।
 छट्ठिहि एक्कवार भुंजिब्बउ तवविहि पुन्नपुंजु पुंजिब्बउ ।
 घत्ता । अच्छिब्बउ एम मासि मासि सियपंचमिहिं ।
 तवनियमगुणेहिं जाम समाणिय सयलविहि ॥ ४ ॥
 पढमउं पंचमास उवसिज्जइ पुणु संवच्छर पंच लइज्जइ ।
 सब्बइं सत्तसट्ठि उववासइं होंति महातवरिद्धिपयासइं ।
 पच्छइ पुणु उज्जवणु करिब्बउ पंच पयारु सब्बु वि वरिब्बउ ।
 पंचिदियहं बियारु जिणेब्बउ मंगलु पंचपयारु भणिब्बउ ।
 पंचाचारु करुणु अणुमन्निवि पंच लएवि पंच अणुमन्निवि ।
 चामरकलसच्छत्तभिगारइं ताईमि दरिसिवि पंचपयारइं ।
 पोत्थइ पंचमिसत्थु लिहाइवि पंचवन्नवत्थइं उच्छाइवि ।
 जासु नाहिं उज्जवणविहोउ तहो विडेणारउ तं जि निओउ ।
 घत्ता । सुब्बयवयणाइं कमलइं सिरिण पडिच्छियइं ।
 करमउलि करेवि तिविहंतरिण समिच्छियइं ॥ ५ ॥
 सुब्बयाइ जं कहिउ हियत्ति कमलइं तं जि लयउ परमत्थि ।

नंदीसरि पढमागमि सुद्धइं सुअपंचमि उववासिय सुद्धइं ।
 दरिसियपुज्जमहिम दिहिगारी भविघायणमणमयणपियारी ।
 थिय वयनियमसीलसंजुत्ती बहुउववासपरीस सहंती ।
 अखलियजिणवरसासणिभत्ती मासि मासि उववासणिउत्ती ।
 मासि मासि गुरुवयणइं भावइ मासि मासि महदाणइं दावइ ।
 मासि मासि उज्जवणइं पोसइ मासि मासि साहम्मिय तोसइ ।
 मासि मासि पुत्तप्फलु संचइ मासि मासि इंदियल्लु खंचइ ।
 मासि मासि गुरुचरणइं वंदइं मासि मासि अप्पाणउं निंदइ ।
 घत्ता । वैरि एण तवेण दीणहि मज्झु पुत्तु मिलउ ।
 पुणु पच्छइ होउ तं सिव सासयसुहनिलउ ॥ ६ ॥
 तं निसुणेवि कल्लुणु दुक्कंदिरु निय सा सुव्वयाइं जिणमंदिरु ।
 करिवि पणाउ तिनाणपहाणउ पुच्छिउ रिसि परमागमजाणउं ।
 परमेसर बहुदुक्खजणेरी एह धीय हरियत्तहो केरी ।
 भत्तारिं परिहरिय बराइय पुच्छइ तुम्ह किपि दुहघाइय ।
 एयहिं तणउं पुत्तु गुणवंतउ सो परएसि कवण गइ पत्तउ ।
 तहो आगमणु कहिंमि जइ देक्खहो तो सग्भावसरूवइं अक्खहो ।
 अह नउ मिलइ कहिंमि गउ दुग्गमि तो परिहरउ आसि पिघसंगमि ।
 अह कालिं अंतरिउ कहाणउं तो सव्वहं अवसाणु पहाणउं ।
 घत्ता । तो भणइं मुणिदु एयहि नंदणु नउ मरइ ।
 बहुभोयासत्तु विविहविलासकेलि करइ ॥ ७ ॥
 अन्नहिं दीवंतरि सकलत्तउ अच्छइ कामभोयआसत्तउ ।
 एत्थु वि पुणु आगमणु करेसइ अद्धु रज्जु नरवइहिं धरेसइ ।
 तुज्झु वि बहुसम्माणु करेसइ अज्जवि बहुवहुसयइं वरेसइ ।
 अज्जवि तुहुंमि भणिव्वी राणी होसहि बहुनरवरहं पहाणी ।
 तं निसुणेवि जणणि परिओसिय आसावसरवियपिं पोसिय ।
 सुव्वय भणइं मुणिउं पइं एउ न चलइ मुणिवयणहो संकेउ ।
 तं निसुणिवि गय गेहि सइत्ती थियमुणिवयणरसायणि तित्ती ।
 बंधुयत्तहो जणेरि मणि झूरइ धणवइ पट्टुअत्थाणि विसूरइ ।
 घत्ता । किं किज्जइ राय वट्टइ भारिय कज्जगइ ।
 चिरयालपवासि मच्छुडु कुसलिहिं ताहं जइ ॥ ८ ॥

अहो नरिद महु मणु संघट्टइ खलइ बुद्धि रणरणउं विसट्टइ ।
 विन्निवि सुय घल्लिय परएसहो मच्छुडु हउं भायणु हुउ अयसहो ।
 विहिं तिहि वरिसिहिं सत्थु परावइ एत्तिउ कालु न कोवि चिरावइ ।
 गयवइयहि वणिवरवरपत्तिहिं उम्माहउ रणरणउं वहंतिहिं ।
 घरि घरि नियकम्मइं परिचत्तइं घरि घरि ओवाइयइं पउत्तइं ।
 जे जे सामुद्धिय वाणिज्जिय ते ते कोक्खिवि राएं तज्जिय ।
 अहो तुम्हइं न सुणिउं देसंतरि वोहित्थियहं पमाउ जलंतरि ।
 पुच्छिज्जंतु वि नायरलोयहिं पर सिरु धुणहि वयणु अवलोयहिं ।
 घत्ता । नायरहं सएहिं पुच्छिय पहि पंथियहं सय ।
 पर सिरु विहुणंति को वि न जाणइं कहिंमि गय ॥ ९ ॥
 विदाणउं मुहकमलु सखवहिं नियचरियहि अप्पं परिहूयहि ।
 हा विहि मइं सिक्खविउ विरुवउ मच्छुडु महुमि अंगि संभूअउ ।
 परहो सरीरि पाउ जो भावइ तं तासइ वलेवि संतावइ ।
 वट्टइ असरणु कालु पउत्थहो दुक्करु किपि कुसलु तहो सत्थहो ।
 कि समुहि वोहित्थइं फट्ठिवि वोइय सलिलि सयल आवट्ठिवि ।
 कि महुतणउं वयणु मणि बुज्झिवि सुअ विन्निवि अवरुप्परु जुज्झिवि ।
 नियदुच्चरिय सयलु मणि भावइ अण्णु वि सुअविओउ संतावइ ।
 ताहि वि दुक्खु जाउ विउणारउ दुक्कहणीउ गुज्झु विरुआरउ ।
 घत्ता । पुरि अंबभरहुल्लु सरससहाउ सणेहवउ ।
 खेड्डे णइं केम नंदणु हत्थावारगउ ॥ १० ॥
 एत्थंतरि अच्छरियपहाणउं तिलयदीवि संचरिउ कहाणउं ।
 तहि वरनयरि वियणि निवसंतहो इच्छियकामभोय भुंजंतहो ।
 एक्कहि दियहि पगुणगुणवंतए बुच्चइ भविष्यत्तु नियकंतए ।
 नाह तइउ मइं नउ पैरियाणिउं एत्तिउ कालु कहिंमि नउं पुच्छिउं ।
 यिय चितंति सुइरु वंच्छिअवइं अवसरु कहिंमि न हुउ पुच्छिअवइ ।
 कवणु देसु जहि तुहुं उप्पन्नउं कवणु नयरु सुरसिरिसंपुन्नउं ।
 राणउं कवणु तित्थु दिहिगारउ कवण जणणि पिउ कवणु तुहारउ ।
 घत्ता । तं निसुणिवि तेण गियसहएसहो संचरिउ ।
 जलु नयणिहिं मुक्कु हियवउ कलुणसरहो भरिउ ॥ ११ ॥

सा नियजम्मभूमि सुमरंतउ नियजणेरिवच्छल्लु सरंतउ ।
 परिचितइ परिवड्ढियसोएं काइं एण महुतणइं'विहोएं ।
 अच्छइ जणणि कहिंमि दुक्खल्लिय बहुदुज्जणदुव्वयणहिं सल्लिय ।
 जाइं सुइरु चितविउ सुआसइं पुत्तजम्मदोहलयपियासइं ।
 नवमासहिं नियकुक्खिहि धरियउ पुणु रउरवकालहो नीसरियउ ।
 नियसरीरखीरि परिपालिउ अणुदिणु पियवयणहिं दुल्लालिउ ।
 ताहिं कयाइ न मइं किउ चंगउ आयउ दुक्खें पूरिवि अंगउ ।
 एउ चितंतु कंतु दुव्वयणउं पिकिखवि अंसुजलोल्लियनयणउ ।
 सइं वत्थंचलेण पियकंतए लुहिय नयण तरलावियनित्तइं ।

घत्ता । नीसासु मुएवि किउ विच्छायउ मुहकमलु ।

संभरिउ कुडुंउ ताए वि नयणिहि मुक्कु जलु ॥ १२ ॥
 अवरुप्परु पक्खालिय नयणइं अवरुप्परु जंपिवि पियवयणइं ।
 अवरुप्परु नियमणु साहारिउ सोयमहाजलि अप्पउ तारिउ ।
 भणइं कुमारु पवड्ढियमंगलि पिए महु जम्मभूमि कुरुजंगलि ।
 हत्थिनायपुरि पुहइपसिद्धउ पहु भूवालनरिंद समिद्धउ ।
 घणवइ नाउं जणणु अम्हारउ नरवरिदपरिवारपियारउ ।
 मायरि कम्बल सुअणदिहिगारी हरिबलदुहिय सासु तुम्हारी ।
 सइ चारित्तसीलसंपुत्री लच्छिहिं तणइं अंगि उप्पत्री ।
 अणुवि बंधुयत्तु महु दाइउ तेण समाणु वणिज्जे आयउ ।
 मिलियइं पंचसयइं वोहित्थइं वेलाउलेहिं चडिवि उत्तित्थइं ।
 दुव्व्वाएं उल्लूरिवि भग्गइं गिरिमयणायरदीवि उवलग्गइं ।

घत्ता । हउं तेण छलेण दुट्ठसवत्तिहि मच्छरिण ।

वणि वंचिवि मुक्कु दुन्नयदोसपरंपरिण ॥ १३ ॥
 सो खलु बंधुयत्तु मइं मिल्लिवि अप्पुणु गउ वोहित्थइं पिळ्ळिवि ।
 हउंमि तित्थु वणगहणु भमेप्पिणु अइमुत्तयमंडवि निसि नेप्पिणु ।
 गिरिकंदरि सो विवरि पइट्ठउ तं लंघिवि पुरु इउ मइं दिट्ठउ ।
 घणकंचणसमिद्धु जणवज्जिउ तं पिकखंतु भमिउं अपरज्जिउ ।
 दिट्ठु सयलु धुयधयमालाउलु सालंकारु सगेहु सराउलु ।
 चंदप्पहजिणभवणि पवन्नउं जिणु अंचिवि सुहसयणि निसन्नउं ।
 अक्खरपंति लिहिय तहिं दिट्ठी पंचमि गेहि ताइं तुहुं सिट्ठी ।

सा वायंतु एत्थु संपाइउ तुह मुहसुहदंसणु निज्झाइउ ।
 पइं अक्खिउ वित्तंतु चिराणउं पट्टणु खड्डु जेम हउ राणउं ।
 पुणु भोयणु भुंजाविउ लीलइं विन्निवि थियइं असंगाकीलइं ।
 आयउ असणिवेउ बलवंतउ सो वि पुव्वकम्मि उवसंतउ ।
 तिं तुहुं मज्झु दिन्न सहं वित्ति मइं परिणिय परिओसियचित्ति ।
 विण्णिवि थियइं भोय भुंजंतइं रहरसपसरमहामयमत्तइं ।
 एत्तिउ कालु जाउ सुहसंगउ एव्वहि नितु उम्माहिउ अंगउ ।

घत्ता । चिरुमुक्क रुअंति जणणि परमसब्भावरय ।

सा मज्झु विओइ किं जीवइ किं मरिवि गय ॥ १४ ॥
 तो वरि मंतु किपि तं किज्जइ जेण निययसज्जणहं मिलिज्जइ ।
 किं बहुएण वि एण विहोएं जं न दिट्ठु सुहि बंधवलोएं ।
 जं सुहु असणेहि रचंतए जं सुहु अंधारइ नचंतए ।
 जं सुहु सिविणंतरु पिच्छंतए तं सुहु एत्थु नयरि अच्छंतइ ।
 तो वरि एवहि एउ पउंजहं लहु महग्घमणिरयणइं पुंजहं ।
 विण्णिवि वारवार उत्थल्लहं साधरतीरि वहेविणु घल्लहं ।
 जो तहि सत्थवाहि को एसइ सो अम्हहं नियनयरहो नेसइ ।

घत्ता । जंपेविणु ताए चलवायारि परिट्ठियइं ।

भंडारइं लेवि रयणपुंज पुंजइं कियइं ॥ १५ ॥
 चंदप्पहु जिणवरु जय कारिवि सुदिह निविड वासणइं समारिवि ।
 देवितूलु मणिरयणहं भरियउ संवाहिवि घरपंगणि धरियउ ।
 चलियइं बेवि लेवि नियखंधि नोसरियइं तहो विवरहो रंधि ।
 पुणुवि तित्थु अइमुत्तातंडवि किउ आवासु विउलि लयमंडवि ।
 तं मिल्लिवि पुणरवि संचल्लइ दिणि दिणि वारंवार उत्थल्लइ ।
 पयफंसि परिमलिय वसुंधर तं जि विणोउ जाउ तें वासर ।
 संवाहियइं अणेयपयारइं बहुमणिरयणकणयभंडारइं ।
 चेलियाइं पाणाविहवन्नइं जाइजाइ लोयणहं रवन्नइं ।
 वहुअन्नन्ननामगुणवेयइं नवकुंकुमकणिसारुणतेयइं ।

घत्ता । घणसारजुआइं मयपरिमलहरियंदणइं ।

उव्वहिवि कयाइं पुंजइं नयणाणंदिरइं ॥ १६ ॥
 मणिकेऊरकडयकडिसुत्तइं मणिकंचुअइं रयणपज्जुतइं ।

थूलाहलमुत्ताहलदामइं आहरणइं विचित्तबहुनामइं ।
 परियलउवहिवेसकल्लोलइं उज्जलकणयथालकचोलइं ।
 पद्दासणइं कडयवेयडियइं विहुमहुमचामीयरघडियइं ।
 सिरिकुलभवणरवणसिंगारइं दप्पणकलसचमरभिगारइं
 अंजणघुसिणतूलिपल्लंकिइं चरुयकडाहसुवन्नमडकइं ।
 संखसिप्पिबहुगुणसंभूअइं अवराइमि अणेयबहुरुअइं ।
 परियड्ढिवि धणरिद्धि समारिय वणिवइ स वणरिद्धि संचारिय ।
 ता । उत्थामिय सावि नायमुइसिज्जइं सहिय ।

चित्तियफलसारा जा सा तिलयदीवि अहिय ॥ १७ ॥

धणु तरुमूलजाले अणुसंधिवि उप्परि दुमहो पडाय निबंघिवि ।
 अच्छमि जाम तित्थु वणि लीलइं सुरकिन्नरविज्जाहर कीलइं ।
 ताम वहिवि दुप्पवणि लाइउ सो बंधुअत्तु तहिं जि संपाइउ ।
 लग्गइं पंचसयइं वोहित्थइं पब्भट्ठइं वेलाउलतित्थइं ।
 झीणइं ^१तित्थि तित्थु भमंतइं कहिंमि नाहि सुहि निव्वुइ पत्तइं ।
 हुअ वणिउत्त सयल मुहकायर गलियगव्ववसाय अणायर ।
 लुलियकेस मलपंकियविग्गह जरकप्पडनेवत्थपरिग्गह ।
 सिढिलचरिय परिवज्जियसंजम निद्धण निरलंकार निरुज्जम ।
 तं मयणाउ दीउ पिक्खंता झूरिय थोरंसुयहिं सुयंता ।
 एउ तं वणु जहि एण अणिट्ठिं किउ तं मिच्छकम्मु पाविट्ठि ।
 डज्झइ को न महासइसाविं अम्हइं खउ गय तेण जि पाविं ।

ता । वरंतरुसिहरग्गि दिट्ठ पडाय सुहावणिय ।

हक्कारइ नाइं सन्नइं सिय भविसहो तणिय ॥ १८ ॥

सो पिक्खंतु पडाय महानरु वणि पइसंति जाम थोवंतरु ।
 विन्निवि ताम लयाहरि दिट्ठइं मउअतूलि पल्लंकि निविट्ठइं ।
 तक्खणि कल्लोसन्निय वायहिं गंय नासिवि पच्छन्नहि पायहिं ।
 तुरिउ गंपि बंधुयत्तहो अक्खिउ अम्ह देउ सहुं देविए लक्खिउ ।
 जाम न कहिंमि जाइ आयासहो ताम तुरिउ तुम्हइं मि पयासहो ।
 तं निसुणेवि सोवि संचल्लिउ पिक्खिवि जणसमूहु उत्थल्लिउ ।

तिय भयविहल जाय नउ संठिय एउ काइं पभणंति समुट्ठिय ।
 धीरिय नरिण होहि भयवज्जिय आइय इत्थ केवि वाणिज्जिय ।
 घत्ता । तं पिक्खवि ताए बंधुअत्तु लज्जाभरेण ।

थिउ वयणविलक्खु पइउ नाइं मसि खप्परिण ॥ १९ ॥

पिक्खवि भविसयत्तु सियवंतउ सालंकारुवयणु सकलत्तउ ।
 झत्ति लिहेवि फुसिउ नंदाइउ थिउ सविप्पु कसणु विच्छायउ ।
 कयपणाउ संवरिवि निलीणउं चिरु दुच्चरिउ सरंतु विलीणउं ।
 सज्झसवसि वहंतु आयल्लउ भविसिं वुत्तु भाइ थिउ भल्लउ ।
 कहिं परिभमिउं कालु किम खेविउ कवणु पएसु वणिज्जे सेविउ ।
 काइं विढत्तु वित्तु ववसायहो कुसलु खेसु सव्वहो संघायहो ।
 ति वयणिं मणाउ आसासिउ अंसुवाए पडिवयणु पयासिउ ।
 कुसलु कहिमि किं होइ वरायहो दुन्नयदोसविडंविक्कायहो ।
 हउं पाविट्ठु धिट्ठु अकियत्थउ भट्ठायारु दुरासु विगत्थउ ।
 नियकुलमग्गायारविरोहउ इहलोयहो परलोयहो दोहउ ।

घत्ता । दोहत्तणसाउ महु इहलोयवि संभविउ ।

दुहदुम्मियदेहु दीविं दीउ परिभमिउ ॥ २० ॥

एवहिं करहि किंपि जं ख्वइ कित्तिउ वारवार किर वुच्चइ ।
 मइं अवराहु तुम्ह किउ दोहिं केण वि दुम्मइमणवामोहिं ।
 तं जइ खमहि न खमहि कयाइ वि तो अम्हहं तुहुं सरणु सयाइवि ।
 तं निसुणेवि पयंपइ जिट्ठउ जं किउ तुम्हि तं जि महु सिट्ठउ ।
 एवहिं पुणु सुवियप्पिउ किज्जइ तं न नहु जं वलिवि लइज्जई ।
 लइ संवरहो जाहु नियदेसहो होउ च्छेउ सव्वहंमि किलेसहो ।
 सयलहं विणयालाव पयंपिय सयलहं गंधामलय समप्पिय ।
 सयलवि गय तं कमलमहासरु तो जाणिवि एक्कंतहो अवसरु ।
 भविसइं वुत्तु भवीसु महानरु सामिय मज्झु महंतु महाडरु ।
 चिरु वावरिउ जेण निन्नेहउ तासु न गम्मइ नीसंदेहउ ।

घत्ता । तुहुं एक्कसरीरु एयहो बहु समूहु समउ ।

जइ दोसहु जंति तो पाणहंमि करंति भउ ॥ २१ ॥

तो वुच्चइ विल्लहलसहाविं सच्चउ एउ परमसम्भाविं ।

दीसइ इक्कवार जो जेहउ आजम्मु वि सहाउ तसु तेहउ ।
 परइत्तिउ जं पच्छुत्ताविउ दुम्मइदोसविडंवरण पाविउ ।
 अन्नुवि निंदिउ गरहिउ तेहउ एव्हहिं जम्मि वि न करइ एहउ ।
 पच्चेलिउ आयहो पिउ बुच्चइ पुच्छाइयउ करेवि न मुच्चइ ।
 जइ हम्मइं दुव्वयणकरालि तो एमहि जि करइ जं कालि ।
 अह कुलमग्गविणासहं आयहं कवणु गहणु बहु महंमि वरायहं ।
 पिउ आयहि समाणु जं बुच्चइ तं किर कुलमज्जाय न मुच्चइ ।
 जइ पुणरवि ओसरइ पमायहो तो तं करमि जुत्तु जं आयहो ।
 इत्थंतंरि सयल वि संपाइय न्हाइवि कमलमहासरि आइय ।
 आएसिय कम्मयर पधाइय इंधणसलिलसमुच्चइ लाइय ।
 महिसारवियरविदहिं अंचिय छडय पयन्न सुआसण संचिय ।
 घत्ता । नवनेहरसाइं करिवि वयणसंभासणइं ।
 दलतुंगमयाइं दिन्नइं उच्च वरासणइं ॥ २२ ॥
 सयलवि विणउ करिवि बइसारिय लहु च्छडरसरसोइ संचारिय ।
 लइय वेल वित्थारिउ परियलु कणयथालु कच्चोलसमुज्जलु ।
 बड्डिउ भोज्जु पउर पइसारउ सालिदालिसालणयपियारउ ।
 लीलइं भुत्तु विसेस विहोएं पुणु कप्पूरकरंबियतोएं ।
 चुट्टिउ रयणकणयभिगारिहिं थिय तरुमूलजालि वित्थारिहि ।
 पुणु वणि घरविहूइ दरिसाविय बहुमुल्लइं वत्थइं पहिराविय ।
 पिउ जंपिवि नयविणयकयत्थें दिनु घुसिणु तंबोलु सुहत्थें ।
 घत्ता । तं पिक्खिवि तित्थु सिरु विहुणांति भणांति नर ।
 अहो देखहो तुम्हि पुण्णहं तणउं पहाउ पर ॥ २३ ॥
 बंधुअत्तु पणवंतु पयंपइ अहो अच्छरियं किन्न समप्पइ ।
 अम्हइं दीवि दीउ भमंता मुअ ववसायसयइं चितंता ।
 कहिमि नाहि एक्कुवि लउ पाविउं पच्चेल्लिउ नियमूलु विलाविउ ।
 तुहुं पुणु घल्लिउ इत्थु वणंतंरि थिउ असहाउ दुपेच्छि दुसंचरि ।
 तहिंमि नाहिं कवि आवइ पत्तउ पच्चेल्लिउ हुउ बहुसियवंतउ ।
 एत्थुवि वणि विढत्त किम संपय किम सियवंत कंत सुंदरवय ।
 बुच्चइ पुव्वक्किय सुहकम्मि भाइ सयलु संपज्जइ धम्मि ।

घत्ता । न पयासिउ गुज्झु दूरवियप्पमहामइण ।

इत्तिथइं कहेवि संधि समाणिय धणवइणं ॥ २४ ॥

षष्ठ. सन्धि

ससिकंति ससिप्पहु परमजिणु षणविप्पिणु भावें एक्कमणु ।

पुणु कहमि कवडु दुन्नयभरिउ तहु खलबंधुयत्तहो चरिउ ।

भविसि ते सयलवि सम्माणिवि नियकम्मरहो संख परियाणिवि ।

जोइवि सइं हत्थे संचालिय विज्जय लिहिय पयड संभालिय ।

सयलहं नियनामंकइं दिन्नइं वासणतुंडइं करिवि पच्छन्नइं ।

निबिडइं बहुबंधइ बहुमोल्लइं कम्मरयहिं उक्खित्तइं चोल्लइं ।

वहणहि भंडारहि संजवियइं अंतरगुज्झपएसह ठवियइं ।

तं पिक्खिवि गंजोल्लियगत्तहिं लोयहिं निवसहएसु वलंतहिं ।

दूरट्ठाणु मुणिवि मणि झूरिउ पक्खइं कारणि सुट्ठु विसुरिउ ।

होउ सुमंगलु भविसनरेसहो चालिय जेण लभुहं सहएसहो ।

घत्ता । नियजम्मभूमि सुमरंतइहि दूरंतरु हियइ धरंतियहि ।

सहएसहो सबडम्भुह हुअहि उम्माहउ किउ वणिवरसुवहि ॥ १ ॥

चवइ कोवि संभरिवि सएसहो मंच्छुडु होसइ च्छेउ किलेसहो ।

कोवि भणइं परिवद्वियमंगलु अज्जवि मित्त दूरि कुरुजंगलु ।

कोवि भणइं ओवाइय देसहं जइ दुत्तरु मयरहरु नरेसहं ।

कोवि भणइं भविसयत्तु सउन्नउं जा एसइ बहुसियसंपुन्नउं ।

एहु पुणु बंधुयत्तु सियवज्जिउ काइं कहेसइ गंपि अलज्जिउ ।

घोसण देवि वणिज्जे आयउ नियमूलुवि द्रासिं स्वाइउ ।

कोवि भणइं लइ तुम्हि सवारहो बहुदुविरुडु बोल्लु अवहारहो ।

घत्ता । कोवि जंपइ च्छेयहो अप्पणउं मं करहु अणुज्जुअ जंपणउं ।

इउ बंधुयत्तु जइ संभलइ तो तुम्ह मिरिय मत्थइ दलइ ॥ २ ॥

इत्थंतरि सुमुहुत्तु समारिउ किउ चउक्कु चंदणु वट्ठारिउ ।

पुज्जिय जलदेवय वित्थारि पुप्फक्खयबलिदीवंगारि ।

सहुं लोयहि आरुडु महानरु सुक्कबंध उच्चल्लिय मोगगरु ।

१ C adds इय भविसत्तकहाए पयडियम्मत्थकाममोक्खाए दुहधणवालकयाए पचमिफलवण्णणाए बंधुयत्तिलयपुरप्पवेसभविसदत्तमेलापण णाम लढमो सधी परिच्छेओ सम्मतो ।

लइय पवण धयवड संपालिय कंडवइहिं जलमगग निहालिय ।
 दिन्न तूर उग्घोसिउ कलयलु छुडु छुडु हल्लोहल्लिउ महाजलु ।
 तो भविसाणुखुव गमसंकुल नियकरु जोइवि जाय समाउल ।
 विहडप्फड वरइत्तहो अक्खइ सा थिय नायमुइ तरुपक्खइ ।
 चलिउ सो वि तं वयणु सुणेप्पिणु गउ विज्जाहरकरणु करेप्पिणु ।
 आवइ जाम ताम जलवम्मइं हुअइं सलिलि अत्थाहि अगम्मइं ।
 घत्ता । पिक्खेविणु चलइं पओहणइं कर उब्भेवि धाहाविउ घणइं ।
 अहो तुम्हइं कहिं संचलिय लहु सो पच्छइ जो भंडारपहु ॥ ३ ॥
 तं निसुणिवि खुहियइं वणिउत्तइं पडिउ सहु धरियइं जलजंतइं ।
 उब्भिय कर पुरलोउ वियंभिउ अहो इउ पुणु वि काइ पारंभिउ ।
 अज्जवि भविसयत्तु तडि अच्छइ किर संचलिय तुम्हिं कहु पच्छइ ।
 कल्लइं भरिय गरुयसम्माणहो कज्जाकज्जु किन्न परियाणहो ।
 तं निसुणेवि सरुवहि पुत्ति वुच्चइ दुन्नयदोसनिउत्ति ।
 चंगउ धम्मु तुम्हि वक्खाणिउं अह परमत्थवियारु न जाणिउं ।
 पइ मिल्लिवि जा लग्गइ जारहो सा फिट्ठइ नियपरघरवारहो ।
 मइं धणु देवि वणिज्जि आणिय एवहिं तेण तुम्हि सम्माणिय ।
 सो सियवंतु भणिवि अणुमन्नहो मइं पर खीणविहउ अवगन्नहो ।
 वरकुलधम्मु होइ जइ एहउ तो किर सामिदोहु सो केहउ ।
 घत्ता । पल्लट्ठहु लेवि पओहणइं वणि मिल्लहु कहिमि जियंतु मइं ।
 भविसत्तु नेहु धणवइभवणि जिं होइ महग्घिम तुम्ह जणि ॥ ४ ॥
 जाप्पमि होई जेम जं जेहउ पर विहिवलणु परिट्ठिउ एहउ ।
 जा नीसरइ कुलंगणगेहहो सा परियण उत्तरइ सणेहहो ।
 एक्कवार जो चडिउ कलंकइ जम्मु वि तासु लोउ आसंकइ ।
 तइयहं हउं कुलमगगहो चुक्कउ जइयहं भविसयत्तु वणि मुक्कउ ।
 एवहिं जं सुअणत्तणु किज्जइ तं पर अप्पाणउं वंचिज्जइ ।
 एहु अहियववसायसइत्तउ सुहिउ होइ किं पुरि पइसंतउ ।
 जणि अप्पणु पयाउ पयडावइ अम्हहं अवसु कलंकु चडावइ ।
 तो वरि वणि मिल्लिउ सुहु जम्मि मरउ जियउ अप्पणइं सकम्मि ।
 घत्ता । वणिउत्तहं तो अवहेरि किय लइ चलहु चलहु घोसण भमिय ।

महसइहिं दडत्ति हियउ पडिउ छुडु गहिरमहासमुद्धि चडिउ ॥ ५ ॥
 वहणसभूहु निएवि जलि जंतउ भविसयत्तु रुणरुणइं महंतउ ।
 काइं करमि जं छलिउ अणिट्ठिं वंचिउ पुणु वि तेण पाविट्ठि ।
 विहलु जाउ जं चिरु परिचित्तिउ पुणरवि दुक्ख महन्न विघित्तिउ ।
 तें सहएसगमणु नउ साहिउ जणणिहितणउं वयणु नउ चाहिउ ।
 गयउरि बंधुयत्तु पइसंतए धणवइघरि सोहलयमहंतए ।
 महु आगमणवयणु अलहंती उम्माहउ रणरणउं वहंती ।
 ह्यदाइयदुव्वयणभवित्तिए एव्वहिं मरइ माइ विणु भंतिए ।
 घत्ता । हउं वंचिउ बंधुयत्तुचरिउ चंगउ पिसुणत्तणु वावरिउ ।
 खलखुदपिसुण विवरीयविहि पूरंतु मणोरह होउ दिहि ॥ ६ ॥
 अण्णु वि आसि महादिहिगारउ पियकलत्तु पाणहंमि पियारउ ।
 न मुणहं तहिंमि कावि गइ होसइ अह जं जेण गहिय तं तासइ ।
 मइं वंचिवि जो पोयइं पिल्लइ सो अवसाणि सावि कि मिल्हइ ।
 इच्छइ जइ वि नाहि तो फिट्ठइ दिढसीलहो बलेण जइ छुट्ठइ ।
 एम सुइरु सुवियप्पु करंतउ पुणु पुणु पियमुहकमलु सरंतउ ।
 थिउ जोयंतु ताम जलवम्मइं जाम हुअइं नयणहंमि अगम्मइं ।
 पियमुहसुहदंसणु अलहंतउ विरहविसमवेयण असहंतउ ।
 वुण्णउं रुल्लुलंतु परिसक्खिवि दसवि करंगुलीउ मैसरक्खिवि ।
 चलिउ पुणु वि सविलक्खहि पायहि तरु पहरंतु सिदिलकसघायहिं ।
 जहि सैंउं पिण्ण आसि कीलंतउ तं लयभवणु पुणु वि संपत्तउ ।
 घत्ता । वणि रमियइं भमियइं कीलियइं सुमरंतु सणेहुप्पीलियइं ।
 तरुपक्खिरुअहंमि जणंतु भउ लयमंडवि मुच्छाविहलु गउ ॥ ७ ॥
 दूसइपियविओयसंतत्तउ मुच्छइं पत्तउ ।
 सीयलमारुण वणि वाइउ तणु अप्पाइउ ।
 करयलि नायमुह संजोइवि, पुणु, पुणु जोइवि । ५
 तेण पहेण पुणु वि संचल्लिउ विरहि सल्लिउ ।
 पत्तु परिब्भमंतु दुक्खाउरु तं जि महापुरु ।
 पुणरवि तें पएसैं परिसक्कइ कहिमि न थक्कइ ।

दुम्मणु तं पइहु वरमंदिरु नयणाणंदिरु ।
 पियहिं पयल्लयाइं परियच्छइ सां न नियच्छइ ।
 सुमरिवि वारवार उम्माइय पंचसु गाइय ।
 दुन्नउ नाहि कोवि संभालइ दिसउ निहालइ ।
 पियविरहानलेण संतत्तउ सो हिडंतउ ।
 पइसइ चंदकंतिचइतालइं सव्वसुहालइं ।
 चंदप्पहु जिणु सामि नवेप्पिणु भामरि देप्पिणु ।

घत्ता । तइलोयसिहरपुरगामियहो किय थुइ भुवणत्तयसामियहो ।
 जय तुहुं गइ तुहुं मइ तुहुं सरणु लइ एवहिं देहि समाहिमरणु ॥ ८ ॥
 इत्थंतरि संचरइ महाकह जहिं सा भविसयत्तमणवल्लह ।
 अच्छइ वहणसमूहि वहंती दूसहु पियविओउ विसहंती ।
 पोयंतर वरभवणि रवन्नइ पत्तलपिहुलफलयसंच्छन्नइ ।
 मउअतूलिपल्लंकु मुएविणु थिय जरपीदुखंडु तलि देप्पिणु ।
 बंधुअत्तु वि करेवि इक्कंतरु ताहि पढुक्कु फलयभवणंतरु ।
 नियडु निविट्टु तारतरलच्छिहिं चारणपुरिसु नाइं नियलच्छिहिं ।
 भमरु अमउलियकमलदलच्छिहिं नं दारिइकंदु धनलच्छिहिं ।
 बोल्लाविय कि काउ किलेसहि किं न तूलिपल्लंकि बईसहि ।
 किं अच्छहि मउलावियवयणी अंसुपवाहजलोल्लियनयणी ।
 मुडि तुज्झु को परिहउ आणइं जाहि अणंगु अंगि रइ माणइं ।
 गयउरि जाहि समउ सुहिलोएं परियणु परिपालहि सुनिओएं ।
 एउ असेसु कोसु तउकेरउ सुहियणजणआणंदुजणेरउ ।
 जिम सो तित्थु आसि पियदंसणु तिम हउं तुज्झ पडिच्छियपेसणु ।

घत्ता । तं निमुणिवि मणि संघट्टु किउ विहि काइं असंभउ दक्खविउ ।
 चितंतिहि वयणु समच्छरिउ सो अंसुपवाहिं अंतरिउ ॥ ९ ॥
 ताहिं सोवि पडिवयणु धरंतउ नियडकवडचाडुयइं करंतउ ।
 अंसु फुसंतु जाम करु पेसइ तक्खणि झत्ति पलित्त महासइ ।
 उट्ठिय संवरंति विहडप्फड दोच्छिउ रे ऊसरु तियलंपड ।
 नउ नंदहि चिरु आएं भाएं गउ खउ सहु अप्पणइं सहाएं ।

एत्तिउ कालु आसि खलु देवरु एवहिं ढक्कु साणुगद्धु खरु ।
 चंगउ नियकुलधम्मसु सम्बारिउ पसुवहंतणउ मग्गु अवहारिउ ।
 हियवहं महु आसंक गुरुक्की सा नियजणणि केम तउ चुक्की ।
 निवडहं किन्न वज्जु तउ मत्थहं कवण केलि सहं मरणावत्थहं ।
 घत्ता । छेयावसाणि कुवि किं करइ जसु रुद्धउ जीविउ अवहरइ ।
 हय पावकम्म विवरीयमइ सिविणेवि एउ कहिं संभवइ ॥ १० ॥
 तो सविलक्खु पयंपइ देवरु जंपहि काइं अणिदु असुंदरु ।
 होसइ दोसु सइत्थनिवारणि एउ सव्वु मइं किउ तउ कारणि ।
 जं वलिवंड करेवि न छंडमि तं किर केम माणु नउ खंडमि ।
 तं निमुणिवि चितवइ महासइ खलिउ किंपि दुक्कम्म करेसइ ।
 दीसइ गरुआवेसु भरंतउ किम रक्खिउ वलिवंड करंतउ ।
 जइ परिमुसिउ एण महु अंगउ तो पर सरणु मरणु आवग्गउ ।
 तं जाणेवि उवहिउवसेवय हूअ पच्चक्ख महाजलदेवय ।
 हल्लोहलिउ लोउ वहणट्ठिउ चलिउ पवणु विवरीउ परिट्ठिउ ।
 गहिरीजंति सलिल आवत्तइ मोडिजंति परम्मह पत्तइ ।
 घत्ता । आसन्न विहुर उल्लावइहिं ओरालिउ णहि निज्जावइहिं ।
 नउ जाणहं कहिमि किंपि चलिउ वहणहं गइमग्गु पडिक्खलिउ ॥ ११ ॥
 तो पोयहि विवरीउ वहंतिहि उवलक्खिउ बहुबुद्धिमहंतिहि ।
 एह पइव्वय माइ महासइ मणि संखोहु किंपि आवेसइ ।
 जइ आयहो नउ संति समारिय तो सयल वि जलि वोइवि मारिय ।
 एम्ब भणेवि कज्जि असमत्थ सयलवि थिय ओणाविमत्थ ।
 परमेसरि सुहझाणु समारहि मं सयल वि जलि वोइवि मारहि ।
 तं निमुणेविणु भणइ पइव्वय तं नवि धम्म जित्थु मुच्चइ दय ।
 तुम्हहं सयलहं एउ जि ओसहु करहु अ संति संति उग्घोसहु ।
 अहो जइ केण वि किउ महु पच्चउ तो उवसमउ एउ फलु सच्चउ ।
 घत्ता । तो जाय संति पच्चउ मिलिउ बंधुअत्तहो तणउं गव्वु गलिउ ।
 लग्गइ वेलाउलि पओहणइ उत्तरियइ तीरि महावणइ ॥ १२ ॥
 तो कयविक्कयदायसइत्तइ अहिमुह मिलिय सयलनाइत्तइ ।
 नायर निरवसेस संपाइय कुसलाकुसलु परोप्परु जाइय ।

विक्किउ इक्कु रयणु तहिं कड्डिवि सवियक्खणजणमणि परियड्डिवि ।
जं तहो मुल्लि महाधणु पाविउ तेण पउरि जणिं सिरु विहुणाविउ ।
तुंगगइंद तुरय संचारिय अहिणवरायलच्छि अवयारिय ।
लइयइं थलवाहणइं सुलक्खइं करहवसहमहिसय सयसंखइं ।
पहि पओहणइं जाण जंपाणइं दूसावासइं सियकल्लाणइं ।
वन्नविचित्तचित्तपरिवत्थइं दिन्नइं उज्जलाइं नेवत्थइं ।
गुज्झावरणसीलसुनिउत्तइं पेसिय वणि विहूइ वणिउत्तइं ।
कयपेसणउं पसाहियतिलयउ धरियउ पिडवासु वरविलयउ ।
आवासिय अंतरि तरुजालहो थिउ खंधारु नाइं भूवालहो ।
घत्ता । तं पिक्खिवि सा भवयत्तसुय अहिणवमुणालसोमालमुअ ।
परिचित्तइ उत्तमसत्तमइ इयकालहो एउ न संभवइ ॥ १३ ॥
परिहवसल्लु केम विसहिज्जइ जइ दुज्जणहं मज्झि निवसिज्जइ ।
पियमि सलिलु जं भुंजमि भोयणु जं लोयणहं करमि अवलोयणु ।
तं अविणउ संभवइ निरुत्तउ विणु नाहिं महु एउ न जुत्तउ ।
लइ परिहरमि जाम पडिवज्जइ सिविणइं सासणदेवय तज्जइ ।
विसहि पुत्ति मं काउ किलेसहि पुणरवि चित्तियसुहइं लहेसहि ।
भंतिए ताइं देहु अप्पायउ ओसहमित्तु असणु आसाइउ ।
जंपइ किंपि नाहि सवियारिं सहुं सवियड्डुजुवइपरिवारि ।
समुहुं सएसहो दिनु पयाणउं वहइ समूहु समुन्नयमाणउं ।
समविसमइं लंघंति महाइय जउणानइहि तीरि संपाइय ।
घत्ता । जलि तरणि तरंड परिट्ठविय गयउरि वट्ठावा पट्ठविय ।
नंदणविओइमोहियमइहिं परिओसु जाउ मणि धणवइहिं^१ ॥ १४ ॥

सप्तम. सन्धिः

पणवेवि मोहमयनिम्महणु चंदप्पहु चंदुज्जलवयणु ।
निसुणहुं पवंचुअविसुद्धमणु गयउरि बंधुयत्तसमागमणु ।
सुयविओयउब्बाहुलिहूअहिं वामउ लोयणु फुरइ सरूअहिं ।
कुरुल्लिउ वायसेण घरपंगणि भणइं सावि आहल्लिय नियमणि ।
कुरुल्लिहिं काइं अलिउ असुहावउ बंधुअत्तु परदेसहो आवउ ।

१ B इत्थियइं २ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुद्धधणवालकयाए पच-
मीफलवण्णणाए भविसयत्तपवंचणो, बंधुयत्तजउणाणयसमागमो णाम सत्तमो सन्धी परिच्छेओ सम्मतो ॥

तक्खणि सो पइदु बद्धावउ अक्खिउ सयलहं वयणु सुहावउ ।
 पणवइ बंधुयत्तु अणुराइउ जउणानइहिं तीरि संपाइउ ।
 धाइउ सयलु लोउ विहडप्फडु केण वि कहोवि लइउ सिरि कप्पडु ।
 केण वि कहो वि छुडु करि कंकणु केण वि कहो वि दिनु आलिंगणु ।
 केण वि कहो वि अंगु पडिबिंबिउ केण वि कहो वि लेवि सिरि चुंबिउ ।
 घत्ता । गयवइयहिं कम्मइं मिल्लियइं नयणइं हरिसंसुजलोल्लियइं ।
 पियकुसलाकुसलु करंतियइं चित्तइं संदेहविडंबियइं ॥ १ ॥
 वणिवइ अंसुजलोल्लियनयणउं पुच्छइ पुणु वि सगगिरवयणउं ।
 अहो किं सच्चु एउ पइं जंपिउ किपि वियारहि करहि मुहप्पिउ ।
 पभणइं वत्तयारु मं मुज्झहिं आयउ बंधुयत्तु फुडु बुज्झहि ।
 मइं मिल्लिउ परिहैत्थु वहंतउ जउणानइपवाहु लंघंतउ ।
 वट्ठइ तउ नंदणहो पयाणउं पट्ठुखंधारहो अणुहरमाणउं ।
 धर दलंतु तुक्खारतुरंगिहिं पडिपिल्लंतु मत्तमायंगहि ।
 वहइ सिमिरु सहएसाकंखिहि करहवसहवाहणाहिं असंखहिं ।
 ता दिहि दिंतु सयलसुहिविदहो सिद्धि पराइउ पासि नरिंदहो ।
 घत्ता । जाणाविउ पुत्तहो आगमणु पट्ठु पभणइं हरिसुप्फुल्लतणु ।
 लइ चंगउ जायउ पउरयणि थिउ सयलु वि जणु सविसत्तु मणि ॥ २ ॥
 एत्थंतारि जाणिवि सुपयत्तं कमलहि कहिउ गंपि हरियत्तं ।
 परिहरि पुत्ति सोउ संतावउ आयउ सिद्धिहि धरि बद्धावउ ।
 जाणाविउ अत्थाणि णरिंदहो खेउ कुसलु सब्बहो जणविंदहो ।
 तं निसुणेवि सावि परिओसिय जाय उच्चरोमंचविहूसिय ।
 पट्ठणि आवणसोह कराविय तोरणि मंगलकलस धराविय ।
 अहिमुहुं सयलु लोउ संचल्लिउ पउरु सपिंडवासु उत्थल्लिउ ।
 दिट्ठु विट्ठु रहसेण पधाइय अवरुप्परु आवीलिय साइय ।
 सुयणहि अंसुजलोल्लियनयणिहि पुच्छिउ कुसलु सुहासियवयणिहि ।
 झल्लरिपडहसंखनिग्घोसिं पट्ठणि पइसरंति परिओसिं ।
 घत्ता । धणकणयरयणकामिणिपउरि सो बंधुयत्तु पइसंतु पुरि ।
 बहुकोऊहलपिल्लियमणिण अवलोइउ नायरियायणिण ॥ ३ ॥
 तं पिक्खवि पइसंतु निरंतरु नायरीउ बोल्लंति परुप्परु ।
 सहियरि एट्ठु सुसिद्धिहि नंदणु पुत्तु सरुवहि नयणाणंदणु ।

साहसधीरु महाववसायउ अतुलु महाधणु विढविचि आयउ ।
पइसइ सुहडविदपरियरियउ वीरचरीउ महियलि अवयरियउ ।
एम नयरनायरिहु चवंतिहु नियनियघरि मंजरिउ भमंतिहु ।
बंधुयत्तु वरभवणि पइठउ उक्कंठियउ जणेरहिं दिठउ ।

घत्ता । आणंदसमागमगन्धिभयइं संभासणवयणइं थंभियइं ।

सहसत्ति न सक्किउ जोयणिहि हरिसंसुगलत्थियलोयणिहिं ॥ ४ ॥
कयपणवाउ निविट्टु वरासणि दिन्न दिट्ठि सुहिसयसंभासणि ।
वहु अवइन्न पुरउ जंपाणहो नं परमेसरि सिवियाजाणहो ।
ढुक्कउ वरजुवइउ चउपासिहिं पढमसमागमकमविन्नासिहि ।
निद्धसमिद्धसमप्पियवयणिहि चवलतारतरलावियनयणिहि ।
वरभालयलपसाहियतिलयहिं पासि सरूअहिं नियवरविलयहिं ।
विणउ करेवि नेवि आसण्णए एह तउ सासु पदरसिय सन्नइं ।
थिय तहितणउं वयणु अवलोइवि पच्चासन्नु जुवइजणु जोइवि ।
नउ पणवाउ करइ नउ जंपइ हियइ अणेयउ वाय वियप्पइ ।

घत्ता । तो वहुमंगलसंगिच्छइणइं चंदणचउक्कनिम्मच्छणइं ।

दरिसिवि सुहुं जोइउ नंदणहो नउ नवइ न जंपइ काइं वहु ॥ ५ ॥
जणणिहिं वयणु सुणेवि अणुज्जे सण्णउ नियपरिवारु अलज्जे ।
नेहु ताम इक्कंतपएसहो अज्जवि मणि संभरइ सएसहो ।
तो लंजियगणेण ओसारिय लहु इक्कंतभवणि वइसारिय ।
परिवेढिय वरतियहिं सुवेसहिं मणिकंचीकलावनिग्घोसहि ।
संधुअ वरविलयहिं तुहुं धन्नी जा वरभवणि इत्थु उप्पन्नी ।
अंगणगणहो समुन्नयमाणी सुहु भुंजहि गयउरहो पहाणी ।
अज्जवि किं संभरहि सएसहो अंगु समोडहि मयणावेसहो ।
लुहि लोयणइं माणु अवहारहि वत्थाहरणसोहसिंगारहि ।

घत्ता । निसुणंतिवि तं भविसाणुमइ नियपइविओयसंतत्तमइ ।

अवगन्नइं पियसंभासणइं जिणभावण जेम कुसासणइं ॥ ६ ॥
अवगण्णियउं ताम वरवेसउ कियउ अणुत्तरवयणविसेसउ ।
वियसिवि कुलजुवइउ आहल्लउ नवजोव्वणगुणरूवमहल्लउ ।
दंसणु कोऊहलपियइत्तिउ सजलसमुज्जलविज्जुलकंतिउ ।
कावि णियइ तरलावियनयणिहि कावि चवइ पियवयणुल्लाविहिं ।

आणइं कावि घुसिणु बहुपरिमलु कावि निरंजनयणिहि कज्जलु ।
 दरिसइ कावि समुज्जलवत्थइं कावि कुंदकुसुमइं सुपसत्थइं ।
 कावि समुज्जलु दप्पणु दावइ कावि निहित्त चित्त परिभावइ ।
 कावि ताहि तंबोलु समप्पइ कावि किंपि सवियारउ जंपइ ।
 घत्ता । वरजुवइहि ताइ मुहप्पियइं उवधारसारभावट्ठियइं ।
 पिक्खेविणु सा भविसाणुमइं पच्चेल्लिउ दुक्खु समुव्वहइ ॥ ७ ॥
 एत्थंतरि परिओसियमणेहि आणंदु पणच्चिउ सज्जणेहि ।
 ओरसइ तूरु जयनंदिघोसु पइसरइ सरइ जणु जणियतोसु ।
 दिज्जइ हरियंदणु घुसिणु सारु पिज्जइ पियवयणामोयचारु ।
 खिज्जइ अणिट्ठलोयाहिमाणु दीसइ सुहिसंगमु रइनिहाणु ।
 नच्चइ तरुणीयणु कयपयासु महमहइ चूयमयरंदवासु ।
 रम्मइं सोहलउ मणोहिरामु विलसिज्जइ दिज्जइ धणु पगामु ।
 पडुपडहसंखकाहलनिनादु अंतरिवि चडइ वंदिणहं सहु ।
 तहि जो किउ सुहिसयणाणुराउ सो दुक्करु तहो जम्मणि विजाउ ।
 घत्ता । एत्तहि महुमासहो आगमणु एत्तहिं पियपुत्तसमागमणु ।
 परमोच्छवि रोमंचियभुवहो मुहुं वियसिउ धणयत्तहो सुवहो ॥ ८ ॥
 जिम तित्थु तेम पंचहिं सएहिं किय भवणसोह निव्वुइगएहिं ।
 घरि घरि मंगलइं पघोसियाइं घरि घरि मिहुणइं परिओसियाइं ।
 घरि घरि तोरणइं पसाहियाइं घरि घरि सयणइं अप्पाहियाइं ।
 घरि घरि बहुचंदणच्छडय दिन्न मरुकुंदवणयदवणय पइन्न ।
 घरि घरि सरेणुरइपिंजरीउ सोहंति चूयतरुमंजरीउ ।
 घरि घरि चच्चरिकोऊहलाइं घरि घरि अंदोलयसोहलाइं ।
 घरि घरि कय वत्थाहरणसोह घरि घरि आइच्च महाजसोह ।
 घरि घरि सरूवरंजियमणाइं जुवइहिं जोइयइं सदप्पणाइं ।
 घत्ता । घरि घरि जलमंगलकलस किय घरि घरि घरदेवय अवयरिय ।
 घरि घरि सिंगारवेसु धरिवि नच्चिउ वरजुवइहिं उत्थरिवि ॥ ९ ॥
 तं गयउरु सो पउरसमागमु सो सिंयपक्खु वसंतहो आगमु ।
 ताइं निरंतराइं चूअवणइं ताइं धवलपुंजवियइं भवणइं ।
 सो बहुपरिमलु वणतूरउ पियसुहसीयलु दाहिणमारुउ ।
 सा पुरसोह कासु उवमिज्जइ जा पिक्खवि सुंरहिमि रइ किज्जइ ।

जहिं उज्जाणपुरइं सुहसंचिय दाहिणपवणपहयकुसुमंचिय ।
 जहि मरुकुंदकुसुमसंचलियउ दवणयमंजरीउ नवहलियउ ।
 जहिं आयंबिरफुल्लपलासउ सोहइ नाइं पलित्तु हुँवासउ ।
 जहि बहुरसविसेसवसकमलइं बहुकुसुमइं धुणांति भमरउलइं ।
 घत्ता । जहिं मालइकुसुमामोयरउं चुंबंतु भमइं वणि महुअरउं ।
 अइमुत्तए वि जहिं रइ करइ सो बालवसंतु को न सरइ ॥ १० ॥
 ऐत्तहे वि सा कमलमहासिरि मग्गु नियइ थणपन्हपयासिरि ।
 चंदणछडउ दिण्णु जणु पेसिउ अहिमुहु मंगलकलसु निवेसिउ ।
 पंगणि वित्थरियइं सयवत्तइं धरियइं दहिदोव्वक्खयपत्तइं ।
 केण वि कहिउ असेसु गविट्ठउ भविसयत्तु जणि कहिंमि न दिट्ठउ ।
 तं निसुणिवि सहसत्ति चमक्खिय उट्ठिय सोयदवग्गिदमक्खिय ।
 गुज्झावरणगूढ सुणित्तहं घरि घरि भमिय नयरि वणिउत्तहं ।
 कारणु किंपि कोवि नउ साहइ पर पियवयणु चवइ मुहुं चाहइ ।
 जाइवि ताम सैरुवइं जाएं जणणिवयणसंकेयसराएं ।
 घत्ता । कर मउलि करेवि कवडि पणविप्पिणु सिरिण ।
 संखुहियमणेण जंपिउ किपि सगग्गरिण ॥ ११ ॥
 पुच्छिउ कुसलु वयणु थिउ भल्लउ सो कहिं तुम्हतणउं सत्थिल्लउ ।
 भणइ कुडिल्लु अणुज्जु अवक्कउ सो अन्नहिं दीवंतरि थक्कउ ।
 केणउं किंपि समग्गलु लेसइ कहिंमि दिणिहिं सोवि आवेसइ ।
 तहो जंपंतहो वयणु पलोइवि थिय कवोलि करयलु संजोइवि ।
 नउ सुंदरइं चवंतहो वयणइं थोरंसुयहिं निरुद्धइं नयणइं ।
 किउ संघट्टु विहुरु चिंतंतिए अकुसलु किपि जाउ विणु भंतिए ।
 हा विवरीउ जाउ विहि दुट्ठिय रुल्लुधुलंति सहसत्ति समुट्ठिय ।
 घरुमि न पत्त समुब्भियवाहिहिं अद्धवहिज्जि विणिग्गयधाहिहि ।
 घत्ता । हा पुत्त पुत्त उक्कंठियहिं घोरंतरि कालि परिट्ठियहिं ।
 को पिक्खिवि मणु अब्भुद्धरमि महि विवरु देहि जिं पइसरमि ॥ १२ ॥
 हा पुव्वजम्मि किउ काइं मइं निहिदंसणि जं नयणइं हयइं ।
 हा पुत्त नयरि वद्धावणउं महु दीणाहि वयणु दयावणउं ।

हा पुत्त जंतु विणिवारियउ ताएं बहुवारउ वारि यउ ।
 हा एहइं कहिंमिं मुहुत्ति गउ जं वलिवि न दिट्ठु पुणन्न मउ ।
 हा पुरि छणदियहु समावडिउ महु दीणहि दुच्चसंतु पडिउ ।
 हा मिलिय सयलसयणहं सयण हउं मुद्ध एक पर दीणमण ।
 हा पुत्त बाल कीलइं सुहइं एवहिं ताइंमि विनडंतु मइं ।
 हा पुत्त होउ दिहि दुज्जणहो किम वयणु निहालमि सज्जणहो ।
 घत्ता । हा पुत्त पुत्त पइं दुत्थियइं खलखुइहं घणु वरिसिउ हियइं ।
 महु पुणु पर एवहि जिणु सरणु लइ होउ समाहिए सहुं मरणु ॥ १३ ॥
 तं कूवारु सुणिवि दोमियमणु विभिउ कर मलंतु नायरजणु ।
 दुम्मणवयणु कहइ अन्नोन्नहु पिक्खहु एउ काइं आयन्नहो ।
 दारुणु रुअइ धीय हरियत्तहो न मुणहं किंपि जाउ भविसत्तहो ।
 को वि भणइं जइ एहउ जायउ तो घणवइहि चित्तु विच्छायउ ।
 को वि भणइं एउ को पडिवज्जइ आएं वट्ठावणउ न छज्जइ ।
 तं निसुणिवि अन्निकिं बुच्चइ मंछुडु एउ सरूवहिं रुच्चइ ।
 जाय बोल्ल घणवइहिं घरंगणि ताहि वि संक पईसइ नियमणि ।
 एउ न जाणहं काइंमि कारणु रोवइ कमल सडुक्खउ दारुणु ।
 घत्ता । हा विहि अजुत्तु मइं सिक्खविउ आएं मंछुडु तं तेम किउ ।
 किउ वयणु सरूवहि दुम्मणउं अवलोइउ मुहुं पुत्तहोतणउं ॥ १४ ॥
 तो पुरवइ गलिअंसुपवाहिं पुच्छइ वंधुयत्तु असगाहिं ।
 अहो जइ भविसयत्तु अच्छंतउ तो वट्ठइ सोहलउ महंतउ ।
 भणइं सरूअ पुत्त फुडु अक्खहि एवडंतरि शुज्जु न रक्खहि ।
 नंदणु भणइं अम्मि को जाणइं सो थिउ दीवि तहिं जि पयाणइं ।
 अम्हहंसिय देखणहं न सक्कइ परिहउ माणु वहइ सकलंकइ ।
 थक्कु पइज्ज करेवि अयाणउं नउ घरु जामि निरुन्नयमाणउं ।
 तो घणवइ मणाउ अवमाणिउं विरूअउ कियउ जन्न समाणिउं ।
 एवहिं जो अवमाणिं थक्कउ तहो आणिवि सक्को वि असक्कउ ।
 घत्ता । तं वयणु सुणेवि तवंगि थिय भविसाणुरूअ मणि पज्जलिय ।
 लइ कहमि सयलु एयहो चरिउ अणुहवउ किंपि दुन्नयभरिउ ॥ १५ ॥
 पुणु वि दीहु चिंतवइ महासइ आएं पइहरि कज्जु विणासइ ।
 वरि अप्पाणु हणेविणु घाइउ मं पइभवणि दोसु उप्पायउ ।

तो वरि कइवि दिणइं पडिवालिवि पच्छइ मरमि देहु अप्फालिवि ।
 इत्तहि सुव्वयाइं दुव्वासिरि नियसुणिवरहो पासि पंकयसिरि ।
 पुरउ पणाउ कराविय सा तहो सामिय एह धीय हरियत्तहो ।
 आयहि कंतु रुव्वगुणवंतउ रायसिट्ठि जो पउरि महंतउ ।
 अह तेण वि परिहरिय न जोइय अच्छइ दुक्ख महन्न विढोइयं ।
 एक्कु पुत्तु हियवइं साहारणु तासुवि गउ संदेहहो कारण ।
 चिरु वट्टइ परएसि वसंतहो सुम्मइं वत्त न कावि जियंतहो ।
 जे गय तेण समउ ते आइय तेहिमि किंपि भंति उप्पाइय ।
 घत्ता । असहंतिहि पुत्तविओयदुहु आयहिं दिणु रयणि वि नाहि सुहु ।
 छेयट्ठिय पर मगगइं मरणु मइं आणिय तुम्ह पायसरणु ॥ १६ ॥
 भणइं सुणिंदु पिहियरयणत्तउ अच्छइ एयहि पुत्तु जियंतउ ।
 दिणि तीसमइं इत्थु आवेसइ रयणिहि पच्छिलपहरि मिलेसइ ।
 सुक्किलपंचमि जा बइसाहहो तहि रयणिहि तहु आगसु चाहहो ।
 मं मणि करउ किंपि उव्वेवउ आयएं पुत्तरज्जु भुंजिव्वउ ।
 अज्जवि एह भणिंवी राणी होसइ बहुनरवरहं पहाणी ।
 ति वयणिं आणंदु पणच्चिय निसुणिउं जेहिं तेवि रोमंचिय ।
 सुव्वय भणइं करहि दिहु पच्चउ जम्मसए वि न होइ असच्चउ ।
 तं निसुणेवि जाय दिहि देहहो गय कमलसिरि पराणिय गेहहो ।
 घत्ता । थिय लीहउ दिति गणंति दिण वयसंजमनियमनिउत्तमण ।
 जइ न मिलइ सुउ तीसमइं दिणि ता पइसमि पजलंतइ जलणि ॥ १७ ॥
 तो धणवइवि पउरु संजोइवि पियपाहुइं अउव्वइ ढोइवि ।
 दरिसइ नियनंदणु नरनाहहो अंतउरहो विह्वइसणाहहो ।
 तेण वि कुसलु भणिवि पियवाएं किउ सम्माणदाणु अणुराएं ।
 सालंकारु पउरु परिहाविउ पियमहुरक्खरवयणिहिं भाविउ ।
 परमाणंदि पुणु वि कयकज्जिय, नियनियनिलयहं सयल विसज्जिय ।
 सिट्ठिवि अतुलु महाधणु जोइवि विंभिउ पुत्तवयणु अवलोइवि ।
 निम्मलबुद्धिए सुइरु वियप्पइ हियवइं धरइ न पयडउ जंपइ ।
 सुकयकम्मफलसंगइतुल्लिं आयहो इक्कहो रयणहो मोल्लिं ।
 जं धणु सुवियक्खणहं मिलीसइ तं पुरि पडुमंदिरि वि न दीसइ ।

घत्ता । अह विंभउ किज्जइ काई मणि कयउन्नहं सिज्जइ किन्न जणि ।
 पुव्वक्कियकम्मनिबंध किय णउ तज्जइ जं तिणवंति सिय ॥ १८ ॥
 तो सरूव तरलावियनयणी पुत्तविहूइसमुज्जलवयणी ।
 बहुअहि समुह चलिय मल्हंती पुरउ परिट्टिय पियइं चवंती ।
 हलि हलि पुत्ति काई थिय बुद्धी सा सकियत्थ जुवइ कयउन्नी ।
 जा महु पुत्तहो करयलि लग्गइ साअमियेण वियालिउं मग्गइ ।
 तउ सोहग्गि जणु पोमाइउ जाहिं मज्झु नंदणु अणुराइउ ।
 करु करयलिण धरिउ पिउ जंपिउ तो वि न बहुअइं हियउ समप्पिउ ।
 तो सविलक्ख समुट्टिय रोसिं वुत्तु कुमारु सगग्गरघोसिं ।
 पुत्त एह कुलबहुअ तुहारी अम्हहं निरु लोयणहं पियारी ।
 अक्खहि काई भणिवि विन्नप्पइ अम्हारिसमाणुसहिं न कुप्पइ ।
 तो विहसेवि भणइं सुहसेवउ एक्कु मज्झु अवराहु खमिच्चउ ।
 अन्नहिं दीवंतरि उप्पनी सयणहिं विच्छोइय सुहउन्नी ।
 उब्बाहुलिय सएसहो अच्छइ भासइ तुम्ह नाहिं परियच्छइ ।
 एयहिं विणयालावि^१ वलेच्चउ वित्तइं पाणिग्गहणि करिच्चउ ।
 तं निसुणेवि समाउलिहूअए जाणाविउ घणवइहि सरूवए ।
 पाणिग्गहणउच्छउ पारंभिउ अप्पाहिवि पायइं जणु थंभिउ ।
 घत्ता । धरि पेसिवि नयरहोतणिय सिय आरंभिय गरुय विवाह किय ।
 आएसु भमिउं सम्माइयहो पुरि कंदुक्कइ अणुराइयहो ॥ १९ ॥
 तो भविसाणुरूअ विसमट्टिय चित्तइ तुंगतवंगि परिट्टिय ।
 गयउरि हउं पिययसु दीवंतरि जोयणसयइं अणेयइं अंतरि ।
 संभउ कवणु इत्थु किर संगमि जहिं संचरु वि नाहि महिजंगमि ।
 जित्तिउ दुक्खु मज्झु तणु भुंजइ तित्तिउ सो वि कहिंमि अणुहुंजइ ।
 अच्छइ समसमंतु दुहसायरि किं मुउ झंप देइ रयणायरि ।
 विणु आसइं किम तणु साहारमि लइ घल्लिवि घरसिहरहो मारमि ।
 निसुणिउं ताम कोवि पभणंतिउ पंकयसिरिहि पइज्ज थुणंतउ ।
 मासिं जइ न मिलइ नियपुत्तहो तो अप्पउ मुहि छुहइ कयंतहो ।

घत्ता । ताएं वि पडिवज्जिय सज्ज किय किउ निच्छउ दियहं गणंति थिय ।
घणवइं वि पसाहियसव्वसिय थिउ संधि समाणिवि अट्टमियं ॥ २० ॥

अष्टमः सन्धिः

चंदप्पहनाहु नविवि परमसम्भावरउ ।
पुणु अक्खमि जेम भविसयत्तु नियनयरि गउ ॥
भविसहो तिलयदीवि निवसंतहो चंदप्पहजिणभवणि वसंतहो ।
दइयाहुहसायरि मज्जंतहो फासुय तरुवरफलइं असंतहो ।
सुमरिउ माणिभइजक्खेसैं अच्चुअसग्गसुरिदाएसैं ।
चिरु आढत्तु आसि महु वणिवरु जिणमंदिरि निसन्नु महिगोयरु ।
सुयणु समप्पिउ महु निक्खेवउ एहु सहएसभूमि पइ नेव्वउ ।
सो थिउ तेमइं तहिं महानरु नउ सुमरिउ विचित्तु चित्तंतरु ।
न मुणहं तासु कावि गइ वट्टइ एउ चित्तिवि सविलक्खु पयट्टइ ।
चंदप्पहजिणभवणि पराइउ जिणु पणविवि आलत्तु महाइउ ।
अहो सुंदर सुहक्कम्मनिउत्तहं कुसलु तुम्ह सकलत्तसवित्तहं ।
घत्ता । तं वयणु सुणेवि भविसयत्तु विंभयभरिउ ।
कियविविहवियप्प तासु समुहुं जोयंतु थिउ ॥ १ ॥
ता संवरिवि अंगु दिहु वीरिं परिचित्तिउ अवलंबिय धीरिं ।
अणिमिसनयणु अणोवसु दित्तिए मणुउ न होइ एहु विणु भंतिए ।
अह सुविणीयवयणु पियदंसणु हियइ छिवंतु करइ संभासणु ।
वित्तकलत्तवत्त वक्खाणइं को सावन्नु अन्नु तं जाणइं ।
अह दीवंतरेण जइ पिच्छइ तो अवहरणु कित्त परियच्छइ ।
किं सो असणिवेउ इयरुविं करइ केलि पच्छन्नसरुविं ।
को जाणइं बहुमायाभरियइं एयहं कवडकुडिल्लइं चरियइं ।
अह सिद्धिलत्तणि को न निहम्मइं ता एयहो वीसासु न गम्मइं ।
घत्ता । अवलोइवि संतु साहंकारु समालविउ ।
को तुहुं किं नामु किं कज्जि आगमणु किउ ॥ २ ॥
तो वुचइ माणेसरजक्खें महु आएसु दिन्नु सहसक्खें ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुद्धधणवालकयाए पंचमिफलवण्णणाए कमलसिरिद्धनिवयणनिस्सीकरणं णाम अट्टमो संधी परिच्छेओ ।

अक्खरपंति जेण चिरु दाविय जेण तुम्ह संपय दरिसाविय ।
 तेण पुव्वसंबंधं पेसिउ साहम्मियवच्छल्लु पयासिउ ।
 निदावसरु तुम्ह नउ भंजिउ हउं करि लेवि पयत्तं तज्जिउ ।
 एहु महु मित्तु अन्नजम्मंतरि अच्छइ पडिउ गरुयदुत्तंतरि ।
 होसइ जइ वि थाउ परिओसहो तोवि असमत्थु गमणि सहएसहो ।
 बहुधणसहिउ समुज्जलमाणि पइं निव्वउ नियदिव्वविमाणि ।
 तं वीसरिउ तोवि महु चित्तहो गउ इत्तडउ कालु असरंतहो ।
 एव्वहि तउ पुज्जंति मणोरह हुअ सिरि साणुराय जणवल्लह ।
 घत्ता । चडु दिव्वविमाणि नयरहो लेवि असंखु धणु ।
 तं गयउरु जाहि पिकखहि सुहिबंधवसयणु ॥ ३ ॥
 एउ चित्तिवि नियमणि परिओसिं सुमरिउ दिव्वविमाणु महेसिं ।
 आयउ धगधगंतु गयणंगणि सुअणिं दिट्ठु जिणालयपंगणि ।
 सोहइ रणझणंतु किकिणिरउ घवघवंतु घग्घरयमहारउ ।
 चउडुवारचउपुरयपइन्नउ चउसुमत्तवारणयरवन्नउ ।
 जालगवक्खपक्खपडियक्खहिं विविहविचित्तरुवरइदक्खहिं ।
 नं नियमणिमऊहकयभेयहि तंजइ तरुणतरणितरुतेयहिं ।
 जं केणवि न खलिज्जइ धेयहो गयणि पवणसंगहपरिछेयहो ।
 जं नियकिरणहि तिमिरु बिहंडइ जं निविसिं भुवणंतरु हिंडइ ।
 घत्ता । तं तुंगतवंगु पिकिखवि पंगणि जिणवरहो ।
 रोमंचिउ अंगु हियवइ फिट्ठ भंति नरहो ॥ ४ ॥
 तं पिकवंतु सुअइ मइविंभउ अत्थि किंपि सुहकम्महो संभउ ।
 सच्चउ संविहाणुफलु दीसइ लइ मंछुडु सुहिसंगसु होसइ ।
 पभणिउं साहिलासु जइ एहउ तो तं करि पडिवन्नियनेहउ ।
 एम तेहि जंपिवि पियवयणइं पुरवरसंगहियइं बहुरयणइं ।
 तमरयरेणुविणासणसीलइं रिद्धिविद्धिसुहसंगमलीलइं ।
 दिव्वाहरणसारसुपसत्थइं मणिकडयइं देवंगइं वत्थइं ।
 नायमुदमणिपमुहवरिड्डइं मणि चित्तियइं विमाणि बइड्डइं ।
 वरपल्लंकसिज्ज संचारिवि चंदप्पहु जिणवरु जयकारिवि ।
 खयरिं भविसयत्तु सइं पेसिउ मउअतूलिपल्लंकि निवेसिउ ।

घत्ता । तो चितियमित्तु विविहकिरणमणिवेयडिउ ।

उप्पमिउं विमाणु फरहरंतु गयणहो चडिउ ॥ ५ ॥

चडिउ विमाणु गयणि मणिजोएं जहिं सा तहो जणेरि सहं सोएं ।

अच्छइ मरणपइज्जइं संठिय मुणिवरवयणाएसपरिट्ठिय ।

दियहइं तीस गयइं चितंतिए अणुदिणु पुत्तागमणु सरंतिए ।

आइय सियपंचमि वइसाहहो दरिसियपुज्जमहिम जिणनाहहो ।

सुव्वयकमलमहासिरि संतिउ रयणि गमंति बेवि जग्गंतिउ ।

छुडु छुडु तइयउ पहरु समायउ कमलइं छडिउ मणि उम्माहउ ।

दुडु वल्लहविओइ अवहारिउ परलोयहो दिडु चित्तु समारिउ ।

मंडलिय मुणिवयणहो माहप्पि खोहिय सुव्वयावि सवियप्पि ।

एत्तहि मुणिवरवयणु न चुक्कइ एत्तहिं खलु अवसाणहो दुक्कइ ।

एहइं विसमकालि संपत्तइ सुहिसयणइं रणरणइं महंतए ।

तो उज्जोउ करंतु नहंगणि झत्ति विमाणु पडिउ घरपंगणि ।

घत्ता । तं पिक्खिवि तित्थु नट्ट लोय विंभयभरिय ।

पंकयसिरि सावि जिणु सुमरंति समोसरिय ॥ ६ ॥

घरपंगणि पंकयसिरि धावइ अज्जिय जिणवयणइं परिभावइ ।

भविसयत्तु धणु घरि संपेसइ माणिभट्टु पियवयणइं भासइ ।

सुव्वय विहिमि जाम नवकारिय तो सविलक्खइं सन्न समारिय ।

हलि हलि कमलि कमलि किं धावहि पुत्तहो वयणु काइं न विहावहि ।

तं निसुणिवि रहसेण पधाइय हरिसिं निययसरीरि न माइय ।

सरहसु दिट्ठु सणेहालिंगणु निवडिवि कम कमलहि थिउ नंदणु ।

मुहदंसणु अलहंतइं नयणइं अंसु मुआइयाइं जिह रयणइं ।

लेवि सहत्तिं सइं उट्ठाविउ नयणाहिं मुहदंसणसुट्ठु पाविउ ।

किर आसीस देइ सुहवरिसिं ताम निरुद्धवाय अइहरिसिं ।

उच्चल्लिवि मुहकमलु निउंजइ सन्नई पवरासीस पउंजइ ।

निम्मच्छणउं करिवि नियपुत्तहिं वहइ खीरु चउवीसहिं सुत्तहिं ।

सुहमंगलजलकुंभ सम्बारिय दहिदुव्वक्खय सिरि संचारिय ।

चंदणवंदणाइं मंगल्लइ एम सइंमि कीयइं सुमहल्लइं ।

भविसिं माणिभट्टु संभालिउ बहुपरिमलकुसुमहि ओमालिउ ।

घत्ता । संपेसिवि जक्खु भवणि विघणु एक्कंतु किउ ।

सुहु कुसलु भणंतु भविसु जणेरिहि पुरउ थिउ ॥ ७ ॥

तो आसीस देवि पियवायए अक्खिउ कुसलु सवित्थरु मायए ।

अज्जु कुसलु बहुसोक्खहं साइउ जं तुहुं महु घरपंगणि आयउ ।

तं चितविउ आसि तउ अंगहो जं निवडउ दुज्जणहो दुसंगहो ।

महुंमि सरीरि जीउ सविसेसि रक्खिउ सुणिवरवयणाएसिं ।

अद्युमि तउ विओइ संजमनिहि सुअपंचमि मइं लइय महाविहि ।

जंपइ भविसयत्तु परिपुंगलु होसइ रिद्धिविद्धिसुहमंगलु ।

पुच्छइ निहुअसमासपडायउ बंधुयत्तु कि इत्थु परायउ ।

अक्खइ जणणि तासु सव्वायहो वट्टइ मासु इक्कु घरि आयहो ।

तेणवि अतुलु महाधणु आणिउ राएं पडरसहिउ सम्माणिउं ।

घत्ता । अण्णुमि जणि घोसु सुम्मइं आणिय तेण तिय ।

तहि वन्नइं लोउ कावि अणोवमरूवसिय ॥ ८ ॥

अण्णुवि जणि अच्चरिउ पंयपइ नवि केणवि समाणु सा जंपइ ।

नउ विहसइ नउ तणु सिगारइ नउ लोयणहं अंसु विणिवारइ ।

अच्छइ पडिय गरुयउव्वेवइ जणु संदेहु करइ जीवेव्वइ ।

तहविहु तह विवाहु आरंभिउ तेण सयलु पुरुलोउ वियंभिउ ।

सुहमंगलजण जणियायल्लहो आयरु अज्जु अत्थि तहु तिल्लहो ।

तो पच्छन्नपवित्ति समारिवि निययजणेरि समासइ वारिवि ।

अप्पुणु गउ राउलहो तुरंतउ पाहुडु रयणाकिरणदिप्पंतउ ।

नेवि सम्पिउ नरवरनाहहो पियसुंदरि महएवि सणाहहो ।

तेणवि सो सविसेसि जोइउ रयणनिहाणु जेम अवलोइउ ।

पभणिउं साहिलासु किं किज्जउ भणइं कुमारु विणयवयणिज्जउ ।

देव इत्थु तउ नयरि न एणवि महु संबंधु अत्थि सहु केणवि ।

सो पिक्खिउव्वउ पइं मज्झत्थि जोइवि गुणदोसइं परमत्थि ।

घत्ता । तो जंपइ राउ एत्तियमिति किं गंहणु ।

तउ मग्गिउ देमि अन्नवि नीसंदेहु भणु ॥ ९ ॥

तो जाणिवि नरिंदु सुपसाइउ पुणरवि भणइं कमलसिरिजायउ ।

जइ पहु महु पसाउ अणुवल्लहि तो पइ सारवारु मोकल्लहि ।

तं निसुणेवि तुरिउ साणंदिं तज्जिय नियपडिहार नरिंदि ।

एयहो नरहो विणयनयवंतहो न करिव्वउ निरोहु पइसंतहो ।
तक्खणि गउ कुमार पणवेप्पिणु अच्छिउ तणु पच्छन्नु करेप्पिणु ।
मामहु मंदिरि जणु संभासिवि पणविवि किउ संकेउ समासिवि ।
जणणिण वुत्तु पुत्तु दिहिगारउ तुह पिउहरहो आउ हुक्कारउ ।
आणिय जा कुमारि बधुयत्ते तहो तिल्लायरु अज्जु पैयत्ते ।
किं तहिं जामि किं त नउ गम्मइं तो विहसंतु भणइं सुंदरमइ ।

घत्ता । तउ अक्खमि माए वट्ठइ इत्थु महल्लह ।

रक्खेव्वउ गुज्झु जाम पईसमि रायसह ॥ १० ॥
तं निसुणेवि जणणि आहल्लिय परिपुच्छइ हरिसंसुजलोल्लिय ।
मइं सह पुत्त गुज्झु नउ किज्जइ जं वित्तउ तं सव्वु कहिज्जइ ।
भणइं कुमार वयणि दिहु होज्जहो मं बाहिरि जणि घोसु करिज्जहो ।
एह कुमारि लोइ जा सुम्मइ जाहि विचित्तरुवि जणु धुम्मइ ।
ताहिं विवाहु जाहिं आरंभिउ जाहिं कज्जि पुरुपउरु वियंभिउ ।
सा महु घरिणि तुम्ह बहुआरिय एण खलेण हरिवि संचारिय ।
जं पइं वुत्तु आसि विन्नासिं तं जि एण सच्चविउ हयासिं ।
चिरु हउं घल्लिउ एण वणंतरि दुसहसीहसहुलभयंकरि ।
जहिं माणुसु सुविणे वि न दीसइ जहिं धीरहं मि चित्तु भय भीसइ ।

घत्ता । जहि धूमंधारि सूरु न दीसइ नवि गयणु ।

तहिं असरणि रन्नि मइं संभरिउ तुम्ह वयणु ॥ ११ ॥
तहिं वणगहणि बहलतरुतंडवि गमिय रयणि अइमुत्तयमंडवि ।
पसरि पइहु गहिरु गिरिकंदरु तं लंधिवि दिट्ठउ वरपुरवरु ।
महविहारदेहुरहिं रवन्नउं बहुधणकणयरिद्धिसंपुन्नउं ।
तहिं पइसरमि जाम भयवज्जिउ सुन्नउं तंपि गामु जणवज्जिउ ।
हिंडिउ तंपि सगेहु सराउल्लु वरतोरणतवंगतुंगाउल्लु ।
मणपरिओसकोसदरिसावणु पायडपउरभंडभरियावणु ।
तहिं धवलामलकेवलवाहहो दिहु भवणु चंदप्पहनाहहो ।
तहिं थुइ करिवि जाम खणु अच्छमि ताम वरक्खरपंति नियच्छमि ।
सा उद्देसइं सुहिकन्नंतरि पुव्ववासि पंचमइं घरंतरि ।
अच्छइ वरकुमारि सुवियक्खण सा करि घरहि गंपि सुहलक्खण ।

घत्ता । गड तेण पहेण तं वरमंदिरु पंचमउ ।

आरूढु तुरंतु मणहरु सब्बु सुवन्नमउ ॥ १२ ॥

तित्थु कुमारि एह मइं दिट्ठी सुहलक्खणगुणरूववरिट्ठी ।

आयएं सविणयाएसविसिट्ठउ नियकुलु नाउं थाउं महु सिट्ठउ ।

जिम पुरु निसियरेण उज्जाडिउ जिम परियणु असेसु विब्भाडिउ ।

मज्झु कुमारि एह अवइन्नी नवि पडिबन्निय मइंमि अदिन्नी ।

आइउ असणिवेउ मणि खारिउ पट्टणु सयलु जेण संघारिउ ।

तेणवि मइं समाणु पिउ जंपिउ सहु कन्नइं वरनयरु समप्पिउ ।

किउ विवाहु महु तेण सहाएं बारहवरिस थियइं अणुराएं ।

पुणु तं मुएवि विउलतरुतंडवि संचिउ वहिवि दब्बु लयमंडवि ।

घत्ता । तहिं वियणि अरणि नियकुलमग्गि अहिट्ठियइं ।

जिणधम्मरयाइं बिण्णिवि दियहं केवि ठियइं ॥ १३ ॥

तहि जि सोवि बधुयत्तु परायउ हिडिवि निट्ठणु निव्ववसायउ ।

बहु निदिउ गरहिउ अप्पाणउं मइंमि न्वभिउं अवराहु चिराणउं ।

पुणरवि छिहु लहेविणु धाइउ तं धणु धणिय हरेविणु आयउ ।

थिउ हउं तहि जि वणंतरि छंडिउ पुणरवि तं जि पएसहि हिडिउ ।

तं जि नयरु पुणरवि परिसक्किउ थिउ जिणहरि अहिमाणकलंकिउ ।

सुमारिउ माणिभइजवखेंदें तहु आढत्तु आसि चिरु इंदें ।

सरिवि पुव्वजम्मंतरकारणु साहम्मियवच्छल्लवियारणु ।

तेण सुमित्तत्तणु मणि भाविवि आणिउं इत्थु विमाणि चडाविवि ।

घत्ता । तं सुणिवि जणेरि सिंरि करपल्लव धरिवि थिय ।

समसज्झसि हूअ नाइं विणिम्मिय कट्ठमिय ॥ १४ ॥

दुक्खु दुक्खु नियमणि संजोइउ पुणु पुणु पुत्तहो वयणु पलोइउ ।

हा तहि कालि पुत्त मइं वुत्तउ गमणु न एण समाणु न जुत्तउ ।

हा पाविट्ठि जन्न विणासिउ मंछुड्डु कुलदेविए आसासिउ ।

हा किम वणि हिडिउ असहायउ महु पुत्त अज्जु पुणु जायउ ।

हा गिरिकंदरि केम पइट्ठउ हा सुन्नउं पुरु भमिउं अणिट्ठउ ।

हा पुरु सयलु जेण संघारिउ कह न तेण निसियरिण वियारिउ ।

हा सुन्नंगणि होइ उवइउ परिभमंति निसियरिउ रउइउ ।

हा पर बंधुयत्तु महु सज्जणु जेण पुत्त तउ न किउ विमइणु ।
ताहिवि साहु साहु कुलवहुअहिं सीलचरित्तगुणंतरनिहुअहि ।
जा एवहु कज्जु थिउ झंपिवि पइहरि दुव्वावरणु वियप्पिवि ।
नयरिलोउ पर सुक्खइं माणइं खलहं पवंचु माइ को जाणइं ।
एम करेवि सुइरु कूवारउ पुणु पुणु सिरु चुंबिउ सयवारउ ।
भविसयत्तु विहसिवि उल्लावइ अम्मि गहिल्ली हूई नावइ ।

घत्ता । सिंगारहि सोह मइलहि माणु समच्छरहो ।

लइ पाणिउं देहि परिहवदुक्खपरंपरहं ॥ १५ ॥
एम भणिवि परिओसियगत्तिं दरिसिउ जणणिहिं पुलउ वहंतिं ।
आणिउं जं तहो नयरहो होंतउ वत्थाहरणु रयणुपजलंतउ ।
जं नउ चडइ अंगि सामन्नहो अह कुरुजंगले वि नउ अन्नहो ।
जं कयकोऊहलु अमरिंद वि जं सोहग्गरासि जणविदि वि ।
तं दक्खविउ जणणि आणंदिवि उहयकरिहिं पयजुवलउ वंदिवि ।
पहिरि माइ इउ तुज्जु जि जोग्गउ सयणविदि पयडावियभोग्गउ ।
तं पिक्खेवि जाउ सुहसंगउ कुंकुमेण उव्वट्ठिअंगउ ।
पुणु वि जक्खकइमिण पसाहिउ तिलउ समारिवि दप्पणु चाहिउ ।
अहरइं दिनु मलिवि अलयज्जलु लोयणजुयलि निवेसिउ कज्जलु ।

घत्ता । नियपुत्तविदत्तु पिक्खिवि अतुलु महाविहउ ।

वट्ठिउ सिंगारु पइपरिहउ परिहरिवि गउ ॥ १६ ॥
कमलइं पुत्तपयावफुरंतिए लइउ दिव्वु आहरणु तुरंतिए ।
बडु कडिल्लि अलक्खियनामउ उप्परि पीडिउं रसणादामउ ।
मुक्कउ किंकिणीउ नउ संकिउ भरिवि रयणकंचुवउ तडक्किउ ।
मुद्धमरालजुयलि किउ छन्नउं कंबु कंठकंदलिए रवन्नउं ।
पीणघणत्थणमंडल हारिं सिरु धम्मिल्लुकुसुमपन्भारिं ।
कन्नहिं कुंडलाइं आइद्धइं उप्परि वेढियाइं पहचिंघइं ।
पूरिउ रयणचूडु मणिवलयहो दिन्नइं केऊरइं बाहुलयहो ।
अंगुलीउ मणिमुज्जावत्तउ वीसहिं अंगुलीहिं पक्खित्तउ ।
पय मणिबद्धय नेउरजुवलउ सुहसंजवियमहुररवमुहलउ ।
जंघाजुयलि रयणपज्जत्तउ कडियलि रसण कणयकडिसुत्तउ ।

सुहि मणिचूडहो कंकणजुयलउ सोहिउ अङ्गहारि वच्छयलउ ।
 एमाहरणु लेवि सविसेसिं थिय नंदणहो नियडि परिओसिं ।
 घत्ता । पिकखेविणु ताहि अंगइं मयणुक्कोवणइं ।
 रइलद्धरसाइं थिउ विणिवारिवि लोयणइं ॥ १७ ॥
 नज्जइ पुणुवि ताहि सुहियंतरु अज्जवि एउ कज्जु दुत्तरतरु ।
 वरतियविहउ जइवि अम्हारउ तो वच्चइ पवंचु वड्डारउ ।
 एवहिं एउ पउरु दरिसेविणु लेव्वउ रायंगणि पइसेविणु ।
 जाहि ताहिं दरिसहि सुहिसंगउ सहुं दुज्जणहं चविज्जहि चंगउ ।
 इह लइ नायमुइ दिहिगारी ताहि समप्पहि पाणपियारी ।
 तो संचल्लि करिवि दिहि देहहो गय मल्हंति महासइ गेहहो ।
 नायरजणमण संखोहंती थियमंथरचिरलील वहंती ।
 दिव्वाहरणविह्वसियदेही किं सा होइ न होइ व जेही ।
 विज्जुलकंतिसमुज्जलदित्ती निययजायववसायसइत्ती ।
 आयल्लउ जणंति पइपरियणि झत्ति पइइ सबत्तिहि पंगणि ।

घत्ता । तरलावियनित्त सारभूअ वरजुवइजणि ।

पिकखेविणु पत्ति धणवइ विभिउ निययमणि ॥ १८ ॥
 कंतिहिं तणिय कंति पिकखंतहो माणु मरट्टु गलिउ वरइत्तहो ।
 चिरविलसियइं विचित्तपयारइं सुमरिवि नेहनिरंतरसारइं ।
 पिकिखवि तहि लावन्नु विसेसिं खुहिय सवत्ति समुज्जलवेसि ।
 उवलक्खिउ चित्तंतरि भंतिए आयउ भविसयत्तु विणु भंतिए ।
 एहाहरणसोह सिंगारहो दीसइ कुरुजंगलिवि न अन्नहो ।
 अन्नवि वयणु सुट्टु सुपसत्थउ मंछुइ सोवि जाउ सकलत्तउ ।
 एउ चितंतितिं माणु कलंकिउ तं पिकिखवि परिवारु वि आसंकिउ ।
 पुणु धणवइहिं वयणु अवलोइउ पुणुवि सवत्तिहिं समुहुं पलोइउ ।

घत्ता । मणि संक पइइ महलिउ चित्तु सहुल्ललिउ ।

हुअ सामलछाय दाइयजणहो गव्वुं गलिउ ॥ १९ ॥
 दिह्नु सरूवइं उच्चु वरासणु किउ धणवइण कुडिलसंभासणु ।
 जइवि सवत्ति समिद्धु न रुच्चइ तो निरु नीसंदेह्नु न मुच्चइ ।
 कमलइं न किउ वयणु अवलेविं पइउ कडक्खु पक्खु विकखेविं ।
 वुत्तु सरूव विवज्जियसंकउ दरिसहिं कुलवड्डुयहिं मुहपंकउ ।

भणइं सवत्ति काइं तहो दीसइ नउ आलवणु करइ नउ वियसइ ।
सा केणवि माणुसिण न कुप्पइ जइ परचारु लहइ तह जंपइ ।
तं निसुणेवि वयणु विहसंती बहुअहिं समुहं चलिय मलहंती ।
ताएं जि दूरहो जि परियाणिय दिव्वाहरणविसेसिं जाणिय ।
द्विइय समुहं करिवि पणवाइउ पुच्छिय तुहु पुत्तु किं आयउ ।

घत्ता । परिहासइं ताहिं करिवि सन्न हियवउ भरिउ ।

पुणु वालिवि दिट्ठि बद्धमुट्ठि पच्छन्नु किउ ॥ २० ॥
तं निसुणिवि जुवईयणु हल्लिउ किउ विंभउ अवरुप्परु बोल्लिउ ।
भणइं सरूव एउ तउ सिद्धउ जं किउ वयणु पणामसमिद्धउ ।
जंपइ कावि अयाणियकरणिं तोसिय बहु अनवल्लाहरणिं ।
अन्नइं वुत्तु जाउ निरु चंगउ जं परिओसिउ बहुअहि अंगउ ।
अन्न भणइं उच्छविण बहुत्तिं आयरु तिल्लि करहु समुहुत्तिं ।
अन्नहिं समुहु समासिउ मुद्धइ किं किज्जइ विग्गोवउ मुद्धइ ।
ताइंवि पंगुरणहो अन्नंतारि लाइउ तिल्लु हसिवि चित्तंतारि ।
अन्निं तहिं पंगुरणु विवत्तिउ दिट्ठउ चिरु कररुहवणपंतिउ ।
अन्नइं अहरउ नयणकडक्खिउ अन्निवि हसिवि अन्नहो अक्खिउ ।
अन्नइं वुत्तु निहालिवि अंगउ आयहो कहिमि तिल्लु चिरु लगगउ ।

घत्ता । मुहि अंचलु देवि हसइ समुब्भट्टु तरुणियणु ।

लइ लायहो तिल्लु बालहिं उब्भंखरिउ तणु ॥ २१ ॥
अन्न भणइं मं हसह वराई मं कुण मच्चइ सुत्त वराई ।
अन्न भणइं नियकज्जविहुल्ली विणु सुत्तिं किय गलि कंचुल्ली ।
अन्न भणइ मं करह विहासइं को जाणइं विएसपरिहासइं ।
मंछुडु तहिं दीवंतरनारिहु सव्वहुं एहावत्थकुमारिहु ।
अन्न भणइं पच्छन्न समारहु उब्भडवयणवासु अवहारहु ।
तं निसुणेवि बहुगुणसुअइहिं किउ पच्छन्नु महंतरजुवइहिं ।
लाइउ तिल्लु सुमंगलसहिं बहु संघट्ट जुवइ आणंदिं ।
गय कमलसिरि पासि नियपुत्तहो कहिउ सव्वु अणुराइयचित्तहो ।
एत्थंतरि नयविणयनिउत्तहो चित्तंतहु धणवइवणिउत्तहो ।

घत्ता । सुवियप्पनिरोहि मणु संवरणाचारि थिउ ।
नवकारिवि नाहु नवमउं संधिपवेसु किउं ॥ २२ ॥

नवमः सन्धिः

रायंगणि गंपि पयडिवि दुट्टहो दुच्चरिउ ।
तं निसुणहु जेम भविसयत्ति जसु वित्थरिउ ।
दाइयदुप्पवंचु आयन्निवि माणकसायसल्लु मणि मन्निवि ।
हरियत्तहो संकेउ समासिवि कमलदलच्छि लच्छि संवासिवि ।
निययजणेरिवयण संपेसिवि पुट्ठावरसंकेउ गवेसिवि ।
बहु नवल्ल पाहुडइं समारिवि चंदप्पहु जिणवरु जयकारिवि ।
निग्गउ वणिवरिदु पट्टुवारहो भडथडनिवहविसमसंचारहो ।
जहि गय गुलुगुलंति पिट्टु जंगम हिलिहिलंति तुक्खवार तुरंगम ।
जहि मंडलियसक्कसामंतहं निवडइ कणयदंडु पइसंतहं ।
गलइ माणु अहिमाणु न पुज्जइ नियसच्छंदलील नउ जुज्जइ ।
जहि अब्भोट्टजट्टजालंधर मारुअटक्ककीरखसवव्वर ।
मरुवेयंगकुंगवेराडवि गुज्जरगोडलाडकत्ताडवि ।
इयएमाइ अउव्व वसुंधर अवसरु पडिवालंति महानर ।

घत्ता । सामंतसएहि जं सेविज्जइ रत्तिदिणु ।
तं रायदुवारु पिक्खिवि कासु न खुहइ मणु ॥ १ ॥
तं भडथडवमालु आसंधिवि तिन्निवि सीहवार गउ लंधिवि ।
दिट्टु नरिंदत्थाणु दुसंचरु सावलेवनरनिवहनिरंतरु ।
नरवइ सव्वावसरपरिट्ठिउ दिट्टु कणयसिंहासणि संठिउ ।
परिमिउं निविडतिविहपरिवारिं जहि ओसासु वि नउ सिंगारिं ।
तं अत्थाणु अलीढइं लंधिउ पुणु पट्टुपायमूलु आसंधिउ ।
करिवि पणाउ पणयसिरकमलि पाहुडु पुरउ समप्पिउ अमलि ।
किउ सम्माणदाणु संभासणु सइं राएं देवाविउ आसणु ।
चामरगाहिणीउ अवलोइउ पट्टुपरिवारु सयलु आमोइउ ।

घत्ता । तो भणइं नरिदु करहि वयणु संखेवगउ ।
सो आणमि इत्थु जेण समउ संबंधु तउ ॥ २ ॥

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुइधणवालकयाए पवमीफलवण्णणाए
भविसत्तहत्थिणापुरप्पवेसो णाम णवमो सन्धी परिच्छेओ सम्मतो ॥

तो करकमलकयंजलि हत्थें पहु विन्नविउ विणयसुकयत्थें ।
 पुरपउरालंकारनियत्तें धणवइ कुक्कावहो सिउ पुत्तें ।
 तं निसुणेविणु वयणु कुमारहो लहु आएसु दिनु पडिहारहो ।
 पहुआएसिं सोवि पधाइउ धणवइ पुत्तसहिउ निजझाइउ ।
 आवहु पउरु लएविणु सारउ राउलि अत्थि तुम्ह हक्कारउ ।
 वाइउ कोवि आउ सुनिबद्धउ तहु तुम्हहं समाणु संबंघउ ।
 पभणइं रायसिद्धि अविसन्नउं अम्हहं निरु विवाहु आसन्नउं ।
 राउलि पउरकम्म संखेव्वउ चित्तइ पाणिग्गहणि करिव्वउ ।
 ति वयणिं विणियत्तु अखेइउ वयणु गंपि नरवइहिं निवेइउ ।
 सिद्धि विवाहारंभि समाउलु न सरइ खणु वि सरंतहो राउलु ।

घत्ता । तो वयणु फुरंतु भविसयत्तु विन्नवइ पहु ।

पइसंतहो इत्थु फुसमि विवाहारंभु तहु ॥ ३ ॥
 तं निसुणेवि चमक्किउ राणउं पहु आएसु सकक्खडमाणउं ।
 पेसिउ कुरुडु समच्छरु दूवउ सोवि ताहं आसन्नीहूवउ ।
 धणवइ सयलु कज्जु आमिल्लहो सहं पउरि राउलि संचल्लहो ।
 तं निसुणेवि सिद्धिं आहल्लिउ कक्खडवयणवियप्पि सल्लिउ ।
 सम्माणिवि दूवउ बइसारिउ अप्पुणु बंधुयत्तु ओसारिउ ।
 दीसइ कारणु किंपि असारउ अइकक्खडु राउलि हक्कारउ ।
 जइ परएसि किंपि किउ कुच्छिउ तो कहि करहं कज्जु को णच्छिउ ।
 पइसिवि राउलि समउ सहायहो पहु परिओसहुं लग्गिवि पायहो ।

घत्ता । फुडु कारणु किंपि महु नियमणि उप्पन्नु भउ ।

एहइं दूएण नउ हक्कारिउ कहिमि हउं ॥ ४ ॥
 तं निसुणिवि परिचित्तइ दाइउ पंचहं सयहं मज्झि को वाइउ ।
 जंपइ मम्मच्छेय सहं राएं कवणु गहणु महु तेण वराएं ।
 दुक्कमि तेण समउ इक्कंतरु इउ चित्तंत दिनु पडिउत्तरु ।
 चंगउ वयणु तुम्ह परिपुच्छिउ मइं परएसि काइं किउ कुच्छिउ ।
 घरि अप्पणइं ताम कलि किज्जइ पच्छइ पुणि राउलि पइसिज्जइ ।
 पंचहिं सयहिं समउ जंपंतउ तेण समाणु गणंति विटत्तउ ।
 कोवि राउलि पइहु पहु रंजिवि वंछइ तं सम्माणु विहंजिवि ।

जइ तं ताहं विहंजिवि दिज्जइ तोवि राउलि वि नाहि पइसिज्जइ ।
 कवणु गहणु किर-एहिं वरायहिं काउरिसहं अइट्ठपडिवायहिं ।
 भंजिवि पंचसयहिं जो पम्मुहुं पइसिवि राउलि करहं परम्मुहुं ।
 घल्लिवि पंच वि सय दंडावहु जो जंपइ तहो सिरु खंडावहु ।

घत्ता । तो भणइं पुरेसु वट्टइ ताम एउ करहु ।

रायंगणि गंपि पिसुणहो पिसुणत्तणु हरहो ॥ ५ ॥

तो नंदणपवंचमोहियमइ सयलु पवरु मेलावइ धणवइ ।
 गउ राउलहो गरुयसंखोहि असुणियकज्जाकज्जिविबोहि ।
 सहं पुत्तिं पहुपुरउ परिट्ठिउ साहंकारु वि सारु अणिट्ठिउ ।
 थिउ नरवइ आवेसु धरेविणु भविसयत्तु पच्छन्न करेविणु ।
 वणिवरु पणयसगगिरु जंपइ आसंघइ राउलइ समप्पइ ।
 जइ अवराहु तोवि नउ जुज्जइ जइ सुहि तो एहउ किं किज्जइ ।
 कज्जारंभि मणोरहवंतए किज्जइ विग्घु पिसुणि पवहंतए ।
 विहसिवि बंधुयत्तु पडिवक्कइ अम्ह रिद्धि जो सहिवि न सकइ ।
 सो पच्चक्खु पुरउ बइसारहि सुदिढवयणसंकडि पइसारहि ।
 किउ पेसुनु जेण भयभीसिं अंतरु तुलमि अज्जु तहो सीसिं ।

घत्ता । हुंकारु मुएवि भविसु परिट्ठिउ तहो समुहुं ।

इहु सो पडिवक्खु करहि वयणु जइ अत्थि मुहुं ॥ ६ ॥

तो हुंकारु करेवि सुनिब्भरु जोवइ समुहु जाम बहुमच्छरु ।
 ताम्ब कुमारहो वयणु नियच्छिउ झत्ति विलीणु लिहिवि नं पुच्छिउ ।
 लज्जइ समुहुं निएवि न सक्किउ नियदुच्चरियइं माणकलंकिउ ।
 नउ पडिवयणु करइ नउ पणवइ मउलियवयणकमलु थिउ धणवइ ।
 राएं पंच वि सय हक्कारिय कोक्किवि नियडि पुरउ बइसारिय ।
 तेहिंवि भविसयत्तु अवलोइवि लज्जइ समुहुं न सक्किउ जोइवि ।
 पच्चारिय सयलवि भूवालं अहो कि तुम्हि गिलियं कलिकालि ।
 मुहि सरलहं अब्भंतरि घोरहं दीसइं तुम्ह चरिउ जं चोरहं ।
 पहुवयणिं अणिओयणिउत्तहं पासेइउ सरीरु वणिउत्तहं ।

घत्ता । हुइ छायाभंगि थोरपलंबुब्भियमुइण ।

पियवयणु चवेवि मं भीसिवि धणवइसुइण ॥ ७ ॥

देव देव एयहं अविहायहं न करिन्वउ अवराहु वरायहं ।

वीक्षितनवग्रहप्रचरणावधृतसमग्रोदग्रतरफलप्रतिपादनवैज्ञानिकैः
 सर्वज्ञैः देवज्ञैः प्राज्ञैः पुरस्कृतधननिकरैः पौरैः अपहृतबहुतरोपदैः
 जानपदैश्च निषिडीकृतम्, समन्ततः चित्रतरकनककुसुमाञ्चितवि-
 स्तृतपरिस्तोमास्तीर्णतया अधिधरणीतलम् अब्जनयनजननसमुन्मि-
 धितहर्षवदनिमिषपरिवृढसञ्चोदितवृन्दारकवृन्दोपहृतनन्दनोद्यान्-
 वनोच्चावचकल्पप्रसूनैरिवाभिवृष्टम् प्रहृष्टः सदोमण्डलमलंकुर्वाणः
 तिस्रवेङ्कटक्षितिपतिः सुरपतिरिव सुमनोभिः सदस्यैः संभाव्यमानः
 ससुहृज्जनः परं बहुभिः वसुधान्यराशिभिः अपरिमितैर्गोधनैः
 महाधनैर्वसनैः वृत्तिभिश्च सन्तर्पितवसुमतीसुरनिकरः समर्या-
 दमभिसत्कृतपौरजानपद^१महत्तरः, विश्राणितपूर्णनकपूर्णमनो-
 रथवारवधूनटगायकमागधस्तुतिपाठकवैणविकपाणिवादाद्यनेकोप-
 जीविजनमुखोदीरितजयमङ्गलवचनः प्रचुरतरमानन्दमनुभवन् पङ्क्ति-
 रथ इव जानकीरमणेन, जिष्णुरिव जयन्तेन, निधिपतिरिव नल-
 कूबरेण, सर्वातिशायिना तनयेन पुत्रितासाम्राज्यपदाभिषिक्तम्
 आत्मानं धन्यतमं मन्यते स्म ॥

1. M. corrupt here.

संस्कृतुष्टीका

चोदितेत्यादि । आस्तरणकुथेषु दृश्यमानानां कुसुमचित्राणां देवाभिवृष्ट-
 कल्पवृक्षकुसुमत्वेन वर्णनम् । वृत्तिभिः धनभूम्यादिनिरन्तरदानकल्पनैः ।
 वसुमतीसुराः द्विजाः । महत्तराः ग्राममुख्याः । पूर्णानकम् उत्सवकाले
 मित्रदासीवर्गेभ्यो दीयमानं वस्त्राभरणकम् । वैणविका वांशिकाः । विजयेनेति ।
 अधिरङ्गं युद्धरङ्गे । नाम तदेव विजयानन्दरङ्ग इति ॥ १२ ॥ संवननं

तो पियसुंदरीहिं अवलोइवि थिय नियदुहियहिं वयणु पलोइवि ।
 घत्ता । तहिं काले सुमित्त राए तासु परिद्वविय ।
 सम्माणिवि लोय नियनियनिलयहं पट्टविय ॥ १० ॥
 धणवइ बंधुअत्त रक्खाविय जणि गरुयावराह लक्खाविय ।
 मंदिरि कडयमुइ संचारिय विहडप्फड सरूव ओसारिय ।
 भविसहो सयणविदि दिहि दरिसिवि परमुच्छवि घणु हियइं पवरिसिवि ।
 राए पउरुपमुहुं बोल्लाविउ तुह्महं एउ कज्जु संभाविउ ।
 एहु सिद्धि पुरपउरि महंतरि आयउ चोरु छुहिवि कक्खंतरि ।
 दिहु तुह्मि धिट्ठत्तणु आयहो तंपि करेवि चडिउ परिछेयहो ।
 मंडिवि अंगु अतुलु भयभीसहो दरिसिय विहिमि संधि नियसीसहो ।
 एवहि थिय अवहेरि करेविणु जं किज्जइ तं भणह मिलेविणु ।
 घत्ता । तो भणिउं समूहु सिरु विहुणइं घुम्मइं चवइ ।
 अहो देखहो तुम्हि कम्महंतणिय विचित्तगइ ॥ ११ ॥
 तो कारणु परिचितिवि भारिउ मइवंतेहिं समुहुं ओसारिउ ।
 करह वयणु समवायसमुच्चइ एहइं कालि काइं पहु वुच्चइ ।
 जंपइ कोवि पुराइयकम्महु अइयारिं पहु जाउ परम्महु ।
 भविसयत्तु अहिं सम्माणिउं सिद्धिवि छायाभंगहो आणिउं ।
 कोवि भणइं अविघाणियखत्तें अहु अजुत्तु कीयउ वधुयत्तें ।
 परिण विदत्तु हरेवि असारउ किम वुच्चइ धणु एहु महारउ ।
 अन्नें वुत्तु पउरमाहप्पे अइकम्महो किर काइं वियप्पे ।
 एवहि वयणु किंपि तं वुच्चइ जेण सिद्धि सहं पुत्ति मुच्चइ ।
 घत्ता । परिचितिवि कज्जु एक्कायारु करेवि लहु ।
 पडिगाहिवि सिद्धि पुणु पउरिं विन्नत्तु पहु ॥ १२ ॥
 थाइवि पउरपमुहुं पडिजंपइ देव देव पउरिं विन्नप्पइ ।
 धणवइ कुरुजंगलि विपहाणउं तउ घरि सुहु समुन्नयमाणउं ।
 सो अन्नायकारि जं वुच्चइ तं पउरहो न मणाउ वि रुच्चइ ।
 जइ अन्नाउ तासु मणि भावइ ता किं पुर पउरहो वि पहावइ ।
 एक्कु सरीरु बिभैयहि हुत्तउ तिहिमि ताहं सामन्नु विदत्तउ ।
 बंधुयत्तु चोरत्तणु पावइ जइ अन्नहो घणु लेविणु आवइ ।

भाइहुं पुणु अविहत्थु हरंतहं दाइयमच्छरु हियइ घरंतहं ।
निग्गहु तुह्मि ताहं न करिब्बउ परजीवावहारि जीवेब्बउ ।

घत्ता । परिआणिवि लेउ भविसयत्तु अप्पणउं धणु ।

आमिल्लहि सिद्धि करउ पुत्तु पाणिग्गहणु ॥ १३ ॥

जं विन्नत्तु पउरसंघाएं तं जि तेम पडिवज्जिउ राएं ।

बइसहु भविसयत्तु बोल्लावहु अवरुप्परु संतोसु करावहु ।

तो संगिलिउ पउरु अप्पाहिवि धणवइ पुत्तसहिउ पडिगाहिवि ।

अहो अहो भविसयत्तु बहुमाणउं तुहुं अम्हहं भूवालसमाणउं ।

बंधुयत्तु जं लेविणु आयउ तं धणु घरि संवरिअ विहायउ ।

जं वणगहणि खिच्तु अणिओयहो तं अवराहु खमहिं पुरलोयहो ।

भणइं कुमारु कयंजलिहत्थउ महु नियजम्मु अज्जु सकयत्थउ ।

जं पुरलोएं वयणु कराविउ करहु किपि जं मयरहो भाविउ ।

जे गय तहु सहाय ते पुच्छिवि पाणिग्गहणु करहु पडियच्छिवि ।

घत्ता । पुरु पुच्छइ तेवि करहु कज्जु जं जेम थिउ ।

तो तेहि मिलेवि तज्जिवि दिहु संकेउ किउ ॥ १४ ॥

गुज्झाचरणसीलसुनिउत्तहि दिहु समवाउ करिवि वणिउत्तिहिं ।

सुअणत्तणगुणेण जं रक्खिउ तं पि अभउ मग्गेविणु अक्खिउ ।

अहो पुरपउरि केम साहारिउ अज्जवि एहु कज्जु निरु भारिउ ।

कहिं विवाहु कहि सुहु वधुयत्तहो कहि निब्बुइ समवाएं गोत्तहो ।

एह वरजुवइ थाइ जा सारी सा गेहिणि भविसत्तहो केरी ।

अहो परमेसरि माय महासइ नामग्गहणि ताहि दुहु नासइ ।

काई न वुत्तु एण दुवियप्पें तोवि न चलिय सीलमाहप्पें ।

वुच्चइ तेही नारि पइब्बय हुअ पच्चक्ख महाजलदेवय ।

धयवडु भग्गु भरिवि दुब्बायहो हल्लोहलिउ चित्तु संघायहो ।

झल्लोज्झल्लिउ सलिलु रयणायरिं सयलुवि जणु बुद्धंतउ सायरि ।

ताहिं समासि एण साहारिउ जामहि बंधुयत्तु ओसारिउ ।

घत्ता । पणवंतइ लोइ जइ उवससु न करंति सइ ।

तो बुद्धइं आसि हुअ सब्बहं खयकालगइ ॥ १५ ॥

एहावत्थ जाय जणविंदहो वेलाउलि उत्तरिवि समुदहो ।

आएं अम्हि घरिवि निरु तज्जिय थिय कुलकित्तिकलंकहो लज्जिय ।

कहिमि को वि काइंमि न पयासइ थिय भोयणु परिहरिवि महासइ ।
 अम्हइं दुक्खु दुक्खु तन्हाविय ओसहमित्तु गासु गिन्हावियै ।
 आणेविणु सुहिसयणहि दक्खिअ कन्नकुमारि भणिवि जणि अक्खिअ ।
 पइसारिय घरि गरुयविहोएं थिय संघट्टु करिवि पइसोएं ।
 गंभीरत्तणेण नउ अक्खइ पइहरि कुलहो कलंकउ रक्खइ ।
 एवढुंतरेण जा अच्छइ सा जि एहु परिणेवइ वंछइ ।
 मयणिहि तह विवाहु पारंभिउ एत्थंतरि एरिसउ वियंभिउ ।
 तिलमित्तुवि जइ अलियउ आयहो तो अम्हइं मिच्छित्तपरायहो ।
 निसुणेविणु वणिउत्तहो वयणइं थियइं कन्न झंपिवि सुहिसयणइं ।
 वड्डिउ गरुआवेसु नरिदहो जोइउ समुहुं कुरुडभडविदहो ।
 ओसारेवि बेवि दिडुबंधहो अणुहवंतु फलु दुन्नयरंधहो ।

घत्ता । गयउरु सविलक्खु अंमुजलोल्लियलोयणइं ।

सुहिसयणसएहि घरि घरि कियइं अभोयणइं ॥ १६ ॥

घरि घरि हट्ठि हट्ठि जणु जूरिउ भग्ग मडप्फरु हियइ विसूरिउ ।

हा विहि जाउ सुट्टु विच्छायउ जं जम्महोवि न केणवि नायउ ।

जो राउलि पुरपउरे महायउ तासु मलित्तु केम घरि आयउ ।

जंपइ कोवि न एयहो अग्गे एउ सब्बु दुप्पुत्तहो सग्गे ।

कोवि चवइ परिवड्डियखेरउ एउ पवंतु सरुवहिकेरउ ।

भविसयत्तु बुद्धाविउ राएं सहं माणि वड्डियअणुराएं ।

करहि किंपि जं जुज्जइ आयहं दुन्नयदोसविडंबियकायहं ।

तं निसुणेविणु वुत्तु कुमारिं इउ लज्जावणिज्जु अइयारिं ।

अह अम्हहंमि एउ कि जुज्जइ जं इउ एवढुंतरु किज्जइ ।

घत्ता । असमंजसु कज्जु एहउ किंपि समावडइ ।

जं थोइलयंपि दुत्तरि दुप्पवंसि पडइ ॥ १७ ॥

मणमलित्तु कि कासुवि भावइ अंहु पुव्वक्किउ कम्मु करावइ ।

जामहि कज्जु दुसंकडि आवइ तामहिं सुअणत्तणु न पहावइ ।

दुक्करु कज्जाकज्जुवियारहं राउलु दप्पसाडु दुव्वारहं ।

जं पडुपुरउ वियारि न भंजइ तं इहरत्ति परत्तिवि छिज्जइ ।

एवहिं महु सम्माणि जुज्जइ निक्कउ पुरपरिवाडिए किज्जइ ।
जइवि तुम्ह पहुसत्तिए छज्जइ तोवि सुंदरु जं पुरु पडिवज्जइ ।
तउ सम्माणु जइवि मइं पाविउ पुरु अवराहि जइवि संभाविउ ।
तोवि मज्झु मणु एउ न माणइं नउ सोहइ विणु पउरहो आणइं ।
न लहमि सुद्धि देहजणिगारिय विमुहिं पउरि जणणि वंधारिय ।
हसइ नरिंदु पलंबियसाडहं सुहियउ होइ पवंचु किराडहं ।
न चवहि किंपि अणुज्जुअवित्तिहि न चलहिं एउवि इक्कु विणु नित्तिहिं ।
घत्ता । सुणिवच्चनिओइ इहपरलोयविसुद्धमइ ।
धणवालवि होवि न करहिं खणुवि पमायमइ ॥ १८ ॥

दशमः सन्धि ।

सइं चरहि लएवि नरनाहि पउरहो समउं ।
तं निसुणहु जेम सम्माणिउ धणवइतणउं ॥
पहुपसायपडिवन्ननिरंतरु सलहइ जाम नरिंदु महानरु ।
इत्थंतरि वरपुरिस पधाइय पट्टणि चारु चरिवि संपाइय ।
पुच्छिय कहहु केम को अच्छइ पिसुणहं काइं कासु को पिच्छइ ।
काइं कासु दुच्चरिउ समप्पइ घरि पच्छन्नु काइं को जंपइ ।
दुच्चावारु काइं को माणइ अइसयवंतु काइं को जाणइं ।
तं निसुणेवि कोवि चरु बोल्लिउ पट्टणु सयलु देव आहल्लिउ ।
घरि घरि नियकम्मइं परिचत्तइं घरि घरि अंसुजलोल्लियनित्तइं ।
नयंरु सबालविद्धु थिउ सियहरि अच्छइ मिलिउ थाणि सिरियाहरि ।
कयविक्रय सरोस विब्भाडिय आवणि आवणि मुद्द भमाडिय ।
कियइं देवमंदिरइं अपुज्जइं जायइं पुरवंदिणइं अणुज्जइं ।
जंपइ सयलु लोउ इक्कमुहु हाहाकारु करइ वंकइ मुहु ।
भणिवि निविट्ठु एक्कचउ किज्जइं विणु धणवइ न नयरि निवसिज्जइ ।
जइ अवराहु खमिउं नहु राएं तो नीसरहं समउ संघाएं ।
घत्ता । तं वयणु सुणेवि आएसिउ करणाहिवइ ।

१ C adds इय भविस्तत्तकहाए पयडियधम्मत्थकाममोक्खाए बुद्धधणवालकयाए पंचमिफलवण्णणाए भविसयत्तराजसभापवेसो नाम दसमो सन्धी परिच्छेओ । २ B पराइय

कोक्काविवि लोय परिओसइ सच्छंदगइ ॥ १ ॥
 नरवइ पउरुपमुहुं मेलावइ करहु किंपि जं तुम्हहं भावइ ।
 भविसयत्तु सव्वइ अवगन्नइं पउरहोतणउं वयणु परिमन्नइं ।
 एवहि एयहो संति समारहो सहुं सयणिहिंमि दिहि पइसारहो ।
 तं निसुणिवि पुरपमुहि वुच्चइ देवसिट्ठि सम्माणिवि मुच्चइ ।
 भविसयत्तु नियकुलि पइसारहो बंधुअत्तु बंधिवि नीसारहो ।
 सो खलु पावकम्मु मयमत्तउ कुलफंसणु दुव्वसणासत्तउ ।
 अहरइ जासु विणासियधम्महो सो अणुहवउ फलइं दुक्कम्महो ।
 तासु विडंवणाइं जं किज्जइ तेण पउरि कोवि न दूसिज्जइ ।
 जं पुणु धणवइ बंधण पावइ एउ देवपट्टणहो न भावइ ।
 घत्ता । मिल्लेविणु सिट्ठि पुज्जहि भविसयत्तु भवणि ।
 नवि अग्नि देव दिहि संपज्जइ पउरयणि ॥ २ ॥
 जं विन्नत्तु पउरसंघाएं तं जि तेम पडिवज्जिउ राएं ।
 एत्थंतरि करमउलि करेप्पिणु भविसयत्तु विन्नवइ नवेप्पिणु ।
 अहो नरवइ नरिदसयपरिमिय अहो पुरि पउरलोइ सुहकम्मिय ।
 अन्नवि किंपि जाम्ब न विसप्पइ ताम्ब य तुम्ह पुरउ विन्नप्पइ ।
 तं नवि संविहाणु ह्यगीवहो जं संभवइ नाहिं जगि जीवहो ।
 अड्ढसरीरु लोइ जो सज्जइ जहि एरिसउ सोवि पडिवज्जइ ।
 तहि अन्नहो किर को वीसासउ चंचलु नेहु पियम्मु असासउ ।
 एह कुमारि भणिवि जा उत्ती अम्हहं जइवि आसि कुलउत्ती ।
 मज्झि समुहहो जइवि न भुंजिय पंचहं सयहं जइवि मणि रंजिय ।
 जइवि कोवि गुणदोसु न नज्जइ तोवि नाहिं महु मणु पडिवज्जइ ।
 दुम्मइदोसविडंबियकायहो निवसिय तीस दिवस घरि आयहो ।
 कल्लइं जणु जंपणउं करेसइ कुलहं कलंकसंक वियरेसइ ।
 आणहुं ताम सावि सहमंडवि बोल्लावहो महल्ल तिय तंडवि ।
 करहु परिक्ख कावि जा जुज्जइ घरि संगहमि सीलि जइ पुज्जइ ।
 अह खंडियचारित्त पियम्महो तो अणुहवउ फलइं नियकम्महो ।
 घत्ता । तो पउरयणेण भविसहो वयणालाव थुअ ।
 अहो चंदहो जोन्ह कि मइलिज्जइ दूरि हुअ ॥ ३ ॥
 तो राएं जयलच्छि विलासिणि पउरिं चंदलेह पियभासिणि ।

वेवि ताम परिचिंतियलक्खउ कज्जाकज्जवियारणदक्खउ ।
 विविहवियप्पसएहिंमि गूढउ कुडिलवयणु पडिब्रयणअमूढउ ।
 पुन्निमइंदरुंदमुहवंतउ विणिणवि विहिमि ताउ आणत्तउ ।
 दीवंतरहो जुवइ जा आणिय जा खलबंधुयत्ति अवमाणिय ।
 ताहि गंपि मुहकमलु निरिक्खहो वयणि वयणवियारु परिक्खहो ।
 विणएं इत्थु लएविणु आवहु चरियविसेसु पउरि संभावहु ।
 तं निसुणिवि जयलच्छिणं वुच्चइ सरलसहावहं जइवि न रुच्चइ ।
 अम्हइं तोवि पवंचु करिन्वउ सोवि तुम्हि खलु हियइं धरिन्वउ ।
 विहसिवि हत्थुत्थुल्लिउ राएं विहसिउ तं जि पउरसंधाएं ।
 मल्हंति विन्निवि संचल्लउ मयपरिमलगंजोल्लियगत्तउ ।
 कीलंतहं तं भवणु पईसिवि दिट्ठ जुवइपरियणु मं भीसिवि ।
 हे जुवाणजणमणविहारणि पुरु संदेहि चडिउ तउ कारणि ।
 मुहइ तुज्झु गउ छेयहो माणउं लइ जोयहि दप्पणु अप्पाणउं ।
 माणिणि माणि तरुणु कुसुमाउहु वलिवि न दिट्ठ कज्जु विवरामुहु ।
 बंधुअत्तु राएं सम्माणिउं भविसयत्तु जणि भग्गहो आणिउं ।
 जइवि तुज्झु चिरु आसि पियल्लउ परिहरि तोवि तासु आयल्लउ ।
 अह तउ पक्खवाउ तउ तंडवि तो करि वयणु गंपि सहमंडवि ।

घत्ता । तो पढमउं ताहि सव्वंगइ रोमंचियइं ।

पुणु झसिवि गयाइं नाइं विसाएं खंचियइं ॥ ४ ॥
 तं निसुणिवि चितवइ महासइ माइ कज्जु विवरेरउ दीसइ ।
 अह एहउ जि किन्न संभावइ जं महु करइ तं जि जणु थावइ ।
 लइ पइसरमि पउरजणविदहो वयणु करमि अत्थाणि नरिंदहो ।
 अवसरु अत्थि मरणसंकेयहो जइ पइज्ज निव्विडइ न छेयहो ।
 खेविउ एत्तिउ कालु पियासइं एवहिं लज्जाकज्जु विणासइ ।
 इउ चिंतंति वियक्खणजुवइहि ओलक्खिय उवलक्खणसुअइहिं ।
 न किउ वयणु संचलिय मडक्कइ पइपरिहवदुव्वयणचडक्कइ ।

घत्ता । परिहरिवि निओइ ससुरजिद्वैवरवि सय ।

पइपरिहवरोसि विप्फुरंति पहुपुरउ गय ॥ ५ ॥
 तो वेगिं जयलच्छि पधाइय सहमंडवि अत्थाणु पराइय ।
 नरवइ नियड होइ आहासइ देव देव निरविक्ख महासइ ।
 अम्हइं विसरिसवयणवियप्पिय आवइं निरु आवेसवियप्पिय ।

जाम्ब न डहइ महासइ साविं अणुणह ताम परमसम्भाविं ।
 तहिं वयणिं नरनाहु नियच्छइ सा सरोसफुरियाहर पिच्छइ ।
 विहडप्फड निम्भर निवडंती तं गयघडभडथड विहडंती ।
 विधणसील कामसरमुट्ठि व दुहिदुप्पिच्छ कुइयपहुदिट्ठि व ।
 घोरंधार पलयघणवुट्ठि व असरिसरूव महानिवतुट्ठि व ।
 फाडियनित्तचीर जयलच्छि व अकयकडक्ख महाजलिमच्छि व ।
 सो न तित्थु अत्थाणि नरिदहो जो नवि खुहिउ ताहि मुहविंदहो ।
 भविसुवि अणिमिसनयणु पलोवइ किं सा होइ न होइ व जोयइ ।
 घत्ता । असिरिवसिरिवत्त सजलवरंग वरंगणवि ।
 मुद्धवि सवियार रंजणसोह निरंजणवि ॥ ६ ॥
 नवर ताहिं निच्छयमाहप्पि जयसुदरिसंकेयवियप्पि ।
 जयजयकारु घुट्ठु जणविंदि विणएं आसणु मुक्कु नरिंदि ।
 सहुं अंतैजरेण पियसुंदरि खुहिय नाइं गहदुत्थि वसुंधरि ।
 एहु परिवारु खित्तु वामोहइ पुरउ होइ कंचुइ संबोहइ ।
 मं अवराहु करहि मणि सारिए दुरवराहु जणु होइ भडारिए ।
 जं नवि घडइ तहिं जि आसंकइ पिसुणपवेसु लहिवि मुहुं वंकइ ।
 तो राएं धणवइ छड्ढाविउ भविसुवि तहो कमकमलहो लाविउ ।
 बंधुयत्तु सयणिहिं विणिवारिवि सहुं जणणिए नयरहो नीसारिवि ।
 विन्नि गामछेयंतरदेसहो देविणु घल्लिउ खलु परएसहो ।
 जइ पइसंतु सुणिउं कुरुजंगलि तो सिरु खुडिवि करमि महिमंडलि ।
 कमलमहासइ सिधपियवयणिहिं कोक्खिवि सम्माणिय सहुं सयणिहिं ।
 पंचहि सयहिं नियरु दरिसाविउ भविसयत्तु अवराहु खमायउ ।
 पडरि सहिउ परमपरिओसिं दियबंदिणजयजयनिग्घोसिं ।
 सहुं सयणिहि सपुत्तु सकलत्तउ धणवइ नियमंदिरि संपत्तउ ।
 घत्ता । तो कमलाएवि पुण्वखेरि अंतरि करइ ।
 पच्छन्नवियारि सज्जणजणहो हियउ भरइ ॥ ७ ॥
 घरवइ घरवावारि चाहइ पुत्तहो मंगलसय संवाहइ ।
 कुलवहु सुयणत्तणु दुल्लालइ पइहरि सुहिसयणइं संभालइं ।
 इत्थंतरि अणुराइयचित्तहं मिहुणहं भावयत्तभविसत्तहं ।

सरसपियम्मभावि गच्छंतहं पुणु पुणु गयणमग्गु पिच्छंतहं ।
ताहं विहिंमि पियसंगपियासइ नं दिणमणि अत्थमिउं हंयासइ ।

घत्ता । पैडिवन्नियसारि परमनेहसब्भाववरय ।

मउलावियनित्त कुलवहु वरवासहरु गय ॥ ८ ॥
तो विप्फुरियवियक्खणसत्तिए कंचणमाल वुत्तु पट्टपत्तिए ।
हँले सुंदरि उवसोह लहि सम्बारहो वहु रइभवणवासि पइसारहो ।
उट्ठिय सा विसमउअरविलयहिं कयमुहपत्तिपसाहियतिलयहिं ।
मज्जणभवणि ताहं तसु अंगिय विविहाभंगणेहिं अब्भंगिय ।
बहुपरिमलजलेण संमज्जिय घुसिणुव्वत्तणेण उव्वत्तिय ।
कुंचियकुरुलकेसपरियत्तिय निम्मलपरमणेहआसत्तिय ।
कुंकुमरसिण पसाहिवि अंगइं परिहाविय वत्थइं देवंगइं ।
वरतरुणिहि तरलावियनयणिहि कीलइ कामुक्कोवणवयणिहिं ।
मुद्धहिं मयरद्धउ संचारिउ दप्पणि तोए तिलउ पइसारिउ ।
रसणि अणंगु अहरि कलयज्जलु लोयणजुयलि निवेसिउ कज्जलु ।

घत्ता । सिंगारिवि सोह कमलाएविहिं दक्खविय ।

आसीस भणेवि ताइंवि रइहरि पट्टविय ॥ ९ ॥
सा वहु तं मणनयणाणंदिरु सहुं कंतिं पइट्ट रइमंदिरु ।
सव्वावसर जेत्यु सुहसंगहो लब्भइ रइसमिडि दिहि अंगहो ।
चित्तुं विचित्तुवि जहिं सम्माणउं जित्तु अणंगु अंगि रइ माणउं ।
जं महमहइ घुसिणकप्पूरिं मयपरिमलपरिवासियदूरिं ।
जहिं तंबोलकुसुम सुपवित्तइं विविहकंचिवासणाहि निहित्तइं ।
जलु भिगारि हारि मुत्ताहलु दप्पणविबु केलिकोऊहलु ।
पवणु गवक्खि संखि हरियंदणु विभउ नयणि वयणि परिउंवणु ।
पुलउ कबोलि जित्तु पडिवज्जइ जरइ जाणु सिहिणि करु छज्जइ ।
तहिं इक्कंतभवणि सुहसन्नइं वेवि तूलिपल्लंकि निसन्नइं ।

घत्ता । सुमरेविणु ताएं पियविच्छोयमहादुहइं ।

सविलक्खमणाइं थियइ वेवि मउलियसुहइं ॥ १० ॥
निब्भरु गाढालिंगणु चप्पिवि थिय उच्छंगि चडिवि मुहु झंपिवि ।

सुहकरि फंमि वयणु पडिवज्जइ मुहि गलिअंसुपवाहि नज्जइ ।
 नाह बलिक्किउ भाणुसलोउ जहि एहउ खलु इट्ठविओउ ।
 कहि पुरवरहो जाउ नीसारउ कहि आयउ सो दुक्कलियारउ ।
 कहि वीसरिय मुह सहुं सयणिहि कहि गउ तुहुं झडत्ति महु वयणिहि ।
 जिणि एवड्डु दुक्खु विसहाविउ खलदुव्वयणविडंवण पाविउ ।
 एत्तिउ कालु गमिउं विणु संगि दिणुरयणिवि डज्झंति अंगि ।
 दोमिउं देहु पुरउ सुहिसयणहं भरिय कन्न दूसहदुव्वयणहं ।
 निरु लज्जावणिज्जु अविसिद्धउ एहउ मइं न कयाइवि दिट्ठउ ।
 घत्ता । अह जम्मि वि जाय दुहदुम्मणविच्छायछवि ।
 मइं जेहिय नारि दुक्खहं भायण कावि नवि ॥ ११ ॥
 तो फेडिवि वयणहो वत्थंचलु मुहि तंबोलु खित्तु बहुपरिमलु ।
 फुसिवि अंसु लोयणहं सहत्थे जंपिउ पिउ वयणे सुपसत्थे ।
 हे सुंदरि मं जाहि विसायहो सव्वहो मणुअजम्मि संजायहो ।
 सुहिसंजोउ विओएं भज्जइ मिहुणुवि सुहकम्मं उप्पज्जइ ।
 रिद्धिविणासि समउं पवज्जइ अत्थक्कइ मरणुवि संपज्जइ ।
 जोव्वणु जररक्खसिए गिलिज्जइ तं लाहउ जं जणि जीविज्जइ ।
 पिए चितविउ केण इउ एहउ जं होसइ दंसणु ससणेहउ ।
 हउं जक्खेसरेण सम्माणिउं निययविमाणि करेविणु आणिउं ।
 एवहि तउ परिपुन्नमणोरह एयारसमइ हूअ महागह ।
 चिरु विच्छोयकालि मुह दूसह निसुणहि कहहि सयल पुव्वक्कह ।
 तं निसुणिवि उवसमियविलक्खिम हूअ पच्चक्खदक्खउवलक्खिम ।
 घत्ता । अणुराइयचित्त विउलभोय भुंजंति थिय ।
 धणवालं लोइ कव्वसमुच्चइ संधि किये ॥ १२ ॥

एकादश सन्धि

कुवलयसोमालहि कंचणमालहि उन्नखंभिउ अहिमाणगिरि ।
 निसुणहं वणिउत्ति पणयनिउत्ति जिम परिओसिय कमलसिरि ।
 दुवई । पुणरवि भविसयत्तु सकलत्तउ पहुभोवालराइणो ।

१ C adds इय भविसत्तकहाण पयडियथम्मत्थकाममोक्खाए बुहधणवालरूयाए पचमिफलवण्णणाए
 भविसदत्तभविसाणरूपियमेलावण्णणो णाम एयारहमो सधी परिच्छेओ सम्मतो ।

कोक्किवि सपरिवारु सम्माणिउं अहिममणाणुराइणो ।
 महएविण सइं भविसाणरुअ जोइय जुवईयणि सारभूअ ।
 दरसिवि अंतेउरि पिंडवासि पुज्जिय कुलमंगलसय निवासि ।
 सम्माणिय वत्थाहरणु देवि आलत्त तिलयसुंदरि भणेवि ।
 पुणु दिट्ठु कुम्बरु जयलच्छिगेहु पड्डु पभणिउं नउ सावन्नु एहु ।
 दीसइ पड्डु पंडिउ गुणवरिट्ठु अन्नमि महु निरु लोयणहं इट्ठु ।
 देक्खेव्वउ सुउ जुअराउ जेम राएं पडिवज्जिउ तं जि तेम ।
 बहुगुण परिघाणिवि पत्थिवेण नियसुअ सुभित्त तहो दिन्न तेण ।
 कोक्काविउ धणवइ सुहिसणाहु परिओसिं परिचिंतिउ विवाहु ।

घत्ता । जयमंगलघोसिं मणपरिओसि तुंगगइंदि समारुहिउ ।
 सुहिवंधवलोएं गरुयविहोएं भविसयत्तु नियगेहि गउ ॥ १ ॥
 दुवई । चुंविवि उत्तमंगि सकलत्तउ निम्मच्छिवि सवासहि ।
 घरि पंकयसिरीहि अहिणंदिउ बहुमंगलसहासहिं ॥
 दुम्मणमणेण उब्भंतएण नियसुएण विएसि वसंतएण ।
 जिणसासणदेविउ जाइं जाइं अंतरि विविहइं ओवाइयाइं ।
 चिरु कमलइं सिट्ठइं जाइं जाइं दिन्नइं पड्डुपडहरवेण ताइं ताइं ।
 अन्नमि भवियहं जा कामवेण सुअपंचमि चितिय सुहनिहाणु ।
 चिरु चिन्न आसि जा विहुरकालि उज्जमिय सावि सुहिसुहवमालि ।
 जिणंभवणइं पंच करावियाइं उत्तुंगसिहरसिरिगावियाइं ।
 जिणहरि जिणहरि पंचंतराइं अंतरि अंतरि सिहरइं वराइं ।
 दरिसिउ पंचविहु बहुपयारु वरपत्तकलसभिगारसारु ।
 जिणहरि जिणहरि न्हवणइं कियाइं जिणहरि जिणहरि दिन्नइं धयाइं ।
 जिणहरि जिणहरि भावियमणेण नीसेसरयणि जगिय जणेण ।

घत्ता । पंचव्विहवत्थइं पंचमिसत्थइं चिंधपडायालंकियइं ।
 दरिसियइं अणेयइं बहुविहभेयइं केणवि गणिवि न सक्कियइं ॥ २ ॥
 दुवई । एउ एत्तिउ करेवि गुणवंतहो जिणसासणि अलंघहो ।
 पुणु विणएण दिन्नु वरभोयणु चउविहसवणसंघहो ॥
 जो देइ दयावरु रसहिं सुसारु दाणु तिसुद्धिविसुद्धउ ।
 सो अविचलु जाणु सुरहिंपहाणु होइ सुरिंदु समिद्धउ ॥
 सलोणं समिद्धं न देहे विरुद्धं वरं सालिभत्तं सुअंधं सुसिद्धं ।

तहा देइ सुस्सारमुग्गा यवत्ता नरा पावहो जेण भोया विचित्ता ।
 घयं देइ नासाय पेयं पसत्थं न सो पावए किंपि भावेण दुत्थं ।
 पुणो कच्चरा पप्पडा दिन्नमेया जयं ताण को वन्नए दिव्वतेया ।
 सुराईहि दहिणहि लित्तं पवित्तं वरं आमुरीयं सुहं देइ दत्तं ।
 वरासन्नणाचारु साहूण दाई नरो सो लहुं भोयभूमीहि जाई ।
 मुणीणं मणिदं गुडं सेयखंडं सया दितए भुंजए भोयखंडं ।
 कसायंबिला तीवणा तिक्खसारा गुडेणं पि गाढा जईणं पियारा ।
 सुहासेयमंडायखंडा सुअच्छा तुमं इच्छसी सग्गभोग्गाइं वच्छा ।
 गुणाधारिया लड्डुआ खीरखज्जा कसारं सुसारं सुहाली मणुज्जा ।
 ससत्तीए भत्तीए जो देइ दाया महीमूलसग्गम्मि सा होइ राया ।
 कवित्था सुदक्खा महानालिएरा गुरु माहुलिंगा वरा पक्खसारा ।
 सहारंवसंजायया भव्वअंबा अहो एवमाई करेवि अउव्वा ।
 सुसाहूण जो देइ ए मच्चलोए न छडुंति पासं सया तस्स भोए ।
 नरेणेच्छजुत्तं दहीयंपि खीरं दिदं निच्च जो देइ ताही सरीरं ।
 रसं पायए इत्थ ए जो मुणीसं सुहं सेवए किन्नराणं असेसं ।
 मुणीणं तहा पन्नया जेहिं दिन्ना सुकप्पूरधूवेण पउरेण भिन्ना ।
 तओ तेहि पाविज्जए किन्नराणं भमंतो नहे हिंडए सुरविमाणं ।
 सुहा वच्चरा कोइलालावदाया सुहं पावए दिव्ववाणी सुवाया ।
 जहा जेण दत्तं तहा तेण पत्तं इमं सुच्चए सिट्ठलोएणं वुत्तं ।
 सुपायन्नवा कोइवा जत्त माली कहं सो नरो पावए तत्थ साली ।
 सिरीखंडकप्पूरएलाइं दिन्ना मुहासुद्धिहे पोप्फला जेण दिन्ना ।
 भवे तस्स वाया अलीमाणयारी सुखेण कामो सिरी कन्नधारी ।
 भुजंगो बुहारंजणो नाम छंदो चिरं नंदओ गिह्वरो दाणइंदो ।
 घत्ता । एउ वुत्तउ तासु संपय जासु अन्नसभत्तिपमाणु निरुत्तउ ।
 भणु भावि दितउ मुणिपयभत्तउ सग्गहो को न पहुत्तउ ॥ ३ ॥
 दुवई । दसवि सुभोयभूमिसुहु भुंजिवि सग्गिवि जाइ सम्मई ।
 पुणु नरपवरु होइ वरदाणिं पावइ सिद्धिसंपइ ॥
 सुअपंचमिउज्जवणउं भरेवि जिणपुज्जमहिम दाणइं करेवि ।

परिओसिउ जणु सुवियक्खणाइं कमलइं नवकमलदलक्खणाइं ।
 पुणु पुव्वखेरि हियवइ धरेवि पइ वुत्तु पुत्तु अंतरि करेवि ।
 तुहुं मज्झु पुत्तु हउं तुज्झ माय पहुआणइं पेसिय इत्थु आय ।
 कुलमंडणु तुहुं धणवइहि गोत्ति दिण कइवि वसिउ महुतणइं पोत्ति ।
 एव्वहिं वड्डारहिं निययवंसु कीलहि कुलसरवरि जेम हंसु ।
 एत्तिउ महु दुक्खु दुआसि देहि जं तुहुं न समप्पिउ निययगेहि ।
 भंडारिउ पालेव्वइ निउत्तु न समप्पइ तं तह जइ अजुत्तु ।
 इय जंपिवि निग्गय घरहो देवि अहिमाणु माणु हियवइ धरेवि ।
 तहिं पच्छइ सा भविसाणुरुअ संचल्लिय बहुगुणसारभूअ ।
 देहि णियउ भंडारिए करमि काइं अम्हाण विहिमि एकइं हियाइं ।
 न हु सक्कमि सहिवि सवत्तिकूलि निवसिव्वउ मइं तउ पायभूलि ।
 घत्ता । तो कमलइं वुच्चइ पिम्मसमुच्चइ को जाणइं छेयंतरइं ।
 अह जइ मइं मन्नइं नवि अवगन्नइं तो तउ परिहउ नउ करइ ॥ ४ ॥
 दुवई । न सुवमि पइमि जाहं जइ तुडुवि मणि संकेउ एहओ ।
 जाणमि हउं मि दुसहु को सक्कइ सहिवि सवत्तिवेहओ ।
 एव्वं भणेवि दोवि संचल्लउ अहरफुरंतवत्तओ ।
 लीलागामिणीउ भविसत्तहो मामहु सालु पत्तओ ।
 नववहुमुहनवल्लपियदंसणसुहरूवेण भासिओ ।
 हरिवलयत्तगैहि विहडप्फडु जणु कोड्डेण धाइओ ।
 हलि हलि पिच्छ पिच्छ मन्नरवहु कमलइं समउ आइया ।
 दुहिया सुयहो सुन्ह पिक्खेविणु लच्छि मि मणि न माइया ।
 ताहिवि दिट्ठि रत्त पोत्तंतरि सुएवि न कहिंमि वच्चए ।
 सासुमहत्तराण पयजुयलउ करकमलेहिं अंचए ।
 कोऊहलवसेण हरियत्तु वि वत्थंतरि विलुक्कओ ।
 जइवि अपिच्छणिज्जु तो पिच्छमि कुलवहुवयणपंकओ ।
 पढमसमागयाइं कुलवहुअहि जं जं किंपि किज्जए ।
 तं किउ ताहि तेहिं वरजुघइहिं मंगलगेउ गिज्जए ।
 तो विहसेवि वुत्तु हरियत्तं पइ किउ पुत्ति चंगओ ।
 जं सज्जणह मज्झि नरनाहहो कड्डिउ नाहिं अंगओ ।
 मज्झि महत्तराण न कयाइवि वंकवि वंकु वुच्चए ।

परियाणेवि कज्जु करि एवहि जं जं मणहं रुचए ।
 घत्ता । एत्तहिं विअणक्खें दरसविलक्खें वुत्तु पुत्तु धणवइण सइ ।
 परिवड्डियखेरिहि निययजणेरिहि दिट्ठ पुत्तमज्जाय पइ ॥ ५ ॥
 दुवई । कुडिलसहावभावपरिवंकुडदुक्कडविसमचित्तयं ।
 होंति विअक्खणेंवि दुल्लक्खइं महिलत्तणचरित्तयं ।
 किर वड्डु इउ भूवालु इत्थु सामणु अन्नि गणण कित्थु ।
 तेणवि सुहिसयणइं आहरेवि अब्भत्थिय करसंपुडु करेवि ।
 अहो तहोवि वयणु किउ अप्पमाणु गय घरु जंपेविणु साहिमाणु ।
 एवहि भणु किज्जइं काइ इत्थु तुहुं बुद्धिविणयविक्रमि पसत्थु ।
 तुहुं कुलसाहारणु जगि पवित्तु हउं रंजमि परतउ तणउं चित्तु ।
 तो सहिवि न सक्खिय एक्कनारि कमलहि सहि भविसत्तहो बालहारि ।
 वित्थारिवि लोयणदलविसाल उल्लवइ हसेविणु कणयमाल ।
 आयहो आएं किर कवणु कज्जु हउं तउ पडिउत्तरु देमि अज्जु ।
 घत्ता । जो पडु परिवारहो विक्कमसारहो सो किं अवहिए संचरइ ।
 परसव्वु इच्छज्जइ जणु पडिवज्जइ सामि अजुत्तुवि जं करइ ॥ ६ ॥
 दुवई । जं जसु मणि न ठाइ तं तासु भणंतहं केम रुचए ।
 तहवि हुअ परिवाडि पिक्खेविणु जुत्ताजुत्तु वुचए ।
 राउलमंडइं पिम्मइं न होंति अणुयत्तवसेण घडंति जंति ।
 निक्कारणि पइं परिहरिय देवि सोहग्गु माणु मंडणु हरेवि ।
 थिय इत्तिउ कालु अइट्ठसंगि सुहविरहदुक्खसंदीवियंगि ।
 एवहि दुत्तरि पडिवन्नकालि आणिय घल्लिय सुहिसयणजालि ।
 उप्पायउ जो अकयावराहु सो ताहि केम वीसरइ दाहु ।
 मज्जाय ताहि सीलत्तणेण नज्जइ सुपुत्त गुणकित्तणेण ।
 परि तुहुंवि किपि नउ मुणहि मूढु अच्छहि सरुवरणरणइं छुडु ।
 तहिं चरिउ कोवि नउ कहइ तुद्धु अइरेण जाइ दुँव्वसणमुद्धु ।
 घत्ता । मग्गेविणु सारउ दुक्कलियारउ जं तउं सो वधुयत्तडउ ।
 जं वुत्तु सरुवइं अविणयहूअइं तं तहेवि मत्थइ पडउ ॥ ७ ॥
 दुवई । नियघरम्ममभेयपहुलज्जिउ रंजिउ ताहि वयणहिं ।

भविसत्तोवि क्यणि वत्थंचलु देविणु हसिउ नयणाहिं ।
जं हसिउ ताएं घर मम्मवेहु परियच्छिवि तातहितणउं गेहु ।
लइ सच्चउ जंपइ कणयमाल हउं वंचिउ आयहिं सयलकाल ।
तहिं चरिउ मज्झु केणवि न सिद्धु सरलत्तणेण मइं नवि गविद्धु ।
लइ होउ किंपि न विणद्धु कज्जु सामिणि सम्माणमि गंपि अज्जु ।
तो जुत्तु हसेविणु कणयमाल मंतणइं तुद्धु मइं खित्त माल ।
हरियत्तगेहि लइ जाहुं बेवि अवराहु खमावहं पिउ चवेवि ।
संचल्लइ कयनिच्छउ करेवि हरिबलघरु संपाइयइं बेवि ।
तेहिंमि किउ घरगमणाहिवासु जामाएं पणमिय सिरिण सासु ।
मइ न मुण्डिउं कारणु किपि एउ कंचणमालइं उवइहु भेउ ।

घत्ता । जं दुम्मइमोहिं मणिसंखोहि जं अवगणिय तुम्ह सुय ।
तं रोसु न किज्जइ मज्झु खमिज्जइ भणु पडिवज्जइ जेम धुअ ॥ ८ ॥

दुवई । तो कमलइं वलेवि अवलोइउ मुहुं कल्लाणमालहो ।
कयसहिपक्खवाय परितुट्ठहि निरुवमगइ तमालहो ।
तो विहसेविणु कुवलयदलच्छि महियलु लिहंति उल्लवइ लच्छि ।
लीलाविलास जामाय होंति तं जुत्तु अज्जुत्तु वि जं करंति ।
परियाणिवि तुहुं वि सहाउ ताहि पणएं परिओसिवि लेवि जाहि ।
जं दुक्किउ किंपि किउ पुत्ति आसि अणुहविउ ताए तं तुम्ह पासि ।
ओसारिवि पुणु नियदुहिय वुत्त संवरहि माणु लइ जाहि पुत्त ।
किज्जइ न माइ अइदीहु रोसु उप्पज्जइ वलिवि महंतु दोसु ।
एय्हो आय्हो जइ न गय गेहि तो होइ अहिउ अवमाणु देहि ।
जो आराहिज्जइ कयविसेसु तहो उप्पाइज्जइ नाहि रोसु ।
थिय जं अवहेरि करेवि बाल तं वुत्तु समासइं कणयमाल ।

घत्ता । तो ताए वियड्डुइं पणुणगुणड्डुइं सहि ओसारिवि संठविय ।
नियसन्न समासिवि जणु ओसारिवि कंतहो नियडि परिट्ठविय ॥ ९ ॥

दुवई । सहि चित्तंतराइं परियाणिवि जंपइ ताहि सक्खिणा ।
मा कयसावलेउ पिउ जोअइ अड्डकडक्खपक्खिणा ॥
तेणवि दरिसिवि वम्महवियारु करि धरिवि पयंपिउ सोवयारु ।
माणिणि तउ इत्थु न कोवि दोसु जिम तुहुं तिम सव्वहो चडइ रोसु ।
निक्कारणि मइं तुहुं निरु किलिद्ध नयविणयसीलगुणसयवरिट्ठ ।

पइचरियइं चरियइं पुन्वि जाइं महु एवहि हियउ डहंति ताइं ।
 चरियालु हउंमि क्रम्मेण मूढु उच्चलिउ नवल्लपियम्मइडु ।
 पच्छइ पुणु कवडु करेवि ताएं मोहिउ सरुवदुइइं खलाइं ।
 तहिं चरिउ अणुज्जुयदोस इडु महु कंचणमालइं अज्जु सिडु ।
 कवडें मंतेविणु दुइमंतु हउं ताएं खलइं दुव्वसणि खित्तु ।
 एवहि परियाणिउं मइंमि कज्जु मुइ मच्छरु मणु संठवहि अज्जु ।
 घत्ता । जं मज्झु पराहवि अमुणियलाहवि सुंदरि दुहु अणुहविउ पइं ।
 इय एउ मुहुत्ति पणयनिउत्ति तं फुडु जाणिउं अज्जु मइं ॥ १० ॥
 दुवई । जं एमवि न दिनु पच्चन्तरु वयणिहि सधणनामहिं^१ ।
 तं दुव्विसहु सहिवि नउ सक्किउ सल्लिउ कामबाणहिं ॥
 तो अवलोइवि तहि वयणभंगु पय धरिवि निवेसिउ उत्तमंगु ।
 तं निएवि पसन्न महाचरित्त जंपिय हरिसंसुजलोहसित्त ।
 लइ खमिउं खमिउं पुव्वावराहु पय मिल्लि मिल्लि मं करहि गाहु ।
 उक्खिवइ न सक्कइ तणु तुलेवि ऊसरइ केम थिउ पय धरेवि ।
 पणवंतिहि कंठि विलग्गु हारु उत्थल्लिउ सिरधम्मिल्लभारु ।
 पंगुरणि मिल्लिउ उत्तमंगु परिचिंतिवि नाइं नवल्लसंगु ।
 करज्जुयलउ पियभालयलि छुडु मणिचूडु कणयकुंडलिहिं गूडु ।
 हलि कणयमाले कीलणपमाए विग्गुत्तएण धुत्तेण माए ।
 तं निसुणिवि सावि समोसरंति दरवियसिउ काणच्छिउ करंति ।
 उट्ठावइ पियवयणइं चवेवि किय घरसम्माणु पसन्न देवि ।
 जंपिवि गुणदोस हियंतराइं तोसवियइं बेवि महत्तराइं ।
 पुज्जिउ जामाइउ गउ निवासि बइसारिवि कंचणमालपासि ।
 सम्माणिय वत्थाहरणु देवि परिओसिय वहु हियवउ भरेवि ।
 घत्ता । परियणु अप्पाइवि दिहि उप्पाइवि संफासिवि अहिमाणगिरि ।
 सहुं कंचणमालए कुलवहुआलइं गंय पइमंदिरि कमलसिरि ॥ ११ ॥
 दुवई । तो मंगलसएहिं घरु आयहो ससयणकयपयत्तहो ।
 चउक्कंधसिहरि वासहरु पसाहिउ भविष्यत्तहो ॥

पडिवन्नइं वियालि वरविलयहिं सिजावत्ति किय नायभोय पल्लंकतूलि
 सुहसंजविय ।
 पच्छाइय पडिपट्टि कुंदसमुज्जलेण कणयकिरणपरिवीहें सिंचिय निचलिय ।
 जा समरसंगयमिहुणह रइचड्डुण सहइ जा सुअंधमयपरिमलवासिं
 महमहइ ।
 सा वरसिज्ज समारिवि दिन्न पडिगाहय धूववत्ति उद्दीविय दीविय
 कणयमय ।
पणु फुल्लु हरियंदणु घुसिणु समाहरिवि सजलंतरि भिंगारहं सब्बट्ट
 धरिवि ।
 एम नवर वरजुवइहि वरवासहरु किउ निसि पओसि पडिवन्नइं कुम्बरु
 कीलंतु गउ ।

गाथा । एवं वरवासहरं पसाहिओ साहिऊण घरवइणो ।
 सामियसुअस्स पत्ती संजविया रइविहारम्मि ॥ १ ॥
 तो सासुआइ सुन्हा भणियाओ चुंविऊण भालयले ।
 ए पुत्ति पिए ललिय सुहए ओ वच्च वासहरं ॥ २ ॥
 भणियं च तओ तीए अम्मे मे रइसुहेण पज्जत्तं ।
 अन्नासत्तं कंतं को सक्कइ उज्जुअं काउं ॥ ३ ॥
 भणियं च पुत्ति माणं नो कीरइ विप्पिए अणुप्पन्ने ।
 मुद्धे अइट्ठसलिले एमेव न मुच्चए खेडी ॥ ४ ॥
 घत्ता । अणियंतहो कंतहो लज्ज वहंतहो माणिणि माणउं जा करइ ।
 तहिं तेण जि दोसिं अंतरि रोसिं सो पिउहत्थहो उत्तरइ ॥ १२ ॥
 दुवई । तं परमत्थवयणु पडिवज्जिवि चल्लिय मयणमंजरी ।
 रसणादामरामरंखोलिर गय रइभवणि सुंदरी ॥
 नियकंतिं पिक्खिवि वुन्न वुन्न परिपुच्छिय पणइणि कि विसन्न ।
 परिपुन्नमणोरह तउ सुहेण इउ इत्तिउ चिंतिउ आसि केण ।
 परमेसरि जा तउ चिरु मणोज्ज इह मुइ एह सा नायसेज्ज ।
 जं विलसिउ दूसहु दुहनिहाणु तं विहिमि पुव्वकम्मेहि जाणु ।
 तं वयणु सुणेवि वरंगणाइं सविलक्खु हसिउ दुम्मणमणाइं ।
 अच्छंतु ताम चिरु कीलियाइं हसियइं रमियइं सुहपीलियाइं ।

एवहिं अम्हइं माणउ विसाउ जाझाइउ तुहुं राउलउ जाउ ।
 सिगारु सिज्ज संपय विचित्त अणुहवउ कइवि दिथहइं सुमित्त ।
 पुणु पच्छइ होसइ अवर कावि अन्नि पिह्लिव्वी अन्न सावि ।
 अह सुहय कासु निव्वहइ माणु पत्तियइ तुम्ब जो सो अयाणु ।
 घत्ता । अह जणि सुपहाणउं लोयाहाणउं कवणु इत्थु मणि आवलउ ।
 अंबउ परियंचिउ जइवि सुसिचिउ तोवि नियाणि सुराउलउ ॥ १३ ॥
 दुवई । तो कंदप्पदप्पमाहप्पे आलिगिय किसोयरी ।
 पुव्वक्कयसुकम्मि तउ छज्जइ जं जं चवहि सुंदरी ॥
 महु पुणु जइ अन्नहि कहिमि भाउ तो जिणधम्महो बाहिरउ जाउ ।
 पइं भिल्लिवि जइ अणुणउं सुमित्त तो मइं चंदप्पहपायछित्त ।
 अलियउ परियड्डहि काइं माणु महु परियणि पिए पइं किउ सम्माणु ।
 लब्भइ सहाय सम्माणु कोसु पणइणि परिणंतहं कवणु दोसु ।
 जिम जिम बहु संपय होइ अम्ह तिम तिम वड्डइ परिवारु तुम्ह ।
 आलावहिं तेहि पसन्न देवि पल्लंकि सरोसइं थियइ बेवि ।
 पणइणि पडिवज्जइ जेम जेम दरमलिय वियड्डि तेम तेम ।
 रह अणइच्छंतहं ह्रुउ विहाणु परिगलिय रयणि उम्मिल्लु भाणु ।
 घत्ता । एत्तहिवि वियड्डइं विविहगुणड्डइं पणयरोसु उवसंवरीउ ।
 धणवइसुहसेविए कमलाएविए पुणुवि पुव्वसुहसंधि किउं ॥ १४ ॥

द्वादश सन्धि

चंदप्पहनाहहो केवलवाहहो पथ पणविवि नियमुअजुइण ।
 अक्खमि सुहिविदहो धीय नरिदहो जिम परिणिय धणवइसुइण ॥
 दुवई । सयलकलाकलावसुनिउत्तहो पुत्तहो साणुराइणा ।
 धणवइ धणसमिद्धु सम्माणिवि पुज्जिउ पुणुवि राइणा ॥
 वरकणयवीडु आसणु भणेवि बइसारिउ पच्चासन्नु देवि ।
 अहो जं भडभिउडि जोइओसि कुरुडहं खलखुइहं ढोइओसि ।
 आएसिउ जं महि आहणेवि लइ लेहु भरहु बंधहु भणेवि ।
 तं महु म रुसिज्ज महाणुभाव तक्कालसरुवि होंति भाव ।
 अह तुम्ह केम लग्गइ मलित्तु पर दुप्पुत्ति दुव्वसणि खित्तु ।

१ C adds इय भविसत्तकहाए पयडिययम्मत्थकाममोक्खाए बुद्धधणवालकयाए पचमिफलवणणाए भविसाणुरुत्तकमलाएवीगहआगमणउण्णणो णाम वारहमो सन्वी परिच्छेओ सम्मतो ॥

जं कवडु किंपि किउ तं खलेण अणुहवउ सोवि तं तहो फलेण ।
एवहिं समसील समिद्ध जाय तुहुं महु न सिद्धि हउं तुम्ह राय ।
तउ नंदणु नउ सावसु एहु कुलमंडणु रिउजयलच्छिगेहु ।
चिंतिज्जइ किज्जइ तेम तेम अहियहिं पमाणहो चडइ जेम ।
किज्जइ विवाहु मंगलपवित्त रिज्जउ गयउरि परिणिवि सुमित्त ।

घत्ता । एयइं आलावइं ललियसहावइं चवइ जाम भूवाळु पहु ।
तो बहुगुणसारिं सहुं परिवारि भविसयत्तु संपत्तु लहु ॥ १ ॥

दुवई । अहो संवरहो मंतु किं कारणु तुंगतुरंगवाहणं ।
पुरि पइसरइ संघट्टिवि बारि नवल्लसाहणं ॥
जो सयलसिंधुसायरहो पालु जसु पोयणपुरवइ सामिसालु ।
जो सयलकलाकलगुणनिउत्तु दुडरमइंदकंधरहो पुत्तु ।
जो विउसवियक्खण संपहारि सो अच्छइ पहु चित्तंगु बारि ।
आयउ न मुणहं केणवि छलेण तेहिंमि पइसारिउ तक्खणेण ।
किउ अब्भुत्थाणु नराहिवेण अहिणउ पाहुडु अल्लविउ तेण ।
अवरुप्परु कुसल करेवि तेहिं करु करहं समप्पिउ पत्थिवेहिं ।
परिओसु तोसु दिहि तुम्ह देहि परियणि परिवारे नरिंदगेहि ।
परिपेसणु तउ नरवइ मणेण किं कारणु किउ आगमणु जेण ।
घत्ता । तो पुलयसणाहिं सिंधवनाहिं परिपुच्छिवि सहुं मंतिसउ ।
अत्थाणि नरिंदहो ससुहडविदहो अंतरि सावलेउ चविउ ॥ २ ॥

दुवई । अहो नरवइ पणट्टपरचक्के तउ निरु साणुराइणा ।
सुणु सव्वायरेण अप्पाहिउ जं अवणिदराइणा ॥
अहो पहु पयंडरायाहिराय पयपालणपरिवज्जियपमाय ।
अणुह्यविविहकारणकयत्थ दुव्वारवइरिवारणसमत्थ ।
परिवारपउरपरियणि अथट्ट कामिणिघणथणचड्डुणवियट्ट ।
अहिमाणमाणगुणसावलेव पोयणपरमेसर भणइं एव्व ।
मइं वसविहेउ किउ पुव्वएसु गिरिगहणु सायरंतरपवेसु ।
सो नत्थि जो न महु देइ कप्पु सो नवि मइं जासु न दलिउ दप्पु ।
सो नवि पहु नियसंपयवरिद्धु खंधारिमज्झु जो नवि पइहु ।
हउं नवर तुद्धु एकहो न वंकु अच्छहि कुरुजंगलि निरवसंकु ।
घत्ता । हयगयरहवाहणु इउ महु साहणु पेसहि जाम ताम उवहि ।

नियमंडलु मेह्लिवि अन्नइं मिह्लिवि बसविहेय करि सयलमहि ॥ ३ ॥
 दुवई । नरकरितुरयजोहपाइकभयंकरकुरुवकालहो ।
 पलयजलोहु जेय उच्छह्लिउ नंदणु पिहिमिपालहो ॥
 सो नावइ अरिचारणमइंदु पंचालदेसि दट्ट सविहु ।
 खंधारु मिलइ आपासिवासि हउं पुणु परिपेसिउ तुन्ह पासि ।
 अणुवि संदिहु नराहिवेण नरवइपोयणपरदेसरेण ।
 सुहपत्ति कावि दीहरसुएण आणिय दीवहो धणवइसुएण ।
 महएविहि सा हियवइ पइह पट्टवि मग्गेविणु गुणपरिट्ट ।
 अणुवि सुभित्त गुणसारभूअ महएविहि पियसुंदरिहिं धूअ ।
 चरपुरिसि केण वि कहिउ तासु पट्टवि पुज्जिवि नरवइहि पासु ।
 तं वयणु सुणेविणु पत्थिवेण धणवइहि समुहुं जोइउ निवेण ।
 भविसत्तहो सुहु पुणु पुणु निणवि बिहसिउ सरोसु करि वयणु देवि ।
 चित्तंगु भणिउं लहु ताम जाहु पुरवरवाहिरि आवासि थाहु ।
 अम्हई चितेविणु संपहारु जाणेविणु नियपरिवार चारु ।
 सम्माणि दाणि अहवइ नियाणि उत्तरु देवउ तुम्हं विहाणि ।
 घत्ता । तो गउ चित्तंगउ अवहियसंगउ थिउ सवियप्पु समरभरहो ।
 पसरिवि वित्तारे सहुं खंधारि आवासिउ बाहिर पुरहो ॥ ४ ॥
 दुवई । धणवइ भविसयत्तु पियसुंदरि पिहुमइ महपहाणओ ।
 सहुं अन्नहिमि सक्कसामंतहि थिउ मंतणइं राणओ ।
 नरनाहि तज्जिय सयलमंति अहो अन्नहो अन्नउं मइउं होंति ।
 अक्खहु परमत्थें नियहियाइं चित्तंगहु उत्तरु देहु कांइं ।
 पियसुंदरि वुत्त मणोहिराम अंतरिउ कज्जु कज्जेण ताम ।
 अच्छउ जं तं चित्तिउ विसालु खणमिति अणु पडिवन्नु कालु ।
 अहो धणवइ तउ सव्वाहियारु नियमइपयासु पायडहि चारु ।
 अहो भविसयत्त तुहुं मइं निउत्तु भणु जं इह कालहो करणु जुत्तु ।
 तं वयणु सुणिवि नरवइ अलंघु सिरु धुणिवि पयंपइ लोहजंघु ।
 मंतणउं किज्जइ किपि ताम वित्तारिउ चित्तंगउ न जाम ।
 अत्थाणि देव जं तेण वुत्तु तं सुणिवि सहंतहं निरु अजुत्तु ।
 एवहि कउ निव्वुइ होइ ताम सो खलु खरि बइसारिउ न जाम ।

घत्ता । मेहेसरुपुव्वहं नरसयथुव्वहं रज्जु करंतहं वरनयरे ।
 अत्थाणि य नयणाहि अविणयवयणाहि कोवि न जंपिउ इत्थु घरि ॥५॥

दुवई । तो अहियावलेउ मंडलवइ विज्जुज्जलकिवाणओ ।
 थिरु गंभीरु धीरु पव्वयघणु जंपइ खसपहाणओ ॥
 चित्तंगहु इत्थु न कोवि दोसु तहो उप्परि अम्हहं कवणु रोसु ।
 साभियसंदेसउ लेवि आउ पडिवयणु कहिवि णिग्गउ वराउ ।
 सुहिए ण विटप्पइ पारियच्छि सुंडीरहं खंडइ वसइ लच्छि ।
 जो जित्थु कालि रणि अहियदप्पु तहो तित्थु दिति मंडलिय कप्पु ।
 तहो वयणि जइ थिय करेवि खंति तो लइय तुम्हि वेढिवि न भंति ।
 दुव्वयणहों पहरिव्वउ पहाणु अहिमाणु माणु सुहडहं पहाणु ।
 एत्थंतारि भणइं अणंतवालु हउं आपं देक्खमि पलयकालु ।
 अवणीसरु परिवड्डियपयाउ सामंतसयइं मेलेवि आउ ।

घत्ता । तहो समरि भिडंतहं निसुद्धियगतहं पर होसइ तं फुडु मरणु ।
 अह सिढिलियखग्गहं पयडियमग्गहं अवसेसहुं पव्वउ सरणु ॥ ६ ॥

दुवई । जं पच्छिमसमुहु आसंधिवि दुद्धरु दंडु पेसिओ
 तं तुम्हइं समाणु नउ कुसलिं परउब्भेउ तेसिओ ॥
 कुरुजंगलु फेडिवि पइसंतहं तुम्हहं विणु न छज्जए ।
 कच्छाहिवहो समरे संघट्टहो कहो न मरट्ट भज्जए ।
 उच्चाइव्वउ विग्गहु न ताम परबलहो परमाणु न दिट्ठु जाम ।
 चित्तंगु विसज्जहु पिउ चवेवि जं जं मग्गइ तं तंपि देवि ।
 अप्पुणु अच्छहो मज्झत्थ होवि पेक्खहो कि भिडइ न भिडइ कोवि ।
 जइ कच्छाहिवइ पइट्ठु इत्थु ता अन्ने केणवि गणण कित्थु ।
 अह कच्छाहिउ संवरिवि थक्कु तो हम्मइं परचक्केण चक्कु ।
 महएवि भणइं इउ अलिउ मंतु परिणइं सुमित्त पर भविसयत्तु ।
 जं इक्कवार पडिवन्नु लोइ ऊसारु तासु सुंदरु न होइ ।
 अन्नवि जं मग्गिउ तंपि तासु दिज्जंतु करइ माणहो विणासु ।
 चित्तंगिं जंपिउ जं नियाणि तं विहसिउ करइ पयावहाणि ।
 ववगयपयाव नासइ सहत्थु जं जाणहं तं चित्तवह एत्थु ।

घत्ता । तो कुवलयदिट्ठिं धणवइसिट्ठि ईसि हसेविणु अल्लविउ ।
 अहो बहुमइवंतहो वयणि अणंतहो चंगउ वयणु परिप्फुरिउ ॥ ७ ॥

दुवई । आपं कारणेण बहुमंतिहु वयणि मंतु सिज्जए ।

जेण कयावि कहिभि परचक्कहो वयणि न उच्छलिज्जाए ॥
 केणवि अणित्ति चंचलधुत्ति सन्निय माय महासइ ।
 न कहिन्वउ पइपुत्तहो सवजणसुत्तहो तोरि वसिन्वउ मइ वासइ ॥
 हउं सुहु वियक्खणु बुज्झमि लक्खणु अन्नमहिल न मो रुचइ ॥
 थिय हियइं धरेप्पिणु तुम्हि करेविणु उत्तरु किपि न बुचइ ॥
 मुद्धए अविहायए सरलसहायइं पुच्छइ असइवयंसिया ।
 ताइं वि अवियप्पि बहुकंदप्पि पेरिवि दुम्मइ पेसिया ॥
 तहि बुद्धि करंतिहि जारु धरंतिहि फलु संवज्झइ जेहओ ।
 जं वुत्तु अणंति आएं मंति एत्थुवि तं फुडु तेहओ ॥
 धणवइवयणि रोसिउ अणंतु जंपिउ करालु मुह विप्फुरंतु ।
 अहो धणवइ तुहुं बहुबुद्धिवंतु पट्ठपंगणि कि जंपहि अजुत्तु ।
 सहमंडवि पर सो चवइ एम जो परबलि भिडइ कयंतु जेम ।
 जो मंडइ रणभरधुरहो खंधु जसु रणि सेणावइपट्ठबंधु ।
 जो वहरिवरंगणहिययसल्लु समरंगणि जो मुहलोहमल्लु ।
 तुहुं पुणु नरनाहहो जइवि मन्नु वाणियउ वुत्तु पुणु काइं अन्नु ।
 तं वयणु सुणेविणु भविसयत्तु नियकुलविवायपरिहविण तत्तु ।
 आवेसवेसविप्फुरियनयणु जंपिउ सरोसु निड्डुरियवयणु ।
 अहु दिहु तुम्हि आयहो अगन्नु वाणियउ वुत्तु पुणु काइं अन्नु ।
 घत्ता । कुलकित्तिविणासणु मइलियसामणु किं बुल्लाविउ एहु ग्वलु ।
 नीसारिवि घल्लहु लइ गलथल्लहो पावउ नियदुव्वयणफलु ॥ ८ ॥
 दुवई । एक्कुवि मणि सरोसु चित्तंगहो वयणि थिउ विचित्तओ ।
 अन्नुवि नियजणेरु परिणिदिउ हुववहु जिह पलित्तओ ॥
 अहु एहु सुहु दूरयारि चक्कु सहमंडवि जंपिउ तेण मुक्कु ।
 मइं मंडिउ रणभरधुरहो खंधु महु सिरि सेणावइपट्ठबंधु ।
 सहमंडवि मइं उल्लविउ एम हउं परबलि भिडमि कयंतु जेम ।
 हउं वहरिवरंगणहिययसल्लु समरंगणि हउं मुहलोहमल्लु ।
 अहु अन्नुवि महु नियमणि वियप्पु पव्वउ महिवालहो देइ कप्पु ।
 तहो आणइं भुंजइ नवर देसु इहु सेवइ चरु पच्छन्नवेसु ।
 नीसारिवि घल्लहो धरहु बारि परिवारहो एउ पयावहारि ।
 जइ तहु गइसंगमि नउ पसत्तु तो कि कुवि एहउ देइ मंतु ।

तं निसुणिवि परिओसिउ नरिंदु अवलोइउ नियसामंतविंदु ।
 परिचितइ नउ सावन्नु एहु अवयरिउ वीरु पच्छन्नदेहु ।
 सच्चउ रणभरधुरधरणखंधु लइ किज्जइ आयहो पट्टबंधु ।
 घत्ता । पडिवायपमाणि सहुं सम्माणि लहु थाउं नियभुयबलहो ।
 अतुलियमाहप्पि जयजसदप्पे एहु सामि कुरुजंगलहो ॥ ९ ॥
 दुवई । सारासारसयलपरिवारहो आएं भेउ भिन्नओ ।
 जाम न लेइ मंड उद्दालिवि ताव रमइं जि दिन्नओ ।
 चित्तंतहो नरनाहहो अणंतु मुहुं निएवि वयणु जंपइ फुरंतु ।
 अहो भविसयत्त तउ भडकडप्पु सामियसम्माणि कहु न दप्पु ।
 को जाणइं कज्जहं गइ विचित्त इय वयणहि होज्जहिं सुदिहु मित्त ।
 अहो सामंतहो पडिभडवमाले गयउरि कुरुजंगलि सामिसाले ।
 रक्खेज्जहु होविणु साहिमाण महु पुणु महिवालहोतणिय आण ।
 फेडेव्वउ मइं दुव्वयणसल्लु तहो साहणि हउं मुहलोहमल्लु ।
 नीसरिउ एम जंपिवि सरोसु सन्नहिवि सुहडसाहणु असेसु ।
 चित्तंगहो साहणि गउ तुरंतु किं अच्छहो संचल्लहो भणंतु ।
 घत्ता । संचालहु साहणु हयगयवाहणु रह संजोत्तिवि करहु चल ।
 थडि मिलिवि नरिदहो ससुहडविंदहो भिडहु होइ संजायबल ॥ १० ॥
 दुवई । विहडिउ संधिकज्जु नरनाहहो गउ संगामि निच्छओ ।
 वयणुवि नउ सहंति दप्पुभड कोविपडिच्छिओ ॥
 नरवइवल्लहु धणवइहिं पुत्तु देविणु सुमित्त रणभरि निउत्तु ।
 तिसहुं जंपंतहं चडिउ रोसु हउं मिलिउ तुम्ह संवरिवि कोसु ।
 चित्तंगिं सो पव्वयनरिदु पिउ जंपिवि सम्माणिउं सविंदु ।
 पभणिउं तुहुं एत्थवि थाहि ताम हउं मिलिवि नरिंदहो एमि जाम ।
 इउ भणिवि पुणुवि गयउरि पइहु दीवियउज्जोएं नरिहिं दिहु ।
 जाणाविउ थाइवि रायबारि तेहिंमि पइसारिउ संपहारि ।
 तेणवि अवलोइउ भविसयत्तु सो पसुहुं करिवि नरनाहु वुत्तु ।
 अक्खेव्वउ काइं नराहिवासु तहो पोयणपुरपरमेसरासु ।
 पहु चवइ गंपि कहि एम तासु जइ सच्चउ तुहुं बहुमइवियासु ।
 भणु तुम्हहं अम्हहं कवणु रोसु नउ देहं न मग्गहं कप्पु कोसु ।
 पइं मग्गिय जा महुत्तणिय कन्न सा मइं धणवइनंदणहो दिन्न ।

तं वयणु सुणिवि चित्तंगण पढु पमणितं रोसवसंगण ।
 घत्ता । अहो कन्नहो मारणि काई महाराणे जाय तुगह विवरीय मइ ।
 अज्जवि पियपत्तइं एक्क सुमित्तइं हउं परिओसमि पुहइवइ ॥ ११ ॥
 दुवई । तो सुंडीरु वीरु वणितणुरुहु तहो वयणेण संसिओ ।
 बहुगोढवराहु दप्पुब्भडे भड भेसिवि समुट्ठिओ ॥
 अहो कालिं चोइउ काई एहु खज्जइ जिह पवणंतरियदेहु ।
 खलु वारवार जंपइ अणिट्ठ अमणूखु एउ घर एण दिट्ठ ।
 पुणु पुणुवि सुमित्तहि कयपणीह कप्पेविणु करयलि धरहु जीह ।
 उक्खणिवि नयण छिदेवि नासु सुंडिवि सिरु खरि संजवहो दासु ।
 पिक्खेवि कुमारहो वयणु कुहु चउपासिउ भडु किकरिहिं रुहु ।
 धणवइ विणिवारइ महुरघोसु आयहो उप्परि किज्जइ न रोसु ।
 पडिभडह इउ पडिस्सहु होइ आयहो पहरंतहो जसु न होइ ।
 चित्तंगु नवर जंपइ सगन्धु मन्निवि तिणससु अत्थाणु सव्वु ।
 घत्ता । इयवयणपवाहि सहं नरनाहि कहि महु जाहि अणिट्ठियउ ।
 पर एण न मारमि रोसु निवारमि जं आएसि पट्ठविउ ॥ १२ ॥
 दुवई । दुव्वयणइं चवंतु पडुसन्नइं दप्पुब्भडसकोहहिं ।
 अरि अरि जाहि भणिवि गलथल्लिउ घल्लिउ पवरजोहहि ।
 निग्गउ चित्तंगु अणंतु लेवि जुअरायकडइ संपत्त वेवि ।
 अत्थाणि नरिदहो कहिय वत्त जिम गय जिम जंपिय जेम पत्त ।
 न नवइ भूवालु महापयंडु नउ देइ कप्पु मिच्छइ न देडु ।
 तउ पक्खवायवयणि कलेवि ओसारिउ तेहि अणंतु सोवि ।
 पंचालवयणु दअइं सुणेवि ओसरिउ सुहड तिणससु गणेवि ।
 नरवइहि नवर उप्पन्नु रोसु अवलोइउ नियभडबलु असेसु ।
 दरिस्सहु कुरुजंगलि पलयकालु कुरुवइ उक्खिणहु समूलडालु ।
 गयउरि पायारपओलिभंगु दर मलहु छुहिवि बलु चाउरंगु ।
 हयभेरिपयाणउं नवर दिनु धरदंल मलंतु संचलिउ सिनु ।
 घत्ता । एत्तहिवि महल्लहो अणिहयमल्लहो सुरकरिकरदीहरमुअहो ।
 गयउरपुरवालें सहं भूवालें बडु पडु धणवइसुवहो ॥ १३ ॥

त्रयोदश सन्निव ।

१ C adds इय भविष्यत्तत्कहाए पयडियधम्मत्थकाममोक्खाए बुधधणवालकयाए पंचमिफलवणणाए भविसदत्तरजपट्ठबन्धो णाम तेरहमो सवी परिच्छेओ ।

परिवड्डियगआवहं तुलपयावेहं गयउरपोयणपत्थिवहं ।
जण कहमि महाहउ जयसिरिलाहउ विहिंमि कढिणकक्कसभुअहं ॥
दुवई । गिरि व दुलंघु ससि व पहनिम्मलु हत्थि व दिन्नदाणओ ।
तहि कुरुजंगलद्धि महिमंडलि हुउ भविसत्तु राणओ ॥
तो करिकरपवरहुंअभुएण नरनाहु वुत्तु धणवइसुएण ।
जइ हउं जि देव पइं किउ पयत्थु तो नियउ देहि उत्थल्लि हत्थु ।
उद्दालमि कच्छाहिवहो रज्जु सो तउ अणिट्ठु खलु अकयकज्जु ।
जंपइ पोयणपुरवइहिं पक्खु पडिगाहिवि थिउ मंडलु असंखु ।
लइ सो जि झडपमि पढमु ताम संचिवि पडिबक्खि न मिलइ जाम ।
पच्छण्णु सो वि गउ तं सुणेवि आयउ असंखु खंधारु लेवि ।
संपेसिउ दूउ विचित्तभेउ कच्छाहिउ तुम्हहं वसविहेउ ।
तहो उप्परि पढु मं करउ रोसु पइसरइ सरइ पंचालदेसु ।
आवइ वि न तुम्हहं पासि ताम मोडिउ न दंडु महिवइहि जाम ।
सम्माणिउं भडु आणंदु जाउ थिउ कुरुबलु परिवड्डियपयाउ ।
घत्ता । रयणिहि पच्छन्नहिं वियणियवन्निहि पिक्खिवि पढुपरिवारसिय ।
रिउचरहिं भमंतहिं चारु चरंतहिं अबरुप्परु आलाव किय ॥ १ ॥
दुवई । पभणइं मइंमि दिट्ठु सो राणउं अंतरि भवणि पत्तओ ।
अद्धुग्घाडु निएवि उवलक्खिउ कंतइं सहुं चवंतओ ॥
उव्वहइं समरसंगमकणेरि परिवड्डुइ रणभरभारखेरि ।
विलिहंतु सुहइ संगामसीह भविसत्तहो कडुहि पढमलीह ।
अन्निक्कु भणइं रणि लोहजंघु पढुकज्जि भिडइ वइरिहिं अलंघु ।
अन्निक्कु भणइं सिंहउरमल्लु भडु वइरिवरंगणहिययसल्लु ।
अन्निक्कु भणइं कंतिउरनाहु उव्वहइं समुग्गभडभडपवाहु ।
अन्निक्कु भणइं पढुभविसयत्तु मइं निसुणिउं सहुं जणणिए चवंतु ।
महु तासु अंगपाहरिउ इट्ठु तहु संगि हउ अंतरि पइट्ठु ।
सहु मंतिहि थिउ मंतणइ जेत्यु णीसेसरयणि मइं गमिय तेत्थु ।
तहु जित्तिउ बलु माहप्पु दप्पु तेत्तिउ नरवइहि न भडकडप्पु ।
घत्ता । अवलेविं वट्ठइ रणु परियट्ठइ परिओसइ परिवारजणु ।
पढुपत्ति विसेसइ चर परिपेसइ अच्छइ परबलि दिन्नमणु ॥ २ ॥

दुवई । जा चिर अरि प्रहिम भोवालहो परिणयणयनिउत्तहो ।
 परिवद्धियएव सा वट्टइ एवहिं सिद्धिपुत्तहो ॥
 एत्तहिं करिबि परबलु सुदिहु अत्थाणि नरिंदहो चरिहिं सिद्धु ।
 पारउ कच्छाहिविण देव थंभिउ सुक्के घणजालु जेम ।
 तउ आणण सो गियभत्तिवंतु परबलहो परिद्धिउ जिह कयंतु ।
 अवलपारु कट्टयालाव हूअ अवरुप्परु तज्जिय विहिंमि इअ ।
 अन्निक दिसई पंचालु थळु होसइ संगालु कएक्कवळु ।
 तं निसुणिवि परिओसिउ नरिंदु संपेसिउ नियसामंतविंदु ।
 निणिणवि पच्चयधइ लोहजंघु हरिवाहणु पिहुमइ रणि अलंघु ।
 पंचहिं सामंतहिं पुलइअंग पडिगाहिवि थिय विणिणवि अभंग ।
 घत्ता । तो थलकरवालि रणि पंचालिं झत्ति झडप्पिउ वइरिबलु ।
 तं कच्छनरिदिं मण्णगिरिदिं महिउ जेम सायरहो जलु ॥ ३ ॥
 दुवई । हरिबइलोहजंघकच्छाहिवपंचालहिं भिडंतहिं ।
 अग्गिमखंधु वसुह मेल्लाविउ पिळ्ळिवि दंतदंतहिं ॥
 संचालिउ परबलि माणसल्लु पाडिउ अणंतु सुहलोहमल्लु ।
 ओसारिउ अरिवारणमइंदु थिउ गलियगव्वु सामंतविंदु ।
 मोडिउ मइंदु चित्तंगु भग्गु किउ भवणु भमिउं बलु चाउरंगु ।
 चूरिय रह दोवंडिय तुरंग वरभडहं छिन्न करयल सखग्ग ।
 केणवि भूवालहो कहिय वत्त परमेसर वइरिहु कह समत्त ।
 तउ आण वइहिं सव्वहं निवेहि पंचालमच्छकच्छाहिवेहिं ।
 पइसरिवि झडप्पिउ वइरिसिन्नु पडिभडहं भंगुरावत्तु दिनु ।
 अग्गिमखंधहो मोडिउ मरट्टु कट्टु आविउ विवरामुहु पयट्टु ।
 निज्जीव जाय करिसारि सज्ज ओहट्ट जोह परिहरिवि लज्ज ।
 विहडिय रडंत मायंग तुंग हिंडिय सुन्नासण वरतुरंग ।
 जो आउ आसि आसणि रउहि सो यल्लिउ पट्टुचिंतासमुहि ।
 घत्ता । तो पट्टुपरिओसिं विजयपघोसिं परियणु परमामोए थिउ ।
 थुइ वयणरविंदहो वंदिणविंदहो कुरुवहं जयजयकारु किउ ॥ ४ ॥
 दुवई । केणवि कहिउ गंप्पि पोयणपुरि तहो अवणिंदरायहो ।
 वट्टइ देव सुहडकडमदणु तहिं नरवइनिहायहो ॥
 तिं वयणिं आहल्लिउ नरिंदु संगिलिउ सयलसामंतविंदु ।
 अहो तुरिउ किंपि चित्तवहो अज्जु तं होसइ दूसंथविउ कज्जु ।

वारंतहो मज्झु असम्मण उच्चाइउ विग्गहु समउ तेण ।
 गंभीरु धीरु गुणसारभूउ सुपसन्नकित्ति पट्टविउ दूउ ।
 भणु अज्जवि एम गयारि जुज्झु भूवालि सहं किज्जइ न जुज्झु ।
 तं वयणु सुणिवि गउ दूउ तित्थु पंचालदेसि खंधारु जित्थु ।
 तो वुत्तु तेण अवणिदजाउ सामंतमंतिमंडलसहाउ ।
 तउ ताएं राएं वुत्तु एम संवरहि जुज्झु करि संधि देव ।
 तो भणइ धीरु विप्फुरियदेहु किर संधिहि अवसरु कवणु एहु ।
 घत्ता । जो भिउडि निहट्टिवि भड दलवट्टिवि आसंधिवि अहिमाणजउ ।
 तहो माणु धरंतहो संधि करंतहो परसुहडत्तणु जाइ खउ ॥ ५ ॥
 दुवई । पट्टचित्तंगु जेहि अवगण्णिउं मन्निउ गरुअविग्गहो ।
 देइ सुभित्त जेहि उच्चायउ भविसत्तहो परिग्गहो ।
 कयपक्खवाय घल्लिउ अणंतु परिखुहिउ उत्तरावहु सतंतु ।
 कच्छाहिउ जहि उब्बहिवि आउ उत्थरि समरि बहुनरनिहाउ ।
 दलवट्टिउ अग्गिमखंधु जेहि भणु कवण संधि किर समउ तेहि ।
 गउ दूउ कहिउ तं निरवसेसु अहिओय चडिउ पोयणपुरेसु ।
 पेसिउ असेससामंतचक्कु पुरि अप्पुणु पर एक्कंगु थक्कु ।
 संघट्टु समरभूमिहि न माइ खयकाले समुदजलोहु नाइ ।
 हयभेरिपयाणउं दिनु जाम रणु मंडिउ कच्छाहिविण ताम ।
 सन्नद्धवद्धपरियरभडेहि पारहु जुज्झु नियनियथडेहि ।
 मेइणिकारणि पहरंति जोह हम्मंति हणंति निवडकोह ।
 तो नवर कुरुडकडक्खरेहिं सुहडहं पोयणपुरवक्खिणहि ।
 कडु आविउ कच्छाहिवहो सिण्णु मिल्लिय रणमहि ओसारु दिनु ।
 घत्ता । वलिबंडइं चप्पिवि सुहड झडप्पिवि ओसारिवि सामंतसय ।
 जलदुग्गइं लंधिवि रिउ आसंधिवि आहणंत गयउरहो गय ॥ ६ ॥
 दुवई । तो पडिभडवसाले निहसंतिए थिरगंभीरकायहो ।
 तक्कालाणुसारु परियच्छिवि अक्खिउ चरिहि रायहो ॥
 अहो पट्टबहुमाणभडावलेव आयउ पारक्कउ जिणिवि देव ।
 तहो साहणि जं किउ दप्पसाडु आरोसिउ तहि हिमगिरिकवाडु ।
 पट्टविय समरसंगमि अमोह एक्कवयकन्नपंगुरण जोह ।
 सहलवयण नरनारसीह अब्भोट्टभट्टत्तणि धवललीह ।

पहरंतिहि तहि किय नर दुग्वंड रणमहि मिलाविय मंडमंड ।
 पासहि हणंति नज मुहि भिडंति नियडेवि नट्ट दूरे वि न जंति ।
 पइसरइ सरइ परबलु अणंतु पहु करहि किपि संवरहि मंतु ।
 तं सुणिवि पडिय पडिवक्ख खेरि किय सन्नसमाहय समरभेरि ।

नियनियआवासहो गय नरिद कडिय तुरंग सज्जिय गइंद ।
 घत्ता । रणरसपक्ष्यत्ति धणवइपुत्ति पडिगाहिवि सिय गयउरहो ।
 अत्थाणु विसज्जिवि भडसय तज्जिपि दिनु खंधु रणभरधुरहो ॥ ७ ॥
 दुवई । गुडिय महागइंद पक्खरिय तुरंगभजुत्त रहवरा ।

भड सन्नद्ध बद्धदिहपरियर दूकक्खित्तरणभरा ॥
 नओ तम्मि काले अडछडवमाले महाजोहकूरे दुहुक्कंतूरे ।
 बले अप्पमाणे सुसन्नज्झमाणे रणे नीसरंते भयं वीसरंते ।
 महावाणिवग्गे पुरे हट्टमग्गे समाहुत्तकोवा पयंरंति लोया ।
 अहो दप्पयंतो पमाणं चडंतो पसायं चडंतो वियप्पंतचित्तो ।
 इमे अंतराले रणाहुत्तकाले नरिदस्स बारे भिसं दुप्पयारे ।
 पटुको गइंदो भिलंतालिविदो तओ भविसयतो महारिद्धि पत्तो ।
 अमोहो पसत्थो गइंदासणत्थो अदप्पो अमाया जसामेइ ताया ।
 रणे उच्छहंता समासेइ संता ।

घत्ता । सज्जियजयमंगले घोसियमंगले पिक्खिवि पुत्तहोतणिय सिय ।
 धणवइहरियत्तहि पहरियवत्तहि छडिय वणि वावार किय ॥ ८ ॥

दुवई । तो सुमहत्तराण कर मउलिवि नरवइ सुहुं नियच्छए ।
 परियणि पिडवासि अंतैउरि तुम्हइं थाहु पच्छए ॥
 चर पेसिवि सुविहियसंनहारु रणि जाणिवि समविसमाणुसारु ।
 तक्कालसरुवि धरिवि मंतु पुरि पउरि करिक्खउ सुप्पयत्तु ।
 पडिवज्जिय तंपि महानरेहि मंगलपत्तय जंपिय सरेहि ।
 पुणु जणणिसमुहुं सुपइक्खयाउ अहिणंदिवि दिट्ठउ वरतियाउ ।
 तेहिभि जंपियइं सुहासियाइं निम्मच्छणाइं विविहइं कियाइं ।
 कमलइं नवकमलदलक्खणाइं जिणसेसकुसुम करि धरिवि ताइं ।
 अवलोइवि सालंकारु पुत्तु नवकुंदकुसुमदसणाइं वुत्तु ।

घत्ता । चिरु महुं गुच्छंतेहि विणउ वहंतिहि जं आणसिउ सुणिवरिण ।
 तं चडउ पमाणहो निव्वुइठाणहो जिणसासणदेविहु बलेण ॥ ९ ॥

दुवई । तो भविसाणुरूअ अवलोएवि संभासिय नरिदिणा ।
 अच्छरकोडिसहिय रइमंदिरि नं सइ सइ सुरिदिणा ॥
 तो भविसइ भवियत्तहो सुआइं मालइमालाकोमलभुआइं ।
 कुवलयदलदीहरलोयणाइं मालूरपिक्कपीवरथणाइं ।
 अप्पिय चूडामणिनायमुह सुहिसमुह दिट्ट दुरियहं रउह ।
 मणिमउडि कुंदि कुसुमइं करेवि वियसंति संति उल्लवइ देवि ।
 तोणीरहं तुडु अणुप्पमाण होसंति अणिट्टिय समरि बाण ।
 सरधारिहि वरिसिवि जेम मेहु जसधवलधूलि धूसरियदेहु ।
 भुअबलबलेण परबलु जिणेवि आवहि वइरियजयलच्छि लेवि ।
 तो चलतरलावियलोयणाइं कंदप्पदप्पपियमाणणाइं ।
 अवलोइउ पिउ पियसंभमाइं नरवइभूवालतणुवभवाइं ।
 तेणवि बहुकज्जकयक्खणेण रइसन्नइं सम्माणिय मणेण ।
 नीसरिउ सरिउ जसरसि तुरंतु सज्जणदुज्जणहंमि भउ करंतु ।
 निज्जावओ व भडथडसमुद्धि नरवइ आरूहु महागइंदि ।
 घत्ता । रणभूमि सरंतहं चारु चरंतहं समरकज्जे उज्जुअमइहु ।
 वरकरिणिहु करिणिउं सुहडहं घरिणिउं सिक्ख दिति नियनियपइहु ॥१०॥
 दुवई । पभणइं कावि कंत पिय वट्टइ अवसरु अप्पमाणहो ।
 निक्कउ करहि अज्जु समरंगणि पडुसम्माणदाणहो ॥
 कोवि भणइं रणि चडिवि पमाणहो निक्कउ करमि सामिसम्माणहो ।
 कोवि भणइं पिए पइं वि न भुंजमि जइवि न तिलयनाहु रणि रंजमि ।
 कोवि भणइं नवि बंधमि फुल्लइं जाम न वइरिमुहइ ओहल्लइं ।
 कोवि भणइं अहं सइ आवट्टमि अह जुयरायदंडु दलवट्टमि ।
 कायरघरिणि कावि परिवेयइ होउ बलिक्कियाए पडु सेवए ।
 जित्थु अऊरइ कालि मरिज्जइ काइं तेण विहवेणवि किज्जइ ।
 सामिणि मा ए सवक्खु सरिज्जहि महु कंतहो जंघाबलु दिज्जहि ।
 सोवि भणइं कि सामिणि वुचइ महु जंघाबलि कुवि न पडुचइ ।
 केम पमाउ दूरि वगंतहो परसंसउ पओलि निगंतहो ।
 एम समरुवावारु विहट्टिवि निगगय नरवरिद संघट्टिवि ।
 घत्ता । अवलोइउ साहणु हयगयवाहणु भविसयत्त भूवालपडु ।
 थिय समरु समुड्डिवि रणपिडु मंडिवि पडिगाहिवि जयलच्छि लहु ॥११॥

दुवई । पिहूमडलोहजंयवंवालिहि पान्ताहिबनरिदहि ।
 पणविम कुरुव नेत्रि अन्नेहिभि बहुसामंतविदहि ॥
 भविससु वुत्तु कच्छादिवेग पडु अग्ह कुइउ नजेग केण ।
 कुरुजंगले जो पइसइ अलंतु तहो अम्हं वइर अहामहंतु ।
 भूवालहो जो जंपइ असेय तहु अम्हं अधसि सावलेव ।
 एवहि वइइ अहिसेउ तुम्ह देहि नियउ कथणु आणसु अम्ह ।
 त वयणु सुणेविणु भविससु पभगइं रणरसकंदियणु ।
 अहो साहु सवविउ सच्चु पन्वालिउ पइं दुक्करु पयंडु ।
 भूवालकज्जि सच्चउ सहिहु तउ परिउ चरेहि चिरु चरहि सिहु ।
 एवहि धणधन्नरमाउलेहि तउ आणउ अहिदेलाउलेहि ।
 घत्ता । एत्थुवि पडिवालिहि समरु निहालिहि पासट्टिउ पक्खित्तछलि ।
 हउं जाम निहट्टिवि रणि संघट्टिधि करउ कुलम्हउ वइरिबलि ॥ १२ ॥
 दुवई । तो पव्वयनरिंदहरिवाहणपंचालाणुरायहि ।
 पणविउ कुरुनरिहु अन्नेहिभि बहुरवइनिहायहि ॥
 तो भणइं नविप्पिणु लोहजंघु जसुतणउं वयणु सव्वहं अलंडु ।
 अहो देव देव पडिभडवमालि नउ एह नित्ति संगामकालि ।
 पढमउं पहरंतए सामिसालि परिभमिधविसमभंडणकरालि ।
 भडथडु अप्पं परिहोइ जाम पाइक्कहो पसरु न होइ ताम ।
 तं मंतिहु वयणु सुणेवि तेण अवलोइय नर हरित्थियुण ।
 दिट्ठइं सम्माणइं जोह जाम चप्पिय रणमहि परबलिण ताम ।
 पसरइ साकेयनरिदसिहु रोमंचउवकंचुअपवहु ।
 हरिखरखुररवि खोणी खणंतु गयपयवहारि धर दर मलंतु ।
 हणु मारि मारि कलयलु करालु सन्नडबडभडथडवमालु ।
 तं निएवि सवणु अहिमुहुं चलंतु धाइउ कुरुसाहणु पडिग्वलंतु ।
 घत्ता । कलयलगंभीरइं दिन्नसरीरइं हयरणभेरिभयंकरइं ।
 कुरुपोयणवल्लहं अणिहयमल्लहं भिडियइं वलइं समच्छरइं ॥ १३ ॥
 दुवई । तो हरिखरखुरगसंघट्टि छाइउ रणु अतोरणे ।
 णं भडमच्छरगिसंधुकणधूमतमंधयारणे ॥
 धूलीरउ गयणंगणु भरंतु उट्टिउ जगु अंधारउ करंतु ।
 नउ दीसइ अप्पु न परसखग्गु न गइंदु न तुरउ न गयणमग्गु ।

तेहइवि कालि अविसट्मोह हुंकारहु पहरु मुअंति जोह ।
 किवि आहणंति दिसि बहु सुणेवि गयगज्जिउ हयहिंसिउ सुणेवि ।
 किवि कोक्किवि पडिसदहो चलंति असिमुट्टिए नियलोयण मलंति ।
 धावंतु कोवि अहियाहिमाणु गयदंतहि भिन्नु अपिच्छमाणु ।
 कत्थइ पहराउरअयसमोह गयघड पयट्ट निहणंति जोह ।
 रउ नहु विहंडिउ भडखलेण महि मुहिय वणसोणियजलेण ।
 घत्ता । तो गयघडपिल्लिउ सुहडहि भिल्लिउ अवरुप्परु कप्परियत्तणु ।
 सरजालोमालिउ पहरकरालिउ भमरावत्ति भमिउं रणु ॥ १४ ॥
 दुवई । तो इक्कवयकन्नपंगुरणहि सुहडहि नारसिहहिं ।
 दढदाढाकरालमुहभासुरलोललंतजीहहिं ॥
 खज्जंतु भमिउं करवहं सिन्नु ओसारु निविडगयघडहिं दिन्नु ।
 तेहइवि कालि सोंडीर वीर पहरंति सुहड संगामधीर ।
 केणवि कासुवि असिघाउ दिन्नु उरु सिरु सखग्गु भुअदंडु छिन्नु ।
 असि वाहइ कोवि गलद्धसेसु हत्थेण धरेवि पडंतु सीसु ।
 केणवि आरोडिउ लंबकन्नु वंचेवि फरसु कुंतेण भिन्नु ।
 केणवि रणि तज्जिउ एक्कवाउ विज्जाहरकरणि दिन्नु घाउ ।
 केणवि दुक्कंतु ललंतु जीहु दो खंडिवि पाडिउ नारसीहु ।
 कत्थइ कडु आविय गयहं पंति परिभमिय सुहडसीसइं दलंति ।
 कत्थइ पहराउर दुन्निवार हिडिय तुरंग पडिआसवार ।
 कत्थइ सरोहु वणसोणियंधु सुरहिउ करि नरकेसरिहि खंधु ।
 एहइ वट्टंतए रणि असक्कि मंतणउं जाउ महिवालचक्कि ।
 अहो अच्छइ हु काइं निरावसन्न कुरुवइहि ओसारिय लंबकन्न ।
 मंछुडु दुज्जउ भूवालराउ दीसइ धणवइसुउ बहुपसाउ ।
 तं मंतिवयणु हियवइ धरेवि उट्टिय सयलवि समहरु करेवि ।
 घत्ता । महिवइसामंतिहि समरि भिडंतिहि कुरुवइसाहणु ओसरिउ ।
 दिढपहरकरालिउ समरसजालिउ रणमहि मिह्लिवि नीसरिउ ॥ १५ ॥
 दुवई । भग्गइ सामि सिन्नि पडसंतए पसरिवि निययमंडले ।
 निरु खलभलिय गामपुरपट्टण तहि कुरुभूमिजंगले ॥
 गयउरजणु हल्लोहलिउ सुहु नायरियहि हाहाकारु घुट्टु ।
 विहडप्फड धाइय पयअसत्थ परिमुक्ककेस विहडियनियत्थ ।

नियनियघरसिहरह चडिउ लोउ जंपइ अणिञ्चु संपयविहोउ ।
 लइ नहु कज्जु अत्थमिउ राउ बलु भज्जइ नीसाहारु साउ ।
 परवलु गइगइइ सहोच्छवेण दीसइ न किपि धूलीरवेण ।
 धणवइ परिचितिवि अप्पसाउ सन्नहु सुहडसाहणसहाउ ।
 परिरक्खणु णिउ पुरवरि सकोसि परियणि अंतेउरि पिडवासि ।
 इत्थंतरि पइसिवि वरिहि सिद्धु अम्हेहि सयलु संगालु दिट्ठु ।
 विहडिउ सयत्थु उप्पन्नु भंगु वइरिहु बलु मोडिउ चाउरंगु ।
 परथक्कउ परिदद्वियपयाउ तउ नंदणु भूवालि सहाउ ।
 सन्नहु करिवि करिसारिसज्जु नउ जाणहं होसइ केम अज्जु ।
 घत्ता । एत्तहिवि णरिदि पइरिमइंदि अवलोइवि नियबलु नविउ ।
 विट्ठुणियभुयदंडि रणभरचंडि अप्पणु सइं सन्नाहु किउ ॥ १६ ॥
 दुवई । सन्नज्झंति तिलयदीवाहिवि समरि सुमित्तताइणं ।
 घल्लिवि कवउ लइउ कुंताउहु पहुभूवालराइणं ॥
 पणविप्पिणु पंकयसिरिखुएण नरनाहु वुत्तु हरिसियभुएण ।
 तुहुं ताय ताम पिक्खंतु होहि दिट्ठु पवणु हउंमि परबलजलोहि ।
 जो अग्गिमखंधि अणंतवालु तहो करमि अज्जु रणि पलयकालु ।
 अन्नमि चित्तंगहो दलमि दप्पु चिरु पइसिवि मग्गिउ जेण कप्पु ।
 अन्नहंमि असन्नहं करिवि सन्न मोडिवि महिवइ उक्खिणमि कन्न ।
 जंपंतु एम चल्लिउ नरिदु आरोहि कन्नारिउ गइंदु ।
 ति सहुं संचल्लिय भडमइंद पंचालमिच्छकच्छवनरिद ।
 पहुमइहरिवाहणलोहजंघ अन्नवि नरवइ जे रणि अलंघ ।
 घत्ता । नरवरेहि परज्जिवि गुण निम्मजिवि धणुहरसरसंधाणु किउ ।
 अक्खयतोणीरि रणि सुंडीरि परबलु सरहिं कडन्तरिउ ॥ १७ ॥
 दुवई । नियबलु निणवि सरहि भिज्जंतउ रणसंगरि पयत्तहो ।
 वरदुग्घोट्टि चडिवि उद्धायउ मंद्दिवइ भविसयत्तहो ॥
 जुअराएं तज्जिउ सिट्ठिपुत्तु अहो तुम्ह गोत्ति एउवि अजुत्तु ।
 पहु रंजिवि जं परिणिय सुमित्त अवसाणु तासु इत्तडउ मित्त ।
 विहसंतु पयंपइ तिलयराउ हउं फेडमि तुहु सुमित्तवाउ ।
 तं वयणु सुणेवि विरुद्धएण पेसिय सरघोरणि कुद्धएण ।
 ते लीलइं धणवइसुएण छिन्न अन्नेक्खसरहिं पयरक्ख भिन्न ।

हउ चावदंडु पाडियु धयग्गु वणितणुरुहभएण गइंदु भग्गु ।
 अन्नहिं गयउरि आरुहइ जाम सिरि लउडिपहारिं हयउ ताम ।
 घत्ता । गयघाउ सहेविणु चेय लहेविणु उट्टिउ असिवरु लेवि करि ।
 तो खेयरकरणिं असिवावरणि झत्ति झडप्पिउ वइरिअरि ॥ १८ ॥
 दुवई । नरवइ जीवगाहि जंपाविउ सइं भविसत्तराहणं ।
 तो सक्केयजोह रणु मिल्लिवि झूरिउ मणि विसाहणं ॥
 जो जासु भिडिउ सो तेण मुक्कु थिउ परबलु सहुं संकेयचुक्कु ।
 विणु इक्किं पडिउ तमोहजालु कहु सहु विसमट्टिउ सामिसालु ।
 पहुपासि पडुक्क नरिंद सव्व निप्फंद निराउह गलियगव्व ।
 परिओसिउ पहु भूवालुराउ गयउरि लोयहं सोहलउ जाउ ।
 नायरजणु रणु पिक्खिवि सविंदु जयकारइ जणवल्लह नरिंदु ।
 तो नवर तेण धणवइसुएण रणसिरिरामालिगियभुएण ।
 संवरिवि लयउ भंडारु कोसु परिणु अंतेउरु पिंडवासु ।
 परिवारु सयलु किउ इक्कवासि दुम्मणु निविट्ठु नरवइहिं पासि ।
 विणु चमरहि चामरगाहिणीउ जलि सुक्कइ जं जलवाहिणीउ ।
 नउ सोहइ दुम्मणु पिंडवासु कज्जलजलमइलियगंडवासु ।
 थिय छत्तधार छत्तइं मुएवि तूरियवाइत्तइं परिहरेवि ।
 अरि चोर जेम्ब चालिवि सविंदु परिओसि गउ गयउरि नरिंदु ।
 तो मंतिउ भंतु महानरेहिं आयहिं दिज्जहि नियलइं पएहि ।
 घत्ता । बहुनरपरियरियउ मणि मच्छरियउ अच्छइ मउलियमुहकमलु ।
 जइ कहवि विलुट्ठइ तो दलवट्ठइ सयलुवि अम्हहं तणउं बलु ॥ १९ ॥
 दुवई । अहो जण मणि सयज्जु परिचित्तहो मं घरवासि दम्महो ।
 खणपरियत्तविसमसमसंकुलगइ संसार धम्महो ॥
 तित्थंकरु रिसहु जिणिंदु आसि तहो पुत्तु बाहुबलि तेयरासि ।
 नरलोयकोडिपुव्वाउमाणु सयपंचसवायधणुप्पमाणु ।
 जिउ समरि जेण भरहेसरोवि जसु चरणिहि पडिउ सुरेसरोवि ।
 जो तहिं सताणि महानरिंदु जसु सिरिण नवइ सामंतविंदु ।
 मंडलवइ जासु करंति सेव बंदिग्गहि पाविउ सोवि केम्ब ।
 जो गिज्जइ गेयवियक्खणेहिं परिभमइं सोवि सहुं रक्खणेहिं ।

जसु परियणु महिमंडलु पवासु सो अण्णें सहुं अहिलसइ गासु ।
 कीलंतउ जो रमणिहि सहासि सो निंद लहइ कह बंदिवासि ।
 तहो दरिसिय एहावत्थ जेण किं वुच्चइ तासु कुलक्कमेण ।
 उप्पण्णउं चिरु वणिवरहं गोत्ति परिवड्ढिउ मामहं सालि पुत्ति ।
 दाणिज्जे गउ सव्वायरेण वंचिउ सावत्ति भायरेण ।
 परिहविण गंपि नरनाहु दिट्ठु तेणवि सम्माणिउं किउ वरिट्ठु ।
 हुउ बहुमंडलवइनरवरिट्ठु उच्चाइउ नियसुहिसयणविट्ठु ।
 एहउ जाणेविणु मच्चलोइ मं करहु गच्चु संपयविहोइ ।
 पारंपरकव्वहं लहिवि भेउ महं झंखिउ सरसइवसिण एउ ।
 घत्ता । झाणि संगामहो दुप्परिणामहो अवसि नासइ अप्पहिउ ।
 घणवइवणिउत्ति रइवि गिउत्ति पुणुवि तस्स मिच्छा मि किउं ॥२०॥

चतुर्दशः सन्धिः ।

संगामनियत्तए विसमिसमत्तए दीहरथोरपलंबभुउ ।
 अहिसिचिउ राएं मणि अणुराएं अज्ज रज्जि घणवइहि सुउ ॥
 दुवई । अहिसिचिवि कुमारु वरजुवइहि पुज्जिउ सेयवासहि ।
 सियचंदणविलित्तु परिअंचिवि जयमंगलसहासहिं ॥
 तओ दंसियं सज्जणाणं सुहइं सुघोसं समुप्फालियं नंदिसइं ।
 समाओसिओ पोसियंदो विपक्खा विहोएण भोएण काउं समक्खा ।
 पसाहा वियादा वियासा सुमित्ता पसत्थेहि वत्थेहि सित्ता पवित्ता ।
 अविट्ठा विसुद्धीकया कोइलावा समालीढघोलंतकंचीकलावा ।
 समिंदीवरच्छी समुत्तुंगनासा समावत्तजंघा वरोरूपएसा ।
 नियंबे विसाला सुवित्थेन्नमज्झा घणंघत्थणा दक्खिणावत्तगुज्झा ।
 जुवाणं जणं वम्महंती महंती महामत्तमायंगलीला वहंती ।
 सलायव्व लावन्ननीरे तरंती जणे साहिलासोहस्रोहा धरंती ।
 पुरे सा वहु सो वरो तं विहोएं निणउं न सो जस्स जायं न मोयं ।
 घत्ता । सा धीय नरिंदहो सज्जणविदहो मज्झि सुवेसालंकरिय ।
 जयमंगलघोसि सुहिपरिओसि भविसयत्ति करयलि धरिय ॥ १ ॥

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए भविसत्तसंगामजयवण्णणो नाम चउइहमो सधी परिच्छेओ सम्मतो । २ A अविग्धा ३ B छविषिणमज्झा

दुवई । पाणिग्गहणि जाए जामायहो अहियमणाणुराइणा ।
जं चितिउ मणेण नीसेसु वि तं तहो दिन्नु राइणा ॥
तहो अप्पिउ कुरुजंगलहो अड्डु धणकणयसारमंडणसमिद्धु ।
राउल्लु विचित्तु वित्थारसारु रक्खणपडिरक्खिउ सीहवारु ।
सीहासणु चमरइं आयवत्तु पल्लंकतूलि रइभवणि पत्तु ।
सुहलक्खणु जयमंगलगइंदु पडिवन्नसेव सामंतविंदु ।
मणपवणगमणु हयवरु तुरंगु भंडारु कोसु बल्लु चाउरंगु ।
विलयउ पियवयणइं वाहिणीउ वरजुवइउ चामरगाहिणीउ ।
कच्चोलाथालपरियल्लु असेसु अंतेउरु पेसल्लु पिंडवासु ।
असिमसिमहल्लमंतिण णिओइ काहारखोरभडभंडभोइ ।
अच्चुवि जं जं महरायचिण्ह तं तं नरनाहिं तासु दिण्ह ।
पुव्वक्कयसुहकम्मइं फलेण वर वसविहेय कय भुयबलेण ।

घत्ता । दोहलयनिमित्तु परिपुच्छिवि भविसाणुमइ ।
तं निसुणह्णु जेम गउ तं दीउ नराहिवइ ॥ २ ॥

दुवई । पंकयसिरिसुमित्तपियसुंदरिभविसमहाणुरूवहिं ।
पेसिय संकहियइ भविसत्तहो बहुमइसारभूअहिं ॥
ओसारिवि परियणि पिंडवासि बइसारिउ पड्डु एकंतवासि ।
दाहिणइं पट्टि भविसाणुरूअ वामइं सुमित्त गुणसारभूअ ।
अग्गइ तिन्निवि सुमहत्तीउ कमलच्छि लच्छि पियसुंदरीउ ।
पणविवि नरनाहिं दिन्नु कच्चु जंपिउ जणणिअ बहुगुणपसच्चु ।
पइं-चंगउ किउ ववसाउ वच्छ आणिय घरि जयसिरि वड्डुअ सच्छ ।
जं जंपिउ पड्डुअत्थाणि जेम निव्वाहिउ तं जि नियाणि तेम ।
चित्तंगि सहुं जंपिउ करालु घल्लिउ दर मलिवि अणंतपालु ।
तं नवर सयल्लु पइं किउ सदप्पु भुअबलेण जइवि तहो हउ कडप्पु ।
नरनाहि वसुमइ तइ निउत्त पालिब्बी कुसलत्तणेण पुत्त ।
अमुणिय वीसासु पमाउ लोह्णु तिण्णिमि संपयहं करंति दोह्णु ।
एक्किक्क पहाण महानरिंद पइ आणिय अवमाणिवि सविंद ।

घत्ता । नउ सुंदरु एउ जं परिरक्खिउ भमइं अरि ।
सम्माणिवि पेसि अह नियलहिं पच्छन्न करि ॥ ३ ॥
तं वयणु तासु हियवइ पइट्टु कोक्किउ अंतरपरिवारु इट्टु ।

घणवइ हरियत्तु महाणुराय मंतणइं परिद्विय बेवि ताय ।
 पुच्छिउ भूवालु पसन्नमाणु इयकालहो एयहो किं पहाणु ।
 तेणवि अवलोइउ वयणु तासु वरतिलयदीवपरमेसरासु ।
 अहु कारणु नउ सावन्नु एउ जं कज्जइ तं संघडइ हेउ ।
 नरवइ महिवाल महाहिराउ तहो पुत्तु तुम्ह उक्खेवि आउ ।
 अनुवि चित्तंशु महानिउत्तु सिंधुवइ सीहकंधरहो पुत्तु ।
 अरिधारणसीहु अणंतपालु चंपाहिउ चंपहि सामिसालु ।
 अवरवि नरिद अमरिंदतेय सयलवि एकिक्रयहाण एय ।
 परियण सभिच्च अप्पिय कलत्त अच्छंति बारि तउ रल्लुघुलंत ।
 विसहिवि अवत्थ खेवंति कालु न सुवंति विहुरि नियसामिसालु ।
 घत्ता । किं किज्जइ इत्थु वियडि परिद्विय कज्जगइ ।

आढप्पइ जं जि तंपि न एवहिं संभवइ ॥ ४ ॥

जइ मुचइ तो पडिवक्खि जाइ जइ बज्झइ तो हियवइ न माइ ।
 अहं हम्मइं तो जसहाणि होइ अच्छंतु एम सुंदरु न लोइ ।
 अहं एणपि काइंभि न किउ जुत्तु आरोहिउ केसरि सुहु सुवंतु ।
 लइ लेहु ताम नियलइं पएहिं परिवेढिवि मत्तमहागएहिं ।
 जइ रूसइ तो हम्मइं वलंतु अहं विसहइ तो अच्छइ खलंतु ।
 किउ निच्छउ आवासिय तलेर सज्जिय गयसाहणु भमियरेर ।
 निग्घिण चिलाय नर कूरकम्म आरूढ गइंदहि बद्धचम्म ।
 विहडप्फड धावंति जणेण परिवेढिउ नायरियायणेण ।
 हा हा निक्कारणु जाउ कज्जु मंछुडु मारिक्खउ वइरि अज्जु ।
 कोवि जंपइ जइ मुचइ जियंतु तो पुणुवि एइ होइ विसंतंतु ।

घत्ता । अरि सप्परिवारि वेढिज्जंतए गयघडिहिं ।

सविलक्खु हसेवि जंपिउ अवरुप्परु भडिहिं ॥ ५ ॥

अहो वट्टइ कज्जु समप्पमाणु अकियत्थु जाउ मरणावसाणु ।
 वइरिहिं आढत्तइ सामिसालि किं करहु निराउह सामिसालि ।
 वरि तहिं जि आसि सुअ हणिवि गत्तु मं दिहु सामि अवमाणियंतु ।
 अन्निकु भणइं लइ होउ चारु वणि सीहु वहइ किं हत्थियारु ।
 सुअदंड वेवि पवहंति जाम को दुक्कइ सामिहि समुहु ताम ।

हल्लोहलि हूवउ वहरिविंदु पिक्खइ तवंगि थिउ नरवरिंदु ।
तो लेविणु पोयणपुरहो वत्त चर विणिण पराइय चारुगत्त ।
परिपुच्छइ नरवइ साणुराउ कहिं वट्टइ सो महिवालु राउ ।
कित्तिउ बलु कित्तिउ सुहडविंदु मंतणउं काइं मंतइ नरिंदु ।
पणविप्पिणु तेहिमि सुट्ठु एम्ब तहो पासि नाहिं बलु किंपि देव ।
जे जे पहाण सामंत केवि ते ते तहो नंदणु आउ लेवि ।
अच्छइ नरवइ वइरायभट्ठु तं पट्टणु हल्लोहलिउ सुट्ठु ।

घत्ता । हिंडंतिहिं तित्थु घरि घरि सुच्चइ तउ चरिउ ।

रिउघरिणिण नाह नयणिहिं कज्जलु अवहरिउ ॥ ६ ॥
चरवयणु सुणिवि रिउनिम्महेण वुच्चइ सुमित्तमणवल्लहेण ।
तज्जंतहं तज्जिउ मुहकरालि पहरिउ पहरंतहं भडवमालि ।
एवहिं वइरायपब्भट्ठतेय कोक्खि वि सम्माणहं सयल एय ।
तं निसुणिवि धाइय नर सधम्म विणिवारिय किंकर कूरकम्म ।
आणिउं मं भीसिवि वंदिसत्थु सइं जंपिउ पेसलु तह पसत्थु ।
पइसारिउ सज्जणु भव्वलोउ दरिसिउ नियसंपयपयविहोउ ।
भोयणु भुंजाविय बहुरसेण सक्कारुक्खेत्त महालसेण ।
दिन्नइं वरवत्थविलेवणाइं जायइं पसन्नसन्नइं मणाइं ।

घत्ता । एक्किक्क पहाण जइवि सङ्कुंडल मउडधर ।

नउ पावहिं सोह विणु जयलच्छिण तोवि नर ॥ ७ ॥
सम्माणिवि सप्परिवारु सत्तु जोविउ अणंतु चित्तंणु वुत्तु ।
अहो साहु साहु सुहडत्तणेण उज्जालिय लीह भडत्तणेण ।
तं किउ जं जंपिउ तित्थु कालि दरिसाविउ अप्पउ भडवमालि ।
पुव्वज्जिय रणि जयलच्छि होइ पहरिवि जुज्झइ पाइक्कु लोइ ।
संवरिवि जाहु नियसामिसालु आविज्जहि पुणुवि लहेवि कालु ।
तो नवर भणइं अवणिंदजाउ अंहो नरवइ तउ पसरउ पयाउ ।
अम्हइं पुणु सुहडत्तणु अचंडुं छुडु न गय समरि सयखंडु खंडु ।
तउ अप्पिवि सहुं जीविउ सरीरु विसहिउ निरोहपरिहउ गहीरु ।

घत्ता । जो चप्पिउ जेण तासु तेण सहुं कवण तुडि ।

मइलियइं न होंति फुल्लु सइत्तणु चारहडि ॥ ८ ॥
रणि भग्गु मडप्फरु जेण जासु सो जीवउ सेव करेवि तासु ।

एवहि तुहुं अम्हहं सामिसालु खेवहं तउ आण करेवि कालु ।
 अणुहुंजि सिधु सयरइ दोवि चंपहि चंपाहिउ करहि कोवि ।
 पोयणपुरवरि नियकरण देहि पव्वयमंडलियहं कप्पु लेहि ।
 एवहिं तउ आणइं अम्ह तेउ सो भंजहं जो तइ अणविहेउ ।
 तं निसुणिवि पंकयलच्छिजाउ सम्माणइं सयलवि कयपसाउ ।
 अरिदप्पसाड कीलइं रमेवि जं जासु तं जि तासइं खमेवि ।
 अप्पिउ परिवारु सपिंडवासु करितुरयजोहभंडारु कोसु ।
 अंतेउरि सइं भविसाणुरूअ सम्माणु करइ गुणसारभूअ ।
 संपेसिय गय सयलवि नरिंद नियनियनयरिहि थिय सुहडविंद ।
 घत्ता । वणिउत्तें होवि गयउरि पुव्वसुकयजुएण ।

मंडलिय जिणेवि लइय लच्छि घणवइसुइण ॥ ९ ॥

जयजसपसरपसाहियगत्तिं भविसि रायलच्छि माणंतिं ।
 बहुकालिं बहुसिय संभाविय बहुनरवइ नियसेव कराविय ।
 अखलिउ सालंकारु सणेउरु पसरिउ पिंडवासु अंतेउरु ।
 सीहवारु सीहासणु छत्तइं एम्बमाइ अन्नइंमि विढत्तइं ।
 एम तासु बहुभोयासत्तहो हुअ गुरुहार धीय भवियत्तहो ।
 सा दुलंभ दोहलय सरंती पुच्छिय रइमंदिरि विलसंती ।
 कहहि देवि जा नयणाणंदिरि तिलयदीवि ससिपहजिणमंदिरि ।
 घत्ता । जइ जाइवि तित्थु पुज्जमहिम जिणवर करमि ।

तं सिज्झइ केम तेण नाह हियवइ धरमि ॥ १० ॥

तं निसुणिवि नरवइ चिताविउ गहणु समुदत्तरणु मणि भाविउ ।
 किम तं तिलयदीउ आसंघमि दुत्तरु किम रयणायरु लंघमि ।
 तइयहं गय पिळ्ळिय दुब्बाएं आणिय माणेसरिण सहाएं ।
 एवहिं पुणु दुलंघु तहि संगउ अंतरु जलदुग्गसु थलदुग्गउ ।
 जइ आयहो दोहलउ न पुज्जइ तो पुरुसाहिमाणु नउ जुज्जइ ।
 एम जाम चितवइ महाइउ तक्खणि सो मणवेउ पराइउ ।
 तेण वुत्तु पडिहारु समासए अवसरु जाणावहि पड्डासए ।
 सोवि तासु थिउ नयण कडक्खेवि सुवियक्खणु वि न सकइ लक्खेवि ।
 गउ पड्डपुरउ अवक्खए खेविउ मुहि वत्थंचलु देव्वि निवेइउ ।
 देव देव अच्छरिय महंतरु अच्छइ बारि मउडकुंडलधरु ।

प्राज्यश्रीसुलभतरेष्टदिव्यभोगौ^१ भद्रश्रीघुसृणकपङ्कचर्चिताङ्गौ ।
 मङ्गाम्बामनुजवरौ महत्सुखं तौ पौलोमीवलमथनाविवाङ्गभूताम् ॥
 नियतमित्थमसौ शुचिरात्मवान् सुकृतमर्थममोघमतिः पटुः ।
 विषयमप्यनघः स्म निषेवते विजयरङ्गनृपो ललनासखः ॥ २४ ॥
 आहूय रङ्गेन्द्रमथ प्रहृष्टो हूणाधिपः प्राह कदाचिदेवम् ।
 स्वकार्यनिर्वर्तनजागरूकं स्वकार्य*संवर्धन^२कल्यमेनम् ॥ २५ ॥

यतस्तत्तत्कार्ये सततमतिदक्षः कृतमतिः

प्रजायोगक्षेमे व्यपनयसि चिन्तामपि पराम्^३ ।

हितं त्वामासाद्य भ्रुवमतुलमानन्दमगम^४

यथोपेन्द्रं शक्रः सुकृतनिजकृत्यं गुणनिधिम् ॥ २६ ॥

वित्तान्युपादाय बहूनि गत्वा विचित्रवस्त्वाकरहूणखेटम् ।

व्यापारतस्तत्र बहुप्रकारं *वित्तिं प्रवृद्धामयि साधयेति ॥ २७ ॥

1. M. सुलभतरेष्टभोगौ P. सुलभतरेष्टदिव्यभोगौ

2. P. कल्पम् 3. M. पुरा. 4. Gap here in M.

को. टि.

* P. अर्या वैश्याः । * M. वित्तिः लाभः ।

संस्कर्तुंश्रीका

नियतमिति । नियतं यथानियमम् सुकृतं सन्मार्गागतमर्थं, विषयं
 काममपि ॥ २४ ॥ आहूयेति । स्वकार्यसंवर्धनकल्यं स्वकाः अर्या वणिजः
 तत्संवर्धने कल्यं दक्षम् ॥ २५ ॥ २६ ॥ वित्तानीति । हूणखेटः 'पराङ्गिष्वेष्टै'
 इति ख्यातो हूणवणिङ्निवासभूतः प्रदेशः ॥ २७ ॥ तदीरितमिति ।
 निजाधिकारे दक्षैस्सह अनुजं नियुज्य हूणपुरं प्रपेदे ॥ २८ ॥ दक्ष इति

लइ आरुहहि विमाणि रवन्नइं पवणुडुअपडायसंच्छन्नइं ।
 तिलयदीवि चंदप्पहनाहहो करहु न्हवणु चंदप्पहनाहहो ।
 पुज्जिवि वम्महवारणुकेसरि पिक्खिउ कुरुजंगलपरमेसरि ।
 सरहसु तं पडिवसु नरिदि लइउ समउ सहुं सज्जणविदि ।
 तं संकेयतूरु अप्फालिउ दसदिसि वहकयं व ओरालिउ ।
 तहो सहि सुहिसयण पराइय सहुं लच्छिए पंकयसिरि आइय ।
 हरिबल पत्त समउ परिवारिं धणवइ पउरपमुहपम्भारें ।
 भूवालु वि जुअराय पियच्छिए पियसुंदरिए समउ जयलच्छिए ।
 घत्ता । सम्माणिवि सिट्ठि पुरयणमणइं बहुचरिउ ।
 परितुट्ठ भणेवि तेहिवि एवंकारु किउ ॥ १४ ॥
 तओ ताडिया किंकरेहिं सखेरी नरिंदस्स बारे महाणंदभेरी ।
 गया कन्नकन्नंतरेहिं नराणं समाएसणे पेसणे तं धराणं ।
 हुआ तेण सोऊण बुद्धा समिद्धा महाणंदिया उच्चरोमंचविद्धा ।
 अहो राउले कोवि आओ अउव्वो नरो वा सुरो वा परो वा सगव्वो ।
 बलं दावए तस्स राओ सराओ जयाणंदभेरीरओ तेण जाओ ।
 गया सीहवारे इमं जंपमाणा न लंघंति रायाहिरायस्स आणा ।
 समोहा सरोहा सजोहा पयंडा कयासारिसिज्जा गया लीलगंडा ।
 चलंता वलंता पहंते थुणंता तुरंगा खुरग्गेहिं खोणी खणंता ।
 जणो रायमग्गे पसिद्धं पएसा पसाहेइ सव्वायरेणं सुंवेसा ।
 घत्ता । पुरि आवणसोह दरिसिय नयणाणंदिरहिं ।
 उल्लोचसयाइं रइयइं जिणवरमंदिरहिं ॥ १५ ॥
 तो नरिंदु आरुहु महागइ सइं सुरनाहु नाइ अइरावइ ।
 पासिहिं विहिमि बेवि सुहसेविउ तिलउब्भमसुमित्तमहएविउ ।
 अन्नेत्तहिं भूवालु नरेसरु जो कुरुजंगलद्धि परमेसरु ।
 दिढदीहरपलंबभुवपंजरु पियसुंदरिसुहपंकयमहुयरु ।
 अन्नित्तहिं जुअराउ ससाहणु भूवालहो नंदणु गयवाहणु ।
 पंकयसिरिवि समउ परिवारिं हुआ जंपाणि अहियसिगारिं ।
 हरियत्तु वि सबंधु सपरिग्गहु चल्लिउ सज्जि निययसुपरिग्गहु ।
 उहयकुलेहिंमि जे सुहिसज्जण ताहिंमि करिवि हियय सव्वग्गण ।
 जिणमंदिरहिं असेसहं जाएवि जिणहरि पुज्जमहिम निज्झाइवि ।

यत्ता । महदाणइं देवि नायरजणजणिअच्छरिउ ।

जयतूरवेण लीलइं नयरहो नीसरिउ ॥ १६ ॥

पुरहो पयाहिण देवि सुसाहण पुणु संचल्ल महागयवाहणु ।

चंचिवि थोवंतरु आसन्नइं हुअइं जाइं तहि ठाइ विहिन्नइं ।

विज्जाहरु नरिदु इक्कासणि भविस सुमित्त बेवि अवरासणि

एम विहोएं ताम निविट्ठइं नायरियायणेण चिरु दिट्ठइं ।

जयजयकारु करंतिं लोएं चडिउ विमाणु गयणि अब्भोएं ।

नहि जंतइं पिक्खंतिं महियलु जलकल्लोल दिंतु सायरजलु ।

जणु पिक्खंतु ताम थिउ रम्मइं जाम हुअइं नयणहंमि अगम्मइं ।

खंचिवि तिलयदीवि अवइन्नइं चंदप्पहजिणभवणि पवन्नइं ।

यत्ता । तहि जाएवि तेण धणवइसुइ किउ आयरिण ।

जिणन्हवणविहूइ पारंभिय सव्वायरिण ॥ १७ ॥

पञ्चदश सन्धि ।

सिरिचंदप्पहनाहु दीवंतर भविसनरिदि ।

अहिसिउ कल्लाणि परमेसरु जेम सुरिंदि ॥

विज्जाहरु वेयड्डुगिरिदहो संवाहइ अहिसेउ जिणिंदहो ।

पयघयदहिमंगलजलकलसिहि बहुनिम्मच्छणाइं सविसेसिहिं ।

धूवफुल्लबहुदीवंगारइं रमणइं रमिय अणेयपयारइं ।

नियविज्जाबलेण पवियप्पइ सइं सुमित्तमहएविहि अप्पइ ।

भावयत्तदोहलयनिमिति पिक्खइ मणवयकायपवित्ति ।

भविसयत्तु जिणपडिम पसंसिवि पुरउ परिट्ठिउ नाहु नमंसिवि ।

उत्तारियउ असेसउ मालउ बहुपरिमलसुअंधसोमालउ ।

सुरतरुपसुहपसूअहं ईयउ नरसुरविज्जाहरकररइयउ ।

उत्तमसंगिं जइवि पवत्तिउ तोवि सिरि करिवि वासि पक्खित्तउ ।

यत्ता । निम्मल्लेवि जगनाहु गुरुवयणुं वियप्पिवि सारु ।

कयमहिमारंभि पडु अंचइ विविहपयारु ॥ १ ॥

मणवयकायनिवेसियचित्ति पवरधूववासेण विचित्ति ।

१ C adds इय भविसत्तकहाए पयडियवम्मत्थकाममोक्खाए बुद्धधणवालकयाए पचमिफलवणणाए भविसत्ततिलयपुरि दोहलयणिमित्तगमनं नाम पद्रहमो सन्धी परिच्छेओ सम्मतो ॥ २ A निम्मल्लेवि

देविणु दीवजुत्ति अंगारइ रणरणंतघंटाटंकारइ ।
 उच्चल्लिवि पसन्नथुइवयणिं अणुवासिय परिवासियवयणिं ।
 सुविहिए मंगलगि पज्जालिय पुरउ तिवार भूमि पक्खालिय ।
 अंगु मलेवि सुअंधामोएं निम्मज्जिउ परिवत्तरतोएं ।
 पुणरवि धूवविलेवणवन्नए परिवाडिए देविणु अवगन्नइं ।
 सिद्धमन्नि अहिसेउ पवाहिवि दसवि दिसाहिवाल आवाहिवि ।
 दहिघयपायसखइयनिओएं पुप्फक्खयफलदलसंजोएं ।
 तंवयपत्ति करिवि अणुराएं उच्चल्लिउ आरत्तिउ राएं ।

घत्ता । जलकुसुमंजलि देवि बहुथुत्तुगिग्नगिरेण ।

अक्खयफलघुसिणेहि निम्मच्छिउ नाहु नरेण ॥ २ ॥
 पुणु कप्पूरकरंबियतोएं पुणरवि दिन्नु तिवारामोएं ।
 पुणु वरसुरहिखीरि उप्पन्नउं कुंकुमरसचामीयरवन्नउं ।
 जणवइ घाणिदियहिं सुहाविउ मारुअरुअवेयणविच्छेयउ ।
 जं सोरंभु रंभवणमग्गु व निद्धु समिद्धु सुयणसुहिसंगु व ।
 घवघवंतु मणिकुंभकयंबिहिं झलझलंतु धारापडिबिंबिहिं ।
 हयपडुपडहभेरि मणमोएं जयजयकारु करंतिं लोएं ।
 घउ निवडइ वच्छत्थले नाहहो न्हवणारंभि विह्वइसणाहो ।
 सोहइ कलसमुहइं मिळंतउ जिणकल होइ कंतिरिळंतउ ।
 धुलिवि अंगि थिरु होविणु थक्कइ जिणवच्छयलु मुएवि न सक्कइ ।
 अह भएण दुव्वासणसंगहो न तरइ तरिवि जिणेसरअंगहो ।
 जम्मणमरणपलाव सरेप्पिणु नं थिउ जिणवरु हियइ धरिप्पिणु ।
 अह सव्वंगइं भरिवि जिणिदहो कहइ नाइ भविघायणविंदहो ।
 अहो महु अज्जु नाउं सुहु पत्तउ जं एवडु महत्तणु पत्तउ ।

घत्ता । उच्चत्तिवि पयकोसु अहिणंदिवि तिहुअणसारु ।

दिन्नु विलेवणु मनु उक्खेविउ धूवंगारु ॥ ३ ॥
 पुणु हिमसंखसरयससिधवलि थिस्मंथरपवाहपहधवलिं ।
 किन्नरगीयगेयगंभीरि न्हविउ जिणिदु सुरहिवरखीरिं ।
 पुणु कुंदुज्जलकंतिवयंसि रिद्धि समिद्ध मणोहरफंसि ।
 जिणु अहिसिंचिउ सुरसंभहिएं दडवडरवड पडंतिं दहिएं ।

पुणु गंधोवण सुपवित्ति घणघुसिणुज्जलकंतिविचिन्ति ।
 पुणु समलद्वएण आभोएं पुणु पक्खालिउ निम्मलतोएं ।
 पुणु मणिकंचणकंतिकयत्थहि निम्मलपुन्नपवित्तपसत्थहि ।
 जलकलसिहि अहिसित्तु नरिंदि नं कल्लाणकालि अमरिदि ।
 पुणु तणु लुहिवि पोत्तसंचारि सइं समलद्धु घुसिणघणसारि ।
 बहुपरिमलकुसुमइं ओमालिवि झुणि आलत्त सिरिण संचालिवि ।
 गुसुगुमंतसरमद्धुरमइंदहिं बहलकुंदवचकुंदतकुंदहिं ।

घत्ता । अहिसिंचिवि जगनाहु खणु अच्छइ नरवइ जाम ।

मुणिवरचारण बिण्णि संपाइय जिणहरि ताम ॥ ४ ॥
 ते विनिविट्ठ करिवि जिणवंदण मुणिवर जयनंदण अहिणंदण ।
 पणविवि सविणएण नरनाहिं पय पुज्जिय महएविसणाहिं ।
 तेहिमि थुइपहरिसु मणि खंचिवि दिन्नासीस पाणि आउंचिवि ।
 जंपिउ पिउ पेसलु निरविकखउ धम्महो बिद्धि असुहकम्मक्खउ ।
 सलहइ मुणिवरिदु ललियंगउ अहो नरवइ उज्जमु किउ चंगउ ।
 खीरि वीयरउ जो न्हावइ सो तित्थयरगोत्तु संभावइ ।
 जो जिणमहिममहोच्छउ देक्खइ पुज्जइ पुज्जिजंतु पदेक्खइ ।
 दंसणनाणचरित्तसमिद्धिए भावइ मणवयकायविसुद्धइ ।
 सो इहरत्ति परत्तिवि रिज्झइ जं चित्तइ मणेण तं सिज्झइ ।

घत्ता । विहसिवि भणइं नरिदु विणु विणयनिओएं देव ।

मणवयकायविसुद्धि अम्हारिसु पावइ केम ॥ ५ ॥
 जिणपुज्जाविहाणु सुनिउत्तहि किज्जइ जइ विनिवेसियचित्तहि ।
 तोवि चंचलु मणु केम धरिज्जइ इंदियचोरहं मंतु न दिज्जइ ।
 घाणु सुयंधमाणु विणिओयइ चक्खु सरूवहं ससुहुं पलोअइ ।
 परसु परामरिसेव्वउ अच्छइ जीहाहारविसेसइ वंच्छइ ।
 कल्लहि गेउ सुहावउ रुचइ एक्किक्कउ तं लेविणु मुचइ ।
 पंचहि अणुदिणु जं पेरिज्जइ तं मणु निच्चलु केम धरिज्जइ ।
 भणइं मुणिदु जइवि मणु चंचलु तो संवरिवि धरिव्वउ निच्चलु ।
 चक्खिखहि रूवनिरिक्खणु रुचइ जिणपडिविंबरूवि सा मुचइ ।
 कल्लहि पर जिणआगमु सुम्मइं जीहइं पगुणगुणत्थुइ थुव्वइं ।

घाणुवि सासूसासपमाणहो दिव्वउ जिणवरधम्मज्झाणहो ।
काएं काओसगु धरिव्वउ पंचहं एम वियारु हणिव्वउ ।

घत्ता । पुव्वक्कयसुकएण लब्भइ धणु संपय लोइ ।

पुणरवि किज्जइ तंपि पट्टु सावयधम्मि निओइ ॥ ६ ॥

तं निसुणिवि सविणयविणयकाउ परिपुच्छइ कुरुजंगलहो राउ ।

परमेसर सीलचरित्त रम्मो ठिउ केम गिहासमि परमधम्मो ।

सुअणहो इच्छंतहो धम्मसारु उचारइ जो सवायहं सारु ।

तो अट्ट मूलगुण केम होंति गुरु पंचाणुव्वय केम ठंति ।

गुणवयइं तिन्नि वुच्चंति काइं किम वुच्चहिं चउसिक्खावयाइं ।

जिणसासणि जे बहुगुणविहेय वज्जरहि नाह इह वीसभेय ।

अक्खइ अहिणंदणु परमसाहु विणएं आयन्नइं तिलयनाहु ।

अहो चंगउ पुच्छिउ पइं पयत्थु जगि जीवहो सव्वहो इउ सयत्थु ।

परिणविउ जइवि पारंपरेण पुच्छिव्वउ तोवि महानरेण ।

घत्ता । धम्मक्खाणविसेसि परिपुच्छणि भत्तिपराहं ।

मणवयकायनिओइ कम्मक्खउ होइ नराहं ॥ ७ ॥

मट्टु मज्जु मंसु पंचुंवराइं खज्जंति न जम्मंतरसयाइं ।

दिज्जंति न कहुवि हियत्तणेण पट्टु चित्तिज्जंति वि नियमणेण ।

अन्नहोवि असंतहो अहियदोसु न करिव्वउ मणि अहिलासु तोसु ।

ते अट्टमूलगुण एम होंति विणु तेहिं अन्नउत्तर न ठंति ।

सुणु नरवइ पंचाणुव्वयाइं उवसंति गिहासमि धम्मि जाइं ।

छज्जीवनिकायहो दयविहाणु बहुभेय एउ पढमउं पहाणु ।

बीयउ बोलिज्जइ नउ असच्चु न करिव्वउ डिभु न मणि पवंचु ।

तइयउ वउ लेवि अलोहसारु न करिव्वउ परदव्वावहारु ।

धण धन्न सुवन्न पवन्न वत्थु घरु खित्तु चउप्पउ दुपउ वत्थु ।

अवियप्पु अपत्थिउ जइवि आउ हुउ कालि जइवि निरम्मणाउ ।

पिक्खइ महिमंडलि पडिउ जंपि जइ लेइ अदत्तादाणु तंपि ।

घत्ता । तइयउ निहणइं, लोहु, बीयउ परिसेसइ माय ॥ ८ ॥

दुद्धरमयणवियारि वउ, सुणहि चउत्थउ राय ॥ ८ ॥

अह तं मयणवियप्पवियारिं भज्जइ तिउ णियसुद्धिपयारिं ।

जुवइउ होंति चयारि वियप्पहो मणु मोहंति मिलिवि कंदप्पहो ।

माणुसिदेवितिरियगइसंभम चित्ति कट्टि पाहाणि सविब्भम ।
चउंहिमि नारिहुं मणवयकायहिं कियकारियअणुमोयणभेयहिं ।
पंचवि इंदियाइं जो खंचइ अखलिय बंभयारि सो बुचइ ।
जो पुणु तासु अणुव्वउ पालइ सो अन्नहि संगसु न निहालइ ।
नियदारहो संतोसि अच्छइ अन्नन्नइं विविहइं न नियच्छइ ।
जो एउं जि करेवि न सकइ सो सगइं दारइं परिसकइ ।
जा तियवेस भणिवि जणु जाणइं तहि धणु देइ अंगि रइ माणइं ।
जा पुणु अत्थहो करु न समप्पइ तहि कंदप्पवियारु न जंपइ ।

घत्ता । मणु पसरंतु धरेइ, परिहरइ विरुद्धउ जणवयहो ।

वज्जंतहो घरवासु वउ एउ चउत्थउ सावयहो ॥ ९ ॥
पंचमइं अणुव्वइ वच्चमाणु जउ लेइ परिग्गहु अप्पमाणु ।
जे तउ परिचितिवि नियउ लेइ तित्थियहो समग्गलु नउ धरेइ ।
जिणपुज्जमहिम दाणइं करेवि उवभोयभोयकीलइं रमेवि ।
तहविहु नउ निट्ठइ धणु खलेण परिवड्डइ वयहो महाफलेण ।
परजुवइउ जो जोवइ न लोइ अहिययरु तासु सोहग्गु होइ ।
जो नियउ अदत्तादाणु लेइ ववसायसयहि तहु तं फलेइ ।
जो चवइ सच्चु निच्छयमणेण सो मेरुसरिसु दीसइ जणेण ।
जो जीवहु इच्छइ नउ पमाउ अणुदिणु परिवड्डइ तासु आउ ।
जो मारइ जीउ निरावराहु इहरत्ति परत्तिवि सो अणाहु ।
जो जंपइ जणवइ दुप्पवंचु वंचइ सयणइं बोल्लिवि असच्चु ।
धणु हरइ कूडविन्नाणजाणि करि तासु तं जि लग्गइ नियाणि ।

घत्ता । चोरइ जो परदव्वु, दुव्वसणविडंबियकाउ ।

सो मारिज्जइ लोइ खरविरसंतु रसंतु वराउ ॥ १० ॥
जो परतिय परिहरिवि न सकइ सो इहरत्ति विचरिउ कलंकइ ।
सुअणहि कण्णु, अकन्नहि सीसइ जणि चंडालु नियाणु अ दीसइ ।
फलु पच्चक्ख एउ इह लोएवि दुग्गइगमणि पडइ परलोइवि ।
पंचाणुव्वयाइं संखेविं कहियइं जिह सिट्ठइं पुरएवि ।
अहु नरिंद साहम्मियसंगय एव्वहि अक्खमि तिन्नि गुणव्वय ।
दिसिविदिसइं गमणइं फुडु माणहो उप्परि पच्चक्खाणु पमाणहो ।
पहरणपासबंधुचारहं कुक्कुडमोरनउलमज्जारहं ।

एम्बमाइ अन्नहमि अणिट्ठं न करिब्बउ संगहु पाविट्ठं ।
 भोयपभोयमाणु जं किज्जइ तं तइयउ गुणवउ जाणिज्जइ ।
 जे गुरुपुज्जदाणसंजमरय अणुदिणु जे करंति जीवहो दय ।
 तेहि समाणु सणेहु करिब्बउ अणुवि मणु मज्झत्थु धरिब्बउ ।
 घत्ता । इय एमाइविहीए गुणवयइं नराहिव सिट्ठइं ।
 सिक्खावयइं चयारि सुणु जेम जिणागमि दिट्ठइं ॥ ११ ॥
 पहिलउ भवियणमणआणंदणु जिणहं तिकालु करिब्बउ वंदणु ।
 जं बहुसंखहिं दिणु मणु खंचइ तं बीयउ सिक्खावउ वुचइ ।
 बीयउ पुणु पोसइउववासइं बहुवयसंजमनियमपयासइं ।
 तइयउ सिक्खावउ जो पालइ दाराविक्खणु जइहु निहालइ ।
 चउथउ पुणु सल्लेहण भावइ सो परलोइ सुरत्तणु पावइ ।
 अहो इहपरलोयहो परमसिक्ख इय बारहविह सावयहं दिक्ख ।
 आहारि विगइफासुयपवित्ति दिणमेहुणिनिसिभोयणनिवित्ति ।
 सणनिंबपसुहकुसुमाइं जाइं नउ असइ कयाइवि फासुआइं ।
 गुरुवच्छलु परपेसलसहाउ साहम्मियसत्थु महाणुभाउ ।
 जणि मंदकसाउ विसुद्धलेसु भुंजइ भोयणु मुणिभुत्तसेसु ।
 अरहंतु देउ गुरु परमसाहु निग्गंथ मोक्खमग्गहु पवाहु ।
 पडिबज्जइ अथिरु असारु सब्बु इय एहउ मणि आसन्नभव्वु ।
 जो पुणु मइदुग्गहु दूरभव्वु सो मन्नइं मणि विवरीउ सब्बु ।
 तो वियसियसियवयणारविदु मणवेयहु मुहुं जोवइ नरिंदु ।
 घत्ता । धम्मक्खाणु सुणेवि महएविहिं मणु आमोइउ ।
 धणवइअंगरुहेण करसंपुडु सिरि संजोइउं ॥ १२ ॥

षोडशः सन्धिः ।

पंकयसिरिसुएण मुणिवरु परमागमसारु ।
 परिपुच्छिउ पुणुवि मणवेयहो भवसंचारु ॥
 सलहिवि मुणिवरिदु नरनाहिं पुच्छिउं सविणयवयणपवाहि ।
 परमेसर सियलद्धमहावरु एहु मणवेउ नाम विज्जाहरु ।

? C adds इय भवित्तत्कहाए धम्मत्थकाममोक्खाए बुहवणवालकयाए पचमिफलवणणाए भवि-
 सयत्तिलयउरि धम्मक्खाणसवणो णाम सोलहमो सथी परिच्छेओ सम्मत्तो ।

मरुवेयहो नंदण सुपहाणउं गिरिवेयडूसिहरि पुरि राणउं ।
जम्माउव्वु अहव गुणवच्छलु कि कज्जें महु जाउ सवच्छलु ।
भणइं मुणिंदु नरहं उवसंतहं वच्छलु को न होइ गुणवंतहं ।
अहो नरवइ विणु चिरसबंधि न नवइ कहुवि कोवि अणुबंधि ।
अन्नहि जम्मि जेण जो दिट्ठउ इहलोइवि संतोसु मणिट्ठउ ।
अह इत्थुइ सणेहसाहारणु अच्छि पुव्वजम्मंतरकारणु ।

घत्ता । तं निसुणेविणु कोऊहलभरियसरेण ।

अइअसगाहेण परिपुच्छिउ पुणुवि नरेण ॥ १ ॥
तो दरिसियजिणधम्माणंदि तं कहणहं आढत्तु मुणिदि ।
अत्थि देसि पल्लवि सुपसिद्धी पुरि कंपिल्ल नाम जणरिद्धी ।
तित्थु आसि मंडलवइ राणउं इंदवाउ नामेण पहाणउं ।
तह महएवि नाम गुणमंजरि विमलु मंति वावरइ वसुंधरि ।
तासु तित्थु कंपिल्लनरिदहो रज्जु करंतहो ससुहडविदहो ।
वासवदत्तु नाम सुपहाणउं दियवरु जाइ ससुन्नयमाणउं ।
तासु विमलमंतिहि असहंतहो करइ सेव सुपरिट्ठियमंतहो ।
जा सुकेस तहो पाणपियारी गुणमंजरिहि सावि दिहिगारी ।
जा तहो धीय तिवेइय वुच्चइ सावि ताहि महएविहिं रुच्चइ ।
जे तहो वासवदत्तहो नंदण जणणिसुकेसहिं नयणाणंदण ।
नाउ सुवक्कं दुवक्कं महाइय तेवि नरवइहि चित्तिं सम्माइय ।

घत्ता । पडुसम्माणेण पुरि परिभमंति पडुपत्तिहिं ।

मत्थासूलु तहो विमलमहामइमंतिहिं ॥ २ ॥
एक्कदियहि कंपिल्लहि राणं वासवदत्तु वुत्तु अणुराणं ।
सिहलदीवि महानरविदहो पाहुडु लेविणु भीमनरिंदहो ।
पेसहि दिक्खि वि कोवि पसत्थउ जो इयकज्जहो करणसमत्थउ ।
तेणवि कोक्खि वि नियजामाइउ वइसारिउ पडुपुरउ महाइउ ।
तासु राउसंदेसउ अक्खइ विमलमंति बुद्धिए उवलक्खइ ।
अहु पडुं अणु कोवि तहिं पेसहि अप्पुणु सइं परिवारु गवेसहि ।
एत्तिउ कह कुसलत्तणु आयहो जं देसइ पडिउत्तरु रायहो ।
अहो महरायसहहि जंपंतहं तणु थरहरइ मंदमइवंतहं ।

घत्ता । सिरु विहुणेविणु तो वासवदत्तें वुच्चइ ।

पहु तउ मंतीहि अइदप्पें कोवि न रुच्चइ ॥ ३ ॥

तं निसुणेवि मंति आहल्लिउ थिउ अहिमाणवियप्पें सल्लिउ ।

चितइ अंतरि गरुअकसाएं खलु अंतरिउ केम उम्माएं ।

ताम न देमि मंतु महरायहो जाम्ब न फेडिउ जीवणु आयहो ।

राउवि तं तहो वयणु सुणेप्पिणु थिउ सवियप्पु वयणि करु देप्पिणु ।

एत्तहि विमलमंति आसंघइ इत्तहि वासववयणु न लंघइ ।

पेसिउ अग्गिमित्तु अवलोइवि बहुपाहुडइ नवल्लइ ठोइवि ।

ताहि तिवेयहि तहो अणुराएं जीवणु दिव्वु विसेसि राएं ।

वासवदत्तु न नमिउं पमाएं विमलुमंति थिउ बद्ध कसाएं ।

घत्ता । बहवि कालेण पइविरहमहादुहखेविय ।

धीय सुकेसहि उब्बाहुलु करइ तिवेइय ॥ ४ ॥

सावि सुकेसआस नउ पूरइ वासवदत्तहो पुरउ विसूरइ ।

पइं बइसारिवि पुरउ नरेसहो घल्लिउ जामाइउ परएसहो ।

तहो विओइ तउ दुहिय तिवेइय अच्छइ रुणुरुणंति दुहखेइय ।

चवइ सुवक्कु दुवक्कु वि जंपइ सुहियइं पारियच्छि ण विदप्पइ ।

जइ नरवइहिं कज्जु नउ किज्जइ तो तं जीवणु अन्नहो दिज्जइ ।

एवहि राउलु अंगहो आयउ जीवणु पुरुवि अम्ह संपाइउ ।

तो अन्निकदियहो नरविंदहो जाय बोल्ल अत्थाणि नरिंदहो ।

अज्जवि अग्गिमित्तु नउ आवइ किं कारणु जं सुइरु चिरावइ ।

किं पाहुडु न लयउ अणुराएं भीमि सिंहलदीवहो राएं ।

कि अंतरि चरडहि विग्भाडिउ कि मारिउ किं दूरहो धाडिउ ।

घत्ता । वुत्तु दुवक्केणं नवनाडिनिरोहु करेप्पिणु ।

विहिं तिहिं दियहेहिं सो एसइ पाहुडु लेप्पिणु ॥ ५ ॥

सुमरिवि वइरु लयउ वायाच्छलु विमलु मंति उल्लवइ अवच्छलु ।

सहमंडवि फुडुवयणहिं तज्जइ अहो राउलि एहउ न चविज्जइ ।

तहु तुरियउ आगमणु नं दीसइ अन्नमि अकुसलु किपि सिलीसइ ।

तं निसुणेवि दुवक्कें जंपिउ बहुगीढावराहु नउ जंपिउ ।

तुम्हइं करहु मंतु बहुभेयहि आगमसत्थपुराणहिं वेयहि ।

अम्हहिं जं जंपिउ तं होसइ पुणरवि विमलुमंति उग्गोसइ ।

अहो दुवक्क किं बहुवित्थारि हउं जाणमि नियमइअणुसारि ।
सो तिहुं दिणहं मज्झि नउ आवइ अज्झवि दियहा केवि चिरावइ ।
कि अलियउ वेयारहि राणउं णाणहो पच्चउ होइ पहाणउं ।
तुहुं धिट्ठत्तणेण पहु जंपहि सुवियक्खणहं मज्झि विग्गुप्पहि ।

घत्ता । वुत्तु दुवक्केणं तुज्झुवि मज्झुवि तुडि किज्झइ ।

जोवि हु अलियउ होइ तहो जीव लोइ फेडिज्झइ ॥ ६ ॥
बेवि सरोस निवारिय राएं तुम्हहं बिहिमि काइं पडिवाइं ।
पुच्छुहु अन्न कोवि जो जाणइ सो तुम्हहं बिवाउ पत्ताणइं ।
पहुवयणेण बेवि गय तित्तिहि जक्खभवणि सो खुल्लउ जेत्तिहि ।
पुच्छिउ बिहिमि पणामु करेप्पिणु म्हुरालावहि हियउ हरेप्पिणु ।
अहो सुहि तउ दंसणि अणुराइय अम्हइं पहुआएसि आइय ।
हुवउ भवीसु लोइ तुहुं जाणहि फेडहि भंति मणहं पत्ताणहि ।
सिहलदीवि गुरुअणुराएं पेसिउ अग्गिमित्तु जो राएं ।
सो तहिं अज्झवि काइं चिरावइ कारणु काइं जेण नउ आवइ ।

घत्ता । तो आएसिउ तेण सरलसहावसरूवें ।

अकयवियप्पेण दक्खिन्नपरव्वसिहूवें ॥ ७ ॥
राएं जो आएसि पेसिउ तेण असेसु कोसु विद्धंसिउ ।
अच्छइ अविणयमइउब्भंतउ जूअकीलवरवेसासत्तउ ।
सामिहितणउं कज्जु अवहारिउ तं धणु तेण जूए संघारिउ ।
एसइ दिणि तीसमइं असंगहो जरकप्पडणेवत्थपरिग्गहो ।
तं निसुणेवि सुकेसहि नंदणु मउलियवयणकमलु थिउ दुम्मणु ।
विमलुमंति पफुल्लियवत्तउ उट्ठिउ पुलयपसाहियगत्तउ ।
बेवि नरिंदत्थाणु पराइय राएं अणुराएं निज्झाइय ।
पुच्छिय बेवि करिवि उवलक्खणु काइं कहइ नेमिन्ति वियक्खणु ।

घत्ता । विमलु महामइ थिउ तुण्हि करेविणु पक्खइ ।

वासवनंदणु पहुपुरउ समारिवि अक्खइ ॥ ८ ॥
मासिं कहिउ तेण तहो आगमु अह को जाणइं तं परमागमु ।
जइ तीसमइं दियहि सो एसइ तो तं तहु फलु पायडु होसइ ।
जं संदेहु कहिउ तहो विप्पि राणउं तं दूसिउ दुवियप्पि ।
पुच्छिउ विमलमंति सुमहत्तरु तेणवि तहो वज्जरिउ सवित्थरु ।

थिउ वासरइं गणंतु महाइउ दिणि तीसमइं सोवि संपाइउ ।
 निइणु जेम तेम उवइइउ लज्जइं नउ रायउलि पइइउ ।
 छुडु छुडु दिहु तिवेयइं आसणु जंपिउ थोउ थोउ संभासणु ।
 छुडु छुडु पुलयपसाहियगत्तहो किउ अहिवायणु वासवदत्तहो ।
 छुडु छुडु वयणु सुकेसहि जोइउ छुडु छुडु सुहिसालयहि पलोइउ ।
 छुडु छुडु लइय पुत्ति अणुरंगिउ छुडु छुडु तणु विलयहि अब्भंगिउ ।
 घत्ता । ताम नरिदेण उब्भडभडभिउडि य तज्जिय ।

कुरुडमहाभड लइ लेहु भणंति विसज्जिय ॥ ९ ॥

पिक्खवि भडपवाहु बिहुणंतउ अप्पहु अग्गिमित्तु पभणंतउ ।
 तं वासवकुडुंबु आहल्लिउ जामाइयपरिहविण विचल्लिउ ।
 वासउ चवइ वयणविहाणउं अइयारि आरोसिउ राणउं ।
 दिट्ठु सुकेयहि कंतु भयावणु जाउ तिवेयहिं वयणु दयावणु ।
 परिहउ लयउ दुवक्कसुवक्कहि पइसि पहु पभणिउं पियवक्कहि ।
 बहुअवराहु जइवि किउ आएं तोवि खमिब्बउ अम्हहं राएं ।
 तिं वयणिं पहु ताहंमि कुड्डउ जो जित्थइ सो तित्थइ रुड्डउ ।
 घरु भंजिवि परियणु विब्भाडिउ सकुडुंबउ वासउ निट्ठाडिउ ।
 अग्गिमित्तु बंधेविणु आणिउं पिट्ठिवि मज्जारहिउ निमाणिउं ।
 नियलइं देविणु गुत्तिहि घल्लिउ पहुपरिवारु सयलु आहल्लिउ ।
 अहो वीसासु कवणु विहवंतरि राउले पिसुणपवेसिपरंपरि ।
 पहुपसाइ उप्पज्जइ जं सुहु तहु अवराहु तंजि तित्तउ दुहु ।
 घत्ता । मंतिविरोहेण जं वासवसुअ निम्माणिय ।
 एण निमित्तेण धणवालि संधि समाणियं ॥ १० ॥

सप्तदशः सन्धिः ।

जीवहो संसारि फुडु कम्मइं कम्महो कारणु । .
 भउ दरिसिउ जेण विप्पहु तं जि जाउ सरणु ॥
 सो दुवक्कु निम्माणिउं राएं निग्गउ तत्थहो गरुअकसाएं ।
 नं तासिउ गइंदु मयराएं गउ खुल्लयहो पासि वइराएं ।

१ C adds इय भविष्यत्कहाए पयडियथम्मत्थकाममोक्खाए बुद्धधणवालकयाए पचमिफलवण्णणाए
 भविसदत्तमणोवेगपुब्बभवसबघपेम्मवण्णणो णाम सत्तदहमो सन्धी परिच्छेओ सम्मतो ।

बोल्लाविउ कयविणयविसेसिं तवसि तेण तहो परमाएसिं ।
 पाविउ अगिमित्तु सुविडंबहो पलयकालु किउ अम्ह कुडुंबहो ।
 तं निसुणेवि सोवि अणुकंपिउ तसिवि तस्स मिच्छामि पयंपिउ ।
 अहोहो महाणुभाव अणिउत्तउ आएसिउ तं मइमि अजुत्तउ ।
 अम्हहं एउ न होइ करिब्बउ अज्जवि पायच्छित्तु चरिब्बउ ।
 आएं आसि एम होइब्बउ अह इत्थु वि न विसाउ करिब्बउ ।
 सुहदुक्खइं कयधम्माहम्मि मणुअहं होंति पुराइयकम्मि ।

घत्ता । संसारि असारि जीउ असासउ चलु विहउ ।

तं किज्जइ मित्त जं पाविज्जइ परमपउ ॥ १ ॥
 पहुपरिहवदुहदुम्मियचित्ति पियवच्छलवयणामयसित्ति ।
 पणविवि अब्भत्थिउ अन्नाणि रंजिउ राउ जेण पइं जाणिं ।
 तं उवएसु मइमि जाणावहि पहुसहुं परिओसहु आणावहिं ।
 खुल्लउ भणइं एउ जइ जाणहि ता तिहुवणु परिओसहु आणहिं ।
 तिणिमि लोय तुलिज्जहिं आएं कवणु गहणु किर इक्के राएं ।
 तं तहो वयणु तेण परिआणिवि लइ दिक्ख जिणवयणइं जाणिवि ।
 परमागमजुत्तिए विहरंतउ मरिवि सुहम्मसग्गि संपत्तउ ।
 सावि सुकेस जणणि तहोकेरी पहुपरिहववदुक्खजणेरी ।
 वासवघरिणि तिवेयहि माइय पुत्तविओयसोयदुहवाइय ।

घत्ता । जिणवयणु सुणेवि अज्जावय तउ करिवि मुअ ।

तियूलिंगु हणेवि पढमइं सग्गि सुरिदु हुअ ॥ २ ॥
 जणणि सुकेस हूअ सूरप्पहु पुत्तु दुवक्कु जाउ सोमप्पहु ।
 विणिगवि तहि सोहम्मि वसेविणु बेसायरहं भोय भुंजेविणु ।
 सो दुवक्कु सोमप्पहु सुरवरु हुउ चएवि मणवेउ मणोहरु ।
 गिरिवेयडुसिहदि ससिकंतए पुरिं आवासतिलइ सियवंतए ।
 विज्जाहरमरुवेयहो नंदणु एहु सुतउ मणनयणाणंदणु ।
 जणणिहि पुव्वगुणिहिं अग्घाइउ संजमधरु मुणि पुच्छिवि आयउ ।
 सा सुकेस जा जाय रविप्पहु सा होसइ तइ तउ नंदणु सुप्पहु ।
 अच्छइ तउ घरिणिहि गवभंतरि तहोतणु विज्जावच्चु परंपरि ।
 तेण एहु दोहलउ न भंजइ तुम्हहं सेव करइ मणु रंजइ ।

घत्ता । तं सुणिवि तियाहि अंगगइं रोमंचियइं ।

सुमरेवि कयाइं पुन्वभवंतरसंचियइं ॥ ३ ॥

तो कयविणयविहूइसणाहि पुच्छिउ पुणुवि नाहु नरनाहिं ।
परमेसर तहो काइं विहायउ जो पाडुडइं विणासिवि आयउ ।

हुउ मणवेउ दुवक्कु महंतउ सोवि सुवक्कु कवणगइ पत्तउ ।

जा सविसुद्धचरित्त महासइ सावि तिवेइय काइं करेसइ ।

भणइं मुणिदु सुवक्कु विओएं दुग्गहगमणि पडिउ सुहिसोएं ।

बहुभवगहणु भमेविणु आइउ अजगरु मेरुकडइ संजायउ ।

वासवसुइण सुदम्मणवंतए इट्ठविओयसोयसंतत्तइ ।

दिट्ठु गंपि कंपिल्लहि राणउं तुहु चिर सामि अम्ह पिउराणउं ।

अह भत्तारु मज्झु मिल्लावहि अह गयवरदंतहि पिल्लावहि ।

घत्ता । तं निमुणेविणु ताहिं अहरु फुरंतउ दिढवयणु ।

मिल्लाविउ विप्पु दरिसिउ बहुसम्माणघणु ॥ ४ ॥

तेणवि तं चिरु बलिवि न जोइउ नियमणु मरणमहन्न विढोइउ ।

करयलि धरिवि तिवेय खमाविय जामि कंति चिरु मइं संताविय ।

तं निमुणेवि जलोल्लियनित्तइं पइ पभणिउं विहलंघलगत्तए ।

बहुकालहो परएसहो आयउ पुणु राएं गुत्तिहि संपाइउ ।

एत्तियकालहो जाउ समागउ एवहि मरहि निरारिउ चंगउ ।

हउं पर पइं जम्मु वि अवगणिणय विविहनवल्लजुवइ पइं मंणिणय ।

एवहि लडु नाह आवग्गउ हउंमि करमि जं गोत्तहो चंगउ ।

ति साहसिण सोवि आणंदिउ तं जुअलउ पुरलोएं वंदिउ ।

घत्ता । कड्ढाविय कट्ट चउपासहि सुहिसयण हुअ ।

गलि लग्गिवि तासु अप्पउ हुअवहि डहिवि मुअ ॥ ५ ॥

साहुकारु करंतिं लोएं निग्गउ जीउ ताहं अणिओएं ।

सलहइ जणु सक्कियत्थइं एयइं बेन्निवि नवर हुअइं वणि केयइं ।

पुणु तहि मरिवि अयाणियसन्नइं वणि तावसइं बेवि उप्पन्नइं ।

बिणिण भवंतर भुंजिवि भोयइं पुणु विहडियइं अदिट्ठविओयइं ।

जो चिरु अग्गिमित्तु दिउ होंतउ सो इउ तिलयदीउ संपत्तउ ।

हुउ माणेसरु जक्खु महाइउ तुहु सविमाणु जेण उच्चायउ ।

जा मुअ तेण समाणु निवेइय तिन्नि भवंतर भमिय तिवेइय ।

कालंतरिण सावि ससिरोहिणि नहि उडुयणहं मज्झि हुअ रोहिणि ।

घत्ता । बहुकालिं सावि तं विमाणु मिल्लेवि चुअ ।

नामेण सुतार होसइ तुम्हं तणिय सुअ ॥ ६ ॥

तं निसुणिवि गंजोल्लियगत्तउ मुणिचलणइं वंदिवि सकलत्तउ ।

पुणरवि ति पएस परिसक्कइ धणु आहरण लेवि जं सक्कइ ।

तहि वणकील करिवि बहुभोग्गइं सविमाणइं आयासि वलग्गइं ।

गयउरि अवइन्नइं सुपहिट्ठइं साणंदि पुरलोएं दिट्ठइं ।

पट्टणि आवणसोह कराविय नरवरिद विहडप्फड धाविय ।

कयपेसणहिं समुन्नयमाणहि पुरउ निरुद्ध जाणजंपाणहि ।

सुहिसयणहिं बहुतूरनिनहिं पुरि पइसारिय जयजयसहिं ।

सम्माणिउं मणवेउ विचित्तहि कंकणकडयमउडकडिसुत्तहि ।

संपेसिय पियवयणइं जंपिवि मुणिवरवयणाएसु वियप्पिवि ।

गिरिवरकडय सोवि संपाइउ उरउ सुवक्कु धम्मपहि लायउ ।

घत्ता । गउ घरु मणवेउ नियवित्तंतु जणहो कहिउ ।

भविसुवि नियगेहि हरिसि रज्जु करंतु थिउ ॥ ७ ॥

तहो तहि रायलच्छि माणंतहो सुरलीलइं बहुकालु गमंतहो ।

तहि भविसाणुरूअमहएविहि पुत्त चयारि हुअ सुहसेविहि ।

सुप्पह कणयप्पह सूरप्पह चंदरासि समरंगणि दूसह ।

तार सुतारं नाम बे दुहियउ पुन्निमइंदरुंदससिसुहियउ ।

एक्कु पुत्तु धरणिंदु सुमित्तहि जाउ रूवगुणसीलविउत्तहि ।

त्तहिवि दुहिय तार उप्पन्नी सयलकलाकलावसंपुन्नी ।

घत्ता । वणिउत्तहं देवि कन्नहिं दिन्नइं मंडलइं ।

अणुहुअसुहाइं सयण पणच्चिय गुंदलइं ॥ ८ ॥

एम तासु बहुकालु गमंतहो गयउरि विविहविलास करंतहो ।

पवरुज्जाणि आउ हयतमनिसि. विमलबुद्धि नामेण महारिसि ।

तहो पुरखोहु करिवि गुरुभत्तिए भविसयत्तु गउ वंदण हत्तिए ।

वरकरितुरयथडय चउपासिहिं परिवेढिउ सामंतसहासिहि ।

भविससुमित्तपसुहसुहसेविहिं चलिउ समाणु सहिउ महएविहिं ।

हरियत्तुवि समाणु नियलच्छिए धणवइ कमलइं कमलदलच्छिए ।

भूवालुवि कुवल्लयदलनित्तइं पियसुंदरिए समउ पियवत्तए ।

सुप्पह सूरप्पह सोमप्पह कणयकंति धरणिंदसमप्पह ।
 निग्गउ नरवरिदु परिओसिं जयमंगलजयतूरनिघोसिं ।
 तारसुतार वसुंधरि जायउ नियनियपइपरिवारसहायउ ।
 नायरलोउ पयडु पइहिद्वउ नं मुणिवरु तवतेयाहिद्वउ ।

घत्ता । भविसत्तनरिदु कडयमउडकुंडलधरहिं ।

सुरलोयहु जंतु नं संपेसिउ सुरवइहि ॥ ९ ॥
 वेडिउ पवरुज्जाणु असेसहि नरनायरणरवइहिं सुवेसहिं ।
 सोहइ अहिणवसिरिसंपुन्नउं देवागमणु नाइं अवइन्नउं ।
 चउपासिहिं उवसोह भमाडिय मेइणि वरवत्थहिं उच्छाडिय ।
 पिक्खिवि साहु सयलु आणंदिउ सवणसंघु परिवाडिए वंदिउ ।
 जयमंगलजयतूरनिनइइं नियडंतरि कियाइं नीसइइं ।
 तं तित्तिउ समूहु जणविंदहो सो असंखु परिवारु नरिंदहो ।
 जंपइ कोवि नाहिं अणिउत्तउ निज्झुणु अडरत्ति नं सुत्तउ ।
 नरनाहिं निउत्तपरिवारिं कुंदसमुज्जलेण भिगारिं ।
 सियकच्चोलि लेवि हरियंदणु मुक्क तिवारधार किउ वंदणु ।

घत्ता । सियकुसुमइं लेवि किउ पुप्फच्चणु गुरुपयहिं ।

वलि दीवंगारि धूवइ देवि फलक्खयइं ॥ १० ॥
 वंदिय गुरु गुरुभत्ति करेविणु मणवयकायनिरोहु करेविणु ।
 जिम तिं तिम सच्चिहिं सामंतिहिं कयकरमउलिं नमोत्थु भणंतिहि ।
 पुरउ निविदु राउ पणविप्पिणु धम्मसरीरहो कुसलु भणेप्पिणु ।
 भणइं मुणिंदु पाणिं आकुंचिवि सविणय विणयतोसु मणि खंचिवि ।
 नरवइ तुज्झु विणयसविसेसहो होउ छेउ संसारकिलेसहो ।
 तं निसुणिवि नरिंदु आहल्लिउ मुहि वत्थंचलु देविणु बुल्लिउ ।
 मइं किलेसु पालत्तणि पिल्लिउ दाइयबंधुयत्ति जहिं घल्लिउ ।
 जहिं मयणायदीवि चिरु अच्छिउ जहिं विओउ वल्लहइं नियच्छिउ ।
 एव्वहिं रिद्धि विद्धि दिहि मंगलु वट्टइ वसविहेउ कुरुजंगलु ।
 इय धरवलइ सक्कसामंतहिं जयजसपसरपसाहियगत्तहिं ।
 महु अविहेउ कोवि नउ छुट्टइ जो नउ आण करइ सो फिट्टइ ।

घत्ता । तो भणइं मुणिंदु जहिं निक्खेवउ जमकरणि ।

तहिं माणुसजम्मि निब्बुइ किं चिरु कालु जणि ॥ ११ ॥

चिरु पुर एउ पढमु जिणु होंतउ लोउ कोडि पुव्वहं जीवंतउ ।
 एमहि तासुवि दहमइ भावि कवणु भोउ भुंजिज्जइ आए ।
 दसलक्खइ पुव्वइ जीविज्जइ एक्कु लक्खु बालत्तणि हिज्जइ ।
 बीयइ लक्खि पवड्डियअंगउ तरुणितरललोयणसुहिसंगउ ।
 तिहि जोव्वणवियारु परियत्तइ चउहि महामइपसरु नियत्तइ ।
 पंचमि सुट्ठुवि थिरु गंभीरहो चलइ तेउ लायन्नु सरीरहो ।
 नरवइ छट्ठइ लक्खि जियंतहो गलइ चक्खु लोयणइ नियंतहो ।
 सत्तमि कन्नहं सुणिवि न तिप्पइ अट्ठमि मयणगिगवि न पलिप्पइ ।
 नवमइ दंतपंति आहल्लइ खलइ जीह सुहवयणु वियल्लइ ।
 दहमइ जइवि न नासइ अंगउ तो जर भंजिवि करइ अयंगउ ।
 घत्ता । संखिप्पइ आउ दियहि दियहिं कुसरीरु जहि ।
 सुट्ठुवि सुहिसंगि निव्वुइ किज्जइ काइं तहिं ॥ १२ ॥
 अहो नरिंद संसारि असारइ तक्खणि दिट्ठपण्डवियारइ ।
 पाइवि मणुअजम्मु जणवल्लहु बहुभवकोडिसहासिं दुल्लहु ।
 जो अणुबंधु करइ रइलंपडु तहो परलोए पुणुवि गउ संकडु ।
 जइ वल्लहविओउ नउ दीसइ जइ जोव्वणु जराए न विणासइ ।
 जइ ऊसरइ कयावि न संपय पिम्मविलास होंति जइ सासय ।
 तो मिल्लिवि सुवन्नमणिरयणइं मुणिवर कि चरंति तवचरणइं ।
 एम एउ पेरियाणिवि बुज्झहि जाणंतोवि तोवि मं मुज्झहि ।
 घत्ता । मुणिवरवयणेहिं सिरिरामालिगियमुअहो ।
 निव्वेउ सरीरि उपज्जइ धणवइसुअहो^१ ॥ १३ ॥

अष्टादशः सन्धि.

मुणिवयण सुणेवि नरवइ संक समुव्वहइ ।
 सच्चउ संसारि जीवहंतणिय विचित्तगइ ।
 मुणिवयणें परिचत्तपमाएं तं सयलुवि परिपुच्छिउ राएं ।
 अवरुवि धम्माहम्मविसेसणु पुच्छिउ मुणिवरिंदु सुहदंसणु ।
 पुणु पुच्छिउ नियपुव्वभवंतरु कुडिलसुहासुहकम्मनिरंतरु ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणबालकयाए पंचमिफलवण्णणाए भविसयत्तवेरगवण्णणो णाम अहदहमो संधी परिच्छेओ सम्मत्तो ॥

काइं आसि हउं अन्नभवंतरि होसमि काइं विचित्तनिरंतरि ।
 अण्णुवि नियनयविणयनिउत्तहं घरि अवयरिवि नाह वणिउत्तहं ।
 त्वण पुव्वि भावण मइं भाविय जेण रायसंपय संभाविय ।
 भट्ठमि इक्कदव्वसुहसेविहु अहिउ सणेहु बिहिमि महएविहु ।
 जहुभिच्चहं विलहंति वसुंधर तं कम्मेण केण परमेसर ।
 घत्ता । महु जणणिण नाह पाविवि संपइ विहउ थिरु ।
 कि कारणु जेण विसहिउ इट्ठविओउ चिरु ॥ १ ॥
 अण्णुमि नाह दुलंघि दुसंचरि हउं चिरु भमिउ तिलयदीवंतरि ।
 तइयहं सुप्पहजणणि कुमारी नवजोव्वणगुणरूवि सारी ।
 कहिय सुरिदिं अक्खरबंधिं तं किर केण पुव्वसंबंधि ।
 भणइं महामुणि सुअणसमिद्धउ अइरावइ अरिनयरु पसिद्धउ ।
 तहि नरवइ मरुनामु महोयरु धर महएवि मंति वज्जोयरु ।
 वज्जोयर तहो पियकमलक्खण कित्तिसेण तहि दुहिय वियक्खण ।
 ताहि कंतु असरिसु अबियक्खणु चोरु जारु जूआरु अलक्खणु ।
 दुव्वियड्डु परिवज्जियसुत्तउ भमइं नयरि दुव्वसणिं भुत्तउ ।
 वत्थाहरणुवि ताहि न मिल्लइ सोच्छुहेवि जूअप्फडि खेल्लइ ।
 चच्चरि वेसायणि रइ माणइं सुललिय गब्भेसरि अवगन्नइं ।
 घत्ता । कुलविहविं सार रइरसपसरुभिन्नमुअ ।
 दुप्पयघरवासि झूरइ मंतिहितणिय सुअ ॥ २ ॥
 सा वरजुवइनिरारिउ लज्जइ धणु विहोउ निप्फलु पडिवज्जइ ।
 कोसियतावसनिलइ विहावइ तहो वयणिं वइराएं भावइ ।
 अण्णुमि जणमणनयणाणंदणु धणयलच्छि धणयत्तहो नंदणु ।
 वणि धनमित्तु नामु तहिं आवइ सोवि ताहि लोयणहं सुहावइ ।
 बालकुमारहो समुहुं पलोअई अणिमिसनयण वयणु अवलोयई ।
 ताह बिहिमि अहिलसियइं चित्तइं बिहिमि गयइं संदेहचरित्तइं ।
 नवर ताहि वज्जोअरधीयहि गुणवंतहि जणणहं सुविणीयहि ।
 वम्महसरहं विरोलिउ अंगउ चितंतिहि तहि सुरयपसंगउ ।
 एक्कइ बाल सुरूविं सोहइ तणु इज्जंति निरारिउ मोहइ ।
 दूसहु मयणावेसु विडंबइ गलि लाइवि डिंभउ परिउंबइ ।
 मोइअंगु वियारहि भज्जइ पडुपंगणि पइसंति विलज्जइ ।

सहि गुणमाल नाम तहि पक्खिय ताए वियक्खणाइं उवलक्खिय ।
घत्ता । पिकखेविणु ताहि अंगइं मयणायल्लियइं ।

अविसुद्धमणाइं विविहवियप्पइं वोल्लियइं ॥ ३ ॥

गुणमालए धणमित्तहो कंतइं परिपुच्छिय परिहासपवित्तइं ।

सहियरि निरु विवणम्मण दीसहि किं उज्जवणउं किपि सिलीसहि ।

दुप्पइदुग्घरवासपियम्मइं घरि सिक्खविय किपि कि अम्मइं ।

कि सो कमठु कहिमि संपाइउ तेण अवक्खु किपि उप्पायउ ।

किसियइं तुडु मुद्धि बाहुलयइं सिढिलइ परिभमंति मणिवलयइं ।

केसकलाउ खंधि ओणल्लइ परिमोक्कलु नियंवि आयल्लइ ।

फुट्टइ अहरु सुसइ मुहपंकउ नयणइं नउ जोयंति असंकउ ।

हलि सहि अन्न भंति महु दिज्जइ विणु विरहि नउ पंचमु गिज्जइ ।

सहि म रुसिज्ज भणमि पइं भत्ति कि अवलोइय केणवि धुत्ति ।

घत्ता । जं चालिउ मम्मु बालइं तं अवहेरि किय ।

धणमित्तहो पत्ति पुच्छइ गाहु करेवि तिय ॥ ४ ॥

आसंगइ करु करिण धरेप्पिणु पुच्छिय जं असगाहु करेप्पिणु ।

तं दिसि पासु निइवि परियच्छइं वुच्चइ मंतिसुअइं मइंदच्छइं ।

सहि म रुसिज्ज तुडु फुडु अक्खमि तिलमित्तुवि तउ गुज्जु न रक्खमि ।

तेण तरुणिमणमोहणच्चित्ति हउं अवलोइय तउ वरइत्ति ।

अच्छइ तासु पासि मणु मे रउ सुन्नउं भमइं कलेवरु सेरउ ।

तं निमुणिवि धणमित्तहो पत्तिए जंपिउ दरसविलक्खु हसंतिए ।

एक्ककुवि तुहुं महु पाणसमिद्धी अण्णुवि हुअ वरइत्तहो निद्धी ।

एवहिं करहि किंपि जिं जाणहि इच्छइं जिम्ब सक्कइ तिम माणहि ।

तुहुं मंतिणहो धीय महारायहो जो परमेसरु नयरहो आयहो ।

महु पइ पुणु वणिवरु एक्कंगउ अण्णुवि जं तउ भाउवि चंगउ ।

जइ सो तुडु निरारिउ रुच्चइ तो कहि महु जं जाएवि वुच्चइ ।

घत्ता । तो मंतिसुआइं थुत्थुक्कारिउ तं वयणु ।

मइ पियसहि तुद्ध अक्खिउ निययसरूवगुणु ॥ ५ ॥

जइ सुंदरि हउं एहउ करेमि तो अप्पउ भूअहं बलि करेमि ।

महु सहिए ताउ रायाहिरम्म सुविसुद्धइ कुलि निम्मलए जंसु ।

जइ एहउ विचइ महु सरीरि तो झंप देमि जलरवगहीरि ।
 जंपणउं चडइ जइ कुलि मलित्ति तो देहु दहमि हुअवहि पलित्ति ।
 नयणिहि जोइज्जइ को न लोइ सप्पुरिसि कहो न अणुराउ होइ ।
 सहि दीसइ जो जो गुणविचित्तु कि तहो तहो खंडिव्वउ चरित्तु ।
 कसणेहि चलधवलहि लोयणेहि अहिलसिउ जइवि खललोयणेहिं ।
 सो इत्थु जम्मि महु तो विभाइ जइ माइ जइवि हियवइ न माइ ।

घत्ता । अणुहुंजहि नाहु जो पुव्वज्जिउ पइं सुहवि ।

महु विसयसुहेण सहि पज्जत्तउ इत्थु भवि ॥ ६ ॥

अहिणवरंभगवभसोमालहि धणमित्तहो पत्तिहिं गुणमालहिं ।
 फिट्ठ भंति अवलेउ विसज्जिउ अहिउ सणेहु पुणुवि पडिवज्जिउ ।
 ताइंवि ताण वेवि अब्भहियइं पडिउवयारसयहि संगहियइं ।
 विन्नवि नियतायहो दक्खवियइं तेणवि पहुपरियणि सम्मवियइं ।
 वज्जोयरिण सणेहिं धीयहिं सयलकलाकलावसुविणीयहिं ।
 फेडिउ अन्नहो पउरि पहुत्तणु अप्पिउ धणमित्तहो सिद्धित्तणु ।
 सपउरु पुरु विहडप्फडु धावइ धणमित्तहो मंदिरु संभावइ ।
 वज्जोयरदुहियइं मणमोहि एक्कहो तहो धणमित्तहो नेहिं ।
 तं घरु सपरिवारु सम्माणिउं सपउरि पहुपरिवारिं जाणिउं ।

घत्ता । तहि विन्नवि ताइं मिच्छामोहमहावसेण ।

कोसियवयणाइं परिभावंति समंजसिण ॥ ७ ॥

तावसनिलइ ताहं पइसंतहं मिच्छानियमसीलसंजुत्तहं ।
 अवरुप्परुसमिद्धसमवायहं बिहिमि इक्कुगुरुवयणविहेयहं ।
 बिहिमि ताइं कोसिउ गुरु जायउ पयडउ पट्टणि पुरि विक्खायउ ।
 कित्तिसेणहो परियणि रुचइ धम्मबहिणि धणमित्तहो वुच्चइ ।

घत्ता । अण्णिक्कु जुवाणु नंदिमित्तु थिरथोरभुउ ।

धणमित्तहो मित्तु जाउ नंदिवद्धणहो सुउ ॥ ८ ॥

नंदिमित्तु निजसासणि भत्तउ अणुदिणु आराहइ रयणत्तउ ।
 निययकज्जकारणसंबंधिं घरु सिद्धिहि सेवइ अणुबंधि ।
 धणमित्तुवि तुरंग परिवहइ सारासारपरिक्खण चाहइ ।
 पट्टणि सुत्तविसुत्तइं जाणइं दुट्ठइं दुव्विणीय अवमाणइं ।
 अप्पमत्तु कोसिउ अणुअत्तइं कित्तिसेण अणुमग्गि पवत्तइ ।

तहो कोसियहो अमगि चरंतहो मिच्छाभावि लोउ लायंतहो ।
 पट्टणु खुहिउ समउ नरनाहि पणवइ सयलु लोउ असगाहिं ।
 इत्थंतारि जिणगुणअणुराइउ नाउं समाहिगुत्तु मुणि आयउ ।
 तासु परिकखणहेउ विहत्तिए गउ वज्जोयरु वंदण भत्तिए ।
 तेण सयलु परमागमु जाणिवि निउ राणउं बहुगुण परियाणिवि ।
 तहो अणुमगि वाउ नरिंदहो सयलु वि वलिउ समाहिमुणिंदहो ।
 घत्ता । वज्जोयरु मंति नियडि निवेसिवि मुणिवरहो ।

सपुरु सपरिवारु निसुणइं धम्मक्खाणु पहो ॥ ९ ॥
 साहु समाहिगुत्तु सुवियक्खणु सयलहं कहइ धम्मु दहलक्खणु ।
 अहो जण भवसंसारु असारउ चउगइगहणि असंतु अपारउ ।
 ताउ चयारिवि धम्माहम्मि हिडइ जीउ सुहासुहकम्मि ।
 कहिंमि नरइ नारइयहि दम्मइं डज्झइ बज्झइ हम्मइं खम्मइं ।
 सहइ दुहइं दूसहइं रउदइं जाम ताम तेतीस समुदइं ।
 कहिंमि तिरिक्खगइहिं उप्पज्जइ पाहणु पवणु सलिलु आवज्जइ ।
 इंधणु दहइ कहिंमि सिहि जोइवि खेवइ कालु कहिंमि तरु होएवि ।
 तहिमि सुणिज्जहि जीव अणंता जे न कयावि तसत्तणु पत्ता ।
 कहिंमि कयावि तसत्तणु पावइ तहिमि किलीणकाय संदावइ ।
 उप्पज्जइ किमिकीडपयंगहि दंसमसयमच्छरकुलसंगहि ।
 कच्छमच्छविसमेसमइंदहि वग्घरिच्छखरतुरयगइंदहिं ।

घत्ता । तिरियत्तणि होवि लितु मुअंतु कलेवरइं ।

हम्मंतु हणंतु विसहइ दुक्खपरंपरइं ॥ १० ॥
 कहव कहव मणुअत्तणु आवइ सुकुलु सुगुत्तु तहिमि नउ पावइ ।
 होइ अणुज्जु अणज्जवखंडिहि बब्बरसमरपुल्लिंदपयंडिहिं ।
 सुकुलि सुखित्ति जम्मु जइ पाविइ तहवि न परमधम्मु संभावइ ।
 तं पर लहइ महांगुरुभत्तिए अहं सावयकुडुंवि उप्पत्तिए ।
 वरि चेडउ वि जाउ सावयकुलि मं नरवइवि पावमइसंकुलि ।
 इय इत्तियपयारसंजोएं मणुअजम्मु को लहइ निओएं ।
 जो तं लहिवि सिडिलु जिणसासणि सो अंधलउ जाउ निहिंदंसणि
 जो तहो दिणुवि जाउ विणु धम्मि तं केणवि पुव्वक्कियकम्मि ।

घत्ता । तो भणइ नरिहु जीवहो जं परलोयहिउ ।

कहि अम्ह मुणिद परम धम्मु सो केम थिउ ॥ ११ ॥

पहु पुच्छइ पुलयविसददेहु जाणमि संसारु असारु एहु ।

जाणमि चउगइ भवभमणदुक्खु जाणमि माणुसुवि हवेइ रुक्खु ।

जाणमि संजोयहो फुडु विओउ जाणमि अणिच्चु संपयविहोउ ।

जाणमि जरमरणावच्छ एम तं कहि न पडिज्जइ तेत्थु जेम ।

तं निसुणिवि वुच्चइ मुणिवरेण अहो नरवइ कि बहुवित्थरेण ।

वयदंसणिनाणिचत्तिरंसु जो करइ अहिसापरमधम्मु ।

पडिबन्नवयणु निगंथरुवि सो न पडइ तहिं संसारकूवि ।

अह कहमि धम्मु जं जेम होइ परु दीसइ अप्पसमाण लोइ ।

अप्पणु संपज्जइ पीड जेण तं परहु न किज्जइ निच्छएण ।

घत्ता । नउ हम्मइ जीउ नउ बोल्लिज्जइ अलिउ जणि ।

तह लोइविरुडु लोहु न किज्जइ परहो धणि ॥ १२ ॥

परतियपरिहरणि महंतु धम्मु अहिलासु करइ तं तहो अहम्मु ।

जो लेइ परिग्गहु अप्पमाण अविणासु अणासु अदिन्नदाणु ।

पर संचइ संचइ एम अत्थु इहरत्ति पंरत्तिवि तहो अणत्थु ।

जो पुणु संतोसहु नियमु लेइ तहो तं जि धम्मकारणु निएइ ।

जो मज्जु मांसु महु परिहरेइ अणुवि निसिभोयणु नउ गसेइ ।

जइ पालइ तो तहो तं जि धम्मु अह सिढिलउ तो अकयत्थु जंसु ।

जइ पयहिं पयत्थहि सदहाणु तो तं जि धंसु धम्महो पहाणु ।

अह मन्नइ मणि विवरीउ भाउ तो तं जि तासु परिणवइ पाउ ।

विणिवारइ जइ दिज्जंतु दाणु तो अंतराउ वड्ढावमाणु ।

अह देइ दियावइ सिढिलकम्म नउदेइ जइ वि तो तासु धम्मु ।

जिणपडिम हरइ उवहसइ साहु तो तासु नरयपंथावराहु ।

जिणभवणु करावइ जो पसत्थु तहो धम्मु वित्थंयारहो अणत्थु ।

घत्ता । तो पभणइ मंति किं जंपहि मज्झत्थमणु ।

उवसंतहं नाह कहिं जिणसमयसमायरणु ॥ १३ ॥

तो मंतिहि वयणि कियायराहं पुच्छंतहं सयलहं नायराहं ।

पायडिवि समयसंकेउ रम्मु वज्जरिउ मुणिदि परमधम्मु ।

जिम जिणमइ पंचमहावयाइं अणुवयगुणवयसिक्खावयाइं ।
 सायारमणाथारिविणिओइ तउ कहिउ दुविहु आरसविहोइ ।
 इहरत्ति परत्तिवि बहुपमाय जिम ते सोलहविह चउकसाय ।
 जह तिणिणवि लेसउ तिन्नि वेय बंभत्तणु तिउणियसट्ठिमेय ।
 पंचिदिय पंचपयारु जाणु पंचाणुत्तरु पंचविहु नाणु ।
 पंचासय पंचपयारचक्क आवासदव्व जीवहं तिछक्क ।

घत्ता । छक्खंड विसेस छक्कालाण सारसमय ।

दस धम्मवियप्प अट्ट महामय सत्त भय ॥ १४ ॥
 अट्टविहक्कम्मसंकेउ होइ सउ अट्टयालपयडिहि समेइ ।
 तह सत्ततत्तकारणकयत्थ नव नोकसाय नव नयपयत्थ ।
 थिउ जेम अणाइ अणंतु कालु अवसप्पिणुअवसप्पिणिविसालु ।
 जिम तित्थु तिसट्ठि महाचरित्त चउगइभवसंगमगइविचित्त ।
 अट्टाइयदीवोवहिपमाणु नारइयतिरियदेवाउमाणु ।
 पन्नारसक्कम्मधरा पएस तेरस चरित्त किरियाविसेस ।
 एमाइमुणिंदिं कयपयास पायडिय जिणागमि समयभास ।
 इउ पढइ सुणइं जो कयपयासु कम्मक्खउ बोहि समाहि तासु ।
 जिणधम्मसवणु निसुणिवि पवित्तु मुनिवयणि बलिउ नायरहं चित्तु ।

घत्ता । मुणिवयणवियारि सरसवियप्पदिन्नमइहिं ।

अवल्लोइउ मंतिवयणु सुविब्भसु नरवइहि ॥ १५ ॥
 मुणिवयणु सुणिवि मणगोयरेण नरनाह वुत्तु वज्जोयरेण ।
 अहो देवदेव मुणिवयणु चारु सच्चउ गउ सुअसायरहो पारु ।
 निरविकखु देक्खु परलोयभीरु वयनियमसीलसंजमसरीरु ।
 उवसंतकसायहं नरह रम्मउ जो एण दिट्ठु सो परमधम्म ।
 कोसिउ तावसु अन्नाणु मुक्खुअमुणियपरमागमु जडु अवक्खु ।
 तणु तवइ जइवि वट्ठेक्काहुं अन्नाणु तोवि जुत्तिए अणाहु ।
 गुरु कज्जइ जो बिहुं गुणपवित्तु जसुतणउं वयणु बहुमइविचित्तु ।
 जो पुणु अप्पुणु अवियड्डु देव सो परहो करइ अवबोहु केम ।
 तं मंतिवयणु परलोयइट्ठु नायरहं नवर हियवइ पइट्ठु ।

घत्ता । कोसियहो विरत्त धम्मसवण निसुणेवि नर ।
 तहो आसमि जंति कित्तिसेण धणमित्तु पर^१ ॥ १६ ॥
 एकोनविंशतितमः सन्धिः ।

तहो आसमि ताइं दिढचारित्तवियक्खणइं ।
 अणुरत्तमणाइं तोवि अहिसालक्खणइं ॥
 तेहि बिहिमि पियदंसणलुद्धहिं अमुणियपरमागमि अविलुद्धहि ।
 कोसियनिलइ गमणु न पमायउ चिरपडिवन्नगुणिहिं निज्झायउ ।
 सोवि ताहं उवरोहपरंपर हुउ सणेहु सब्भावनिरंतरु ।
 एक्कहि दिणि वियालि कीलंति वुच्चइ नंदिमित्तु धणमित्तिं ।
 अहो गुणमाल बहुगुणभरियहो मणि अचरिउ वहइ तउ चरियहो ।
 अज्जु गेहि सामग्गु नियच्छइ जाइवि कहहि किपि जं पुच्छइ ।
 घत्ता । तो नंदिसुएण जंपिउ सरलसणेहउ ।
 अत्थमियइं सूरि तउ घरि मित्त न जामि हउं ॥ १ ॥
 तो धणमित्तु झत्ति उरि कंपिउ सच्चउ मित्त एउ पइं जंपिउ ।
 दियह मुएवि जा नयणाणंदिरि निसिहि न जाहि कहिमि महु मंदिरि ।
 एत्तिउ कालु मित्त नउ लक्खिउ ताम न मुअमि जाम न विअक्खिउ ।
 मंडुडु अत्थि कावि तउ निब्बी पणइणि पणयसणेहसमिद्धी ।
 रयणिहि आण ताहि नउ भंजहि सरसपियम्मगुणिहि मणु रंजहि ।
 पभणइं नंदिमित्तु बहुजाणउं रायसिट्ठि तुहुं पउरि पहाणउं ।
 तउ पुच्छंतहो गुज्झु न रक्खमि निसिहि न जेण जामि तं अक्खमि ।
 भोयणवार तुम्ह जा सारी निसि पओसि सज्जणहं पियारी ।
 तित्थु पवित्ति मज्झु नउ जुज्जइ रूसहि तुहुं जइ तहवि न भुज्जइ ।
 अल्लुमि तं देखणहं न सक्कमि निसिहि पओसि तेण नउ दुक्कमि ।
 घत्ता । पभणइं धणमित्तु महु अचरिउ जाउ मणहो ।
 पइवज्जिउ जेण कवणु दोसु निसिंभोयणहो ॥ २ ॥
 भणइं सुमित्तु नंदिगुणवंतउ निसिभोयणदोसहिं पज्जत्तउ ।
 वरि पिउ मज्झु मंसु महु भक्खिउ वरि परतियमुहकमलु निरिक्खिउ ।

१ C adds इय भविष्यत्तकहाए पयडियधम्मत्थकाममोक्खाए बुद्धधणबालकयाए पचमिफलवण्णणाए धणमित्तकित्तिसेणसंबंधवण्णणो गाम एकूणविंशतितमो संधी सम्मतो ॥

वरि पंचुंवराइ अहिलसियइं वरि अन्नइंमि अभक्खइं असियइं ।
 वरि जंपिउ अलिउ अलज्जिउ मं रयणिहिं भोग्गणु पडिवज्जिउ ।
 होउ मित्त महु तेण निओएं जं जिम्मइं दीवयउज्जोएं ।
 जहि पडंति किमिकीडपयंगइं तहो छाहइं बहुपेयपसंगइं ।
 ता वेलइं जो भोग्गणु भुंजइं तं जिणसमइं समाहि न जुज्जइ ।
 तं निसुणिवि धणमित्ति वुच्चइ तउ इक्कहो पर एउ न रुच्चइ ।
 खंधावारि पंहंजणरायहो अंतेउरपरिवारसहायहो ।
 सो न अत्थि जो निसिहि न भुंजइ तोवि ताहं सुअणत्तणु जुज्जइ ।

घत्ता । अह एणवि काइं एवडुंतुरु दिट्ठु पइं ।

तं अज्जु पवित्ति निसिभोग्गणु परिहरिउ मइं ॥ ३ ॥
 निसिभोग्गणु जं परिहरिउ तेण तं नंदिमित्तु तोसिउ मणेण ।
 आसंधिउ जाणिवि सिढिलकम्मु नियसंगइं अक्खिउ परमधम्मु ।
 तेणवि पडिवज्जिउ तहो पहाउ संजयगुणु सम्माइट्ठि जाउ ।
 जिम सो तिम तहो पिय परमरम्मि धणमित्त सुदिट्ठु किउ अरुहधम्मि ।
 अणुसंगि ताहं महाविणीय अणुमोइय वज्जोयरहो धीय ।
 भवियण जंपइ वच्छलसहाउ जिणसासणि दरिसइ पक्खवाउ ।
 जिणु पुज्जावइ अन्नहं सएहि धणु देइं दाणु महिमोच्छवेहि ।

घत्ता । वयनियमगुणेहि करइ करंतहं सदहणु ।

अप्पुणु न करेइ पर पडिवज्जइ देउ जिणु ॥ ४ ॥
 कुपहकुतित्थइं जइवि न ज्ञायइ तो कोसियहो विलउ न पमायइ ।
 जिम सा तिम धणमित्तु वि वच्चइ इक्कवार तहिं गमणु न खंचइ ।
 सो तावसु तवेण विक्खायउ तहि पुरवरि अपुज्जु संजायउ ।
 जं परिहरिउ नयरसंधाएं जं अवगणिउं अरि पुरराएं ।
 तं जि कसाउ तेण मणि भाविउ वज्जोयरमंतिहि संभाविउ ।
 जइ फलु अत्थि किपि तवतेयहो तो हउं हुज्जु विणासणु एयहो ।
 एम कसाएं घोरिं लइयउ कांलंतरिण मरिवि पव्वइयउ ।
 हुउ तहि तिलयदीवि भयभासुरु असणिवेउ नामेण महासुरु ।

घत्ता । वज्जोयरु मंति सहु राएं खंधारि गउ ।

न नमिउं पडुक्कजे परबलि भिडिउ पणट्ठ मउ ॥ ५ ॥

तहो घरि किउ लोयाचारु जाम हुअ कित्तिसेण निज्जीव ताम ।
 जणणिगु छड्डिउ भत्तारसोउ ओलगु ताहि घरसयलुलोउ ।
 नउ रुअइ न कंदइ अचलदिट्ठि गउ सपरिवारु धणमित्तु सिट्ठि ।
 किउ पवणसित्तु चंदणरसेण पाविय वयण सहं सज्झसेण ।
 जोइउ धणमित्तहो वयणु इहु ओसरिउ कलुणु कंदिउ अणिहु ।
 हा भाइ पडिउ दुव्विसहु घाउ अंधारिउ जगु अत्थमिउं ताउ ।
 पसरिउ वामोहतमोहजालु असरणु दुत्तरु पडिवन्नु कालु ।
 पालिज्ज बिहिमि जणणिहुं सणेहु हउं एवहि उवसंधरमि देहु ।

घत्ता । कुलगोंदलि तासु वसिधि सणेहपरंपरइं ।

अणुहयइं जाइं ताइंमि हुअइं भयंकरइं ॥ ६ ॥

तहो सरलसणेहि सुहाइं जाइं विलसियइं आसि वियसियमुहाइं ।
 हसियइं रमियइं सुहकीलियाइं उच्छंगसंगसुहपीलियाइं ।
 परिहासइं भिउडिपलोयणाइं लीलइं अद्दासणभोयणाइं ।
 आहरणवत्थसुहमंडणाइं पेसणकबोलमुहचुंवणाइं ।
 मुहससिदप्पणपडिबिबियाइं कुंचियकुरुलइं सिरि कुंचियाइं ।
 दुल्ललियइं ललियइं लड्डियाइं दुज्जणजणमाणइं खंडियाइं ।
 उज्जाणपवरकीलामुहाइं थुइवयणविदि विलयामुहाइं ।
 नरवइमंदिरि गउरवसयाइं एत्तियइं जेण जंति गयाइं ।

घत्ता । जं दरिसिउ जम्मु जाणिवि जणसंसारफलु ।

अवसाणि तासु जं जीविज्जइ तं विहलु ॥ ७ ॥

तो भणइं नवर धणयत्तजाउ लोयण फुसेवि गलिअंसुवाउ ।
 सच्चउ पइं जंपिउ एउ माइ उवयारसारसज्जणपमाउ ।
 सुमरंतहं गुणवल्लहविओइ विणु मरणि भणि निव्वुइ न होइ ।
 अह तं पि सुअणि साहसु न होइ अणुमरणु करणु कायरहं लोइ ।
 सो सुअणु सुअणवल्लहपसंगि उप्पन्न तुहुंमि तहुत्तणइं अंगि ।
 तउ चरिउ वियक्खणु गुणनिउत्तु जं चवहि दीणु तं निरु अजुत्तु ।
 जाणिज्जइ भडु भंडणि भिडंतु परनरपसंगि महंसइचरित्तु ।
 धीरिम जाणिज्जइ मणुअलोइ अह मरणकालि अह सुअविओइ ।

घत्ता । वज्जोयरधीय धणमित्तहो वयणइं सरिवि ।

परिहरिवि विसाउ थिय जणेरु हियवइं धरिवि ॥ ८ ॥

वज्जोअरु मरिवि महाणुभाउ हुउ तिलइ जसोहणु नामि राउ ।
 बहुसोउ करिवि तासइं समीवि दलु घल्लिउ ताइंवि तिलयदीवि ।
 परिखिवइ आउ सुहिसयणविंदि अत्थमिए पवरवल्लहनरिंदि ।
 अणुदिणु सेवइ धणमित्तगेहु नउ सुअइ सोवि सज्जणसणेहु ।
 कित्तिसेण धणमित्तहो चित्ति गमइं कालु सुविसुद्धचरित्ति ।
 नंदिमित्तु मित्तत्तणु दाविवि नियसुहि जिणवरधम्मु कराविवि ।
 अप्पणु पुणु तवचरणु चरिप्पिणु अणसणि पंडियमरणि मरिप्पिणु ।
 दिवि सोलहमइं पुत्तायामि हुउ सुरवइ विज्जुप्पहु नामि ।

ता । चम्मट्टि सरीरु निवडि जाइ मसाणि खउ ।

अह नियमगुणेहिं तेण जि लब्भइ परमपउ ॥ ९ ॥
 जो तित्थु आसि झीणाउमाणु सो चयवि दुक्खु तहो तं विमाणु ।
 उक्कस्स निबद्ध परिप्पमाणु लक्खणचच्चंकिउ नवजुवाणु ।
 सोलहआहरणविहूसियंगु सहसत्ति समुट्ठिउ विहुणियंगु ।
 चउपासहिं करइ दिसावलोउ पिकखइ रमणीउ सु देवलोउ ।
 विभिउ परिचितइ मणि कयत्थु को हउं कहि आयउ आसि कित्थु ।
 नियडइ ठिउ विवरइ अवहिणाणु इउ देवलोउ देवहं पहाणु ।
 अइरावइ अरिपुरि गुणपवित्तु वाणियउं आसि हउं नंदिमित्तु ।
 तउ करिवि मरिवि अणसणि अहीरु आइयउ इत्थु मिह्लिवि सरीरु ।
 इउ जाणिवि पसरिय परमनेहु अवयरिवि खमावइ निययदेहु ।

ता । रुहुरुहउ करेवि पुज्जिउ निययसरीरडउ ।

खंतव्वु वयंसि पइंसहुं दंसणु इत्तडउ ॥ १० ॥
 एत्थंतरी धणमित्तहो मंदिरि पउरमहायणनयणाणंदिरि ।
 दाणु चउव्विहसंगहो दिज्जइ साहम्मियवच्छल्लु वइज्जइ ।
 तो धणमित्तु पडिच्छियपेसणु अणुदिणु उज्जोअइ जिणसासणु ।
 धणयलच्छि धणयत्तहो गेहिणि धणमित्तहो जणेरि सुवि रोहिणि ।
 जिणवरधम्मु करइ पडिवज्जइ अह मलमलिणमुणिंदहो लज्जइ ।
 उवहासइ अमुणियमाहप्पि विहवरूवजोव्वणगुणदर्पे ।
 सावि समाहिमुणिंदहो वयणहि दुज्जयदुसहपरज्जियमयणहिं ।
 जाइजरामरणत्तविणासणि अविचल जाय जिणिंदहो सासणि ।

सुवपंचमिविहि करिवि सुवासिय सत्तसट्ठि वासर उववासिय ।
 पुणु पंचविहु अणेयपयारिहिं किउ उज्जवणु विहवअणुसारिहि ।
 घत्ता । तो मंतिसुआइं अणुमोइउ तिविहंतरिण ।

हुअ तउ महएवि तेण फलेण महंतरिण ॥ ११ ॥

जेम ताए तिम पइंमि विहाविउ अणुमोयणफलेण इउ पाविउ ।
 धणयलच्छि धणयत्तु सउन्नउं बहुकालि पंचत्तु पवन्नउं ।
 विन्निवि हत्थिणायपुरि जायइं मिहुणइं परिवड्डियअणुरायइं ।
 सोवि ताहं नंदणु अवसप्पिउ गोडंगणि विज्जुलइं झडप्पिउ ।
 संचुण्णिय करोडि सहुं गत्ति विहलंघलि इईं घुम्मंति ।
 घोरंधारु जाउ चउपासि हियवइ धुक्कु धुअंति सासि ।
 सुमरिउ ताणं परमजिणाणं घोसिउ नमु नमु अरहंताणं ।
 ता वेलइं तं संबलु लेप्पिणु निग्गउ जीउ सरीरु मुएप्पिणु ।
 ताहंमि तणउं पुणुवि संजायउ सो धणमित्तु मरिवि तुहुं जायउ ।
 घत्ता । जो जम्मब्भासु आसि पडंतुट्ठंतहो वि ।

सिरि वज्ज हएवि नउ वीसरइ मरंतहो वि ॥ १२ ॥

जा तहो धणमित्तहोतणिय पत्ति गुणमाल नाम तडितेयकंति ।
 जा सयलवि जुवईयणि वरिट्ठ वज्जोयरधीयहो मणहो इट्ठ ।
 सा मिलिवि असेसहि सज्जणेहि छड्ढाविय जलु दुम्मणमणेहि ।
 विलवंति पराइय कित्तिसेण उट्ठंति पडंति लहंति चेण ।
 आवील्लिउ गुणमालयसमाणु हा काइं एउ खलविहिविहाणु ।
 हा पइं विहि हउं विनडिय निरुत्तु हा सुहय तुज्झु कि एउ जुत्तु ।
 हा सुंदर पाविट्ठइं चलाइं कहि पाविओसि विज्जुलवलाए ।
 कंदंतिहिं दारुणु कलुण सहु उट्ठिउ हाहारउ अइरउहु ।
 पिक्खहु सो कहिं पभणंतियाउ सरवरहो तीरि विन्निवि गयाउ ।
 घोवंतिए कुंकुमकज्जलाइं दिन्नइं नाहहो तिन्निमि जलाइं ।
 भग्गइं वलयइं अवलक्खणाइं मुक्कइं केऊरइं कंकणाइं ।
 अवहरिवि सयलु उवभोयभोउ संचारिउ विहवत्तणविहोउ ।
 घत्ता । करणियइं करेवि सुहिसयणइं जिणहरि गयइं ।

अवलोइवि जम्मु गुणमालइं लइयइं वयइं ॥ १३ ॥

कित्तिसेण तउतणइं विओएं मुअ सोसिवि अप्पाणउं सोएं ।

जाइवि तिलयदीवि उप्पन्नी भविसत्तहो गेहिणि निव्वन्नी ।
जं अहिलसिउ आसि तउ अंगउ रक्खिउ सीलु चरित्तु अभंगउ ।
वउकरणि पुन्नप्फलु पाविउ तउ घरवासु तेण संभाविउ ।
सा गुणमाल गएं बहुकालें उच्छन्नं सुहिसयणवमालि ।
तउ गुणसरिवि मरेवि मइविब्भम हुअ भूवालहो तणिय तणुब्भमं ।
जिम तहि बिहिंमि सणेहु वहंती तिम एवहिवि जाय गुणवंती ।
अन्नमि अरिउरनयरि वसंतहो अवमाणि परिहउ चिंतंतहो ।
जं तावसहो तुम्हि पिउ जंपिउ तेण बिहिमि धणु धन्नु समप्पिउ ।
घत्ता । जं वज्जोअरिण तहो विहेसिउ सयलु जणु ।

ति वयरि सोवि खड्डु सपउरु सर्वधुजणु ॥ १४ ॥

तउ जणणिण जा चिन्न महाविहि पाविय तेणेवडु महादिहि ।
जं जइवर अणिओएं जोइय दियहा केवि तेण विच्छोइय ।
जं किउ विज्जावच्चु महंतरु पाविउ तुम्हि तेण इउ वित्थरु ।
जित्तिउ नहि उज्जवणविहोएं तित्तिउ पइमि लड्डु अणुमोएं ।
ति कज्जि सुअपंचमि लोयहो चितिय सुहइं देइ परलोयहो ।
जो अन्नहोवि करंतहो भावइ तुम्हइं जेम सोवि फलु पावइ ।
नंदिमित्तु जो करिवि महानउ अच्चुअसग्गे सुरत्तणु पत्तउ ।
तेण पुव्वसंबंधसणेहि अक्खरपंति लिहिय बहुमेहि ।
एम सुणिउं जं पुव्वभवंतरु तं निव्वेयहो चडिउ महानरु ।

घत्ता । सन्नड्डु नरिंदु पुव्वजम्मसंभवभविण ।

घणवालं कव्वि संधि समाणिय विस एणै ॥ १५ ॥

विशतित्तम सन्धि

वसु वसुमइरज्जु मुणिवरवयणसमाहविण ।
तिणसमउ गणेवि मुक्की भविसन्मराहिविण ॥
निसुणेवि पुव्वभवगहणजम्मु अण्णुवि जिणसासणि परमधम्मु ।
विंभिउ नरवइ हियवइ न माइ थिउ निच्चलु किउ कट्टमउं नाइं ।
परिचित्तइ भउ भविसाणुरूअ जोवइ सुमित्त अच्चरियभूअ ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुद्धधणवालकयाए पचमिफलवण्णणाए भविसत्तभवांतरवण्णणो णाम विंसतिमो संधी परिच्छेओ सम्मतो ।

घणवइ अवलोयइ निययजाउ पंकयसिरि चिंतइ चिरपमाउ ।
 थिउ राउ परमकारणवियप्पु परिगलियविहवमाहप्पुदप्पु ।
 भाविवि अणिच्चु चंचलविहोउ तक्खणि ओसारिउ सयलु लोउ ।
 पय धरिवि नवर विन्नवइ साहु मइं पत्तु भडारा परमलाहु ।
 सकियत्थु एहु पर नंदिमित्तु तउ करेवि सुरालउ जेण पत्तु ।
 जइ हउंमि तेण सहं तउ करंतु तो कि असमाहिण सहं मरंतु ।
 लइ अज्जुवि किज्जइ अंतसहु जं वलिवि लईज्जइ तं न नहु ।
 अपरिग्गहु परिवज्जियपमाउ करि सामिय महु दिक्खापसाउ ।

घत्ता । उद्धरहि पडंतु एवहि तुम्ह पायसरण ।

घणमित्तहो जेम जाम न दुक्कइ तं मरण ॥ १ ॥
 अह एउ जि निच्छउ कयपयत्थु लइ जामि निहेलणु गुरु नमोत्थु ।
 विहरिच्चउ नउ तुम्हहमि ताम हउं सुअहं समप्पणु करमि जाम ।
 नीसेसु परिग्गहु परिहरेमि जं जासु जोगु तं तासु देमि ।
 आसीस देवि पडिवन्नु तेहि उट्ठिउ उट्ठंतहं भडसएहि ।
 जोइउ सामंतिहि वरभडेहिं मंतणउं जाउ नियनियथडेहिं ।
 अहो वट्टइ खणु परियत्तु कालु पावज्जपमुहुं थिउ पिहिमिपालु ।
 राणउं गयउरि सुप्पहु कुमारु होसइ नवल्लु परिवारचारु ।
 अन्नेक्कु भणइं धरणिंदु राउ दुद्धर दुसीलु दूसहसहाउ ।
 सुप्पहु राणउं अच्छइ न ताम रणि हिडिवि कुलखंड किउ न जाम ।

घत्ता । अन्निकि वुत्तु सुप्पहु समसंजायबलि ।

को चवइ विमुत्तु तिन्नि सहोयर जासु तलि ॥ २ ॥
 को जोइइ रणि सुप्पहु कुमारु अप्पणउं जासु परिवारु चारु ।
 सोमप्पहु जासु महाविहेउ सूरप्पहु सूरसमाणतेउ ।
 कणयप्पहु दूसहु कणयदंडु जसु सालयसाहणु रणि पर्यंडु ।
 ति महुं दरिसंतहं भडवमालु पर होइ सवम्बहो पलयकालु ।
 अवरुप्परु सुहड चवंति जाम नरवइ मंदिरि संपत्तु ताम ।
 थोअंतरि सुहसंजमनिओउ थिउ दाराविकखणि भवियलोउ ।
 मुणि विमलबुद्धिचरियइं पइहु सुसमाहिण भवियायणिण दिहु ।
 नरनाहु निहालइ नियदुवारु उवसंतु निराउहु सपरिवारु ।
 जे थिय ते राउ पइहु लेवि अन्नेक्क ठंति अन्नहं भमेवि ।

किवि घरणिदि किवि सुप्पहेण किवि कणएं किवि सोमप्पहेण ।
 किवि केणवि नउ सक्किय धरेवि अमुणियणिओत्थ निग्गय वलेवि ।
 पारणउं कराविवि एम साहु पुणु अप्पुणु भुंजइ तिलयनाहु ।
 सुहिसयणसमाणु भोयणु करिवि समालहिवि ।
 पुणु अम्माएवि पणविय पियसुमहरु चविवि ॥ ३ ॥
 महएविउ बेवि करेवि पासि विन्नत्त जणणि एक्कंतवासि ।
 तुम्हइमि सुणिउं तं कहमि तेम अरिउरि अइरावइ वसिउ जेम
 कोसिएण वहेवि कसाउ सुट्ठु पाविउ असुरत्तणु जणि अणिट्ठु ।
 वज्जोयरु मंति महाणुभाउ विद्दाविउ किम वच्छलसहाउ ।
 हुअ कित्तिसेण सुप्पहहु माय गुणमाल मरेवि सुमित्त जाय ।
 तुहुं अन्नभवंतरि धणयलच्छि अरिउरि तायहो सा पारियच्छि ।
 मह सुमरिवि तं विज्जुलहो मरणु जो सक्कइ तहो पावज्ज सरणु ।
 पंकयसिरि जंपइ निरु पहाणु जं तउ तुहुं तं अम्हहं पवाणु ।
 अणुह्मअभोय चित्तियपयास माणेवि थडसंपयविलास ।
 निव्वाहिय सइं सच्छंदलील विलसिय विचित्त उज्जाणकील ।
 मंडलियहं बहुमंडलसयाइं तूसिवि दिन्नइं रूसिवि हयाइं ।
 अहिसिचिवि पट्टि सुप्पहु करइ नराहिवइ ।
 भुंजउ चिरयाल पुत्त रज्जु भविसाणुमइ ॥ ४ ॥
 तं सुणिवि भणइं भविसाणुरूअ तुहं जाम ताम हउं सारभूअ ।
 तुम्हहि जंतहि जइ खणुवि थामि तो माए मज्झु जिणवरु न सामि ।
 मइं तुम्ह पसाएं आसमुइ महि भुंजिवि लाइय कडयमुइ ।
 पुरगामदेस महाराउ देइ मह मुइइं विणु कोइवि न लेइ ।
 जसु अभयवयणु मइं किउ पसत्थु तहो कोवि न भउ करणहं समत्थु ।
 अवगन्नइं जो महुतणिय आण निदंति तासु जे रणि पहाण ।
 एवहि सम्माणिवि गुणानिउत्तु जं करइ सामि तं महमि जुत्तु ।
 जं पुणु थक्कमि पन्नसंति राए तं थुत्थुक्कारिउ वयणु माए ।
 अहिसेयपट्टु संपय विचित्त पट्टुपुत्त रज्जु भुंजउ सुमित्त ।
 तो बुचइ भूवालहो सुआइं मालइमालाकोमलमुआइं ।
 गुणमाल हउंमि अरिनयरि आसि बे भव निवसिय तुम्हहंमि पासि ।

एव्हिं मइं मिल्लिवि पुत्तरज्जे तुम्हइं लग्गहो परलोयकज्जे ।
 अच्छमि रणरणउं समुव्वहंति महु एहउ नवि कन्नइं सुणंति ।
 घत्ता । तो भणइं नरिदु जइ सामन्नहि पुव्वकिय ।
 तो अरिनयरेवि तुहुं सव्वहं अवसाणि थिय ॥ ५ ॥
 तं निसुणिवि तहि रणरणउं जाउ मउलियमुहुं दरिसिउ अंसुवाउ
 तो नवर नरिदि दुन्निवार कोक्काविय पंचवि नरकुमार ।
 तिन्निवि दुहियउ सुवियक्खणाउ सहुं जामायहि दुम्मणमणाउ ।
 तिण्णिवि सुमहत्तर सच्छवाय धणवइहरिबलभूवालराय ।
 पियसुंदरि जुअराएं सहाय एमाइ सयल अन्नेवि आय ।
 निसुणंतहं सव्वहं मइवियारु करि धरिवि वुत्तु सुप्पहु कुमार ।
 आएं जोइज्जइ पुत्तजम्मु जाएं किज्जइ सोहलउ रम्मु ।
 विलसिज्जइ दिज्जइ विहउ तेण संताणि धुरंधरु होइ जेण ।
 एह संपय इउ बइसणउं रज्जु परिचित्तिउ मइं परलोयकज्जु ।
 पालिज्जहि संपयपय विचित्त तउ जणणि वच्छ एवहि सुमित्त ।
 घत्ता । करि धरिवि सपुत्त निक्खेवउ अल्लविउ सइं ।
 धरणिदु कुमार पइं दिक्खिउवउ समउ मइं ॥ ६ ॥
 जं वुत्तु एम सुप्पहु कुमार तं धुणिवि सीसु थिउ दुन्निवार ।
 एउ वयणु काइं पइं ताय वुत्तु जइ जुत्तु तोवि तउ निरु अजुत्तु ।
 जो सुंजइ वसुमइ एयछत्त । सुविहेय उवहिपरिआसंमंत ।
 जसु चंडमंडलाहिव सवंति सेवंति चारु अवसरु नियंति ।
 किन्नरविज्जाहररक्खजक्ख जसु करहि कज्जु होइवि समक्ख ।
 सो नरवइ जं पावज्ज लेइ एहउ न दिदु मइं मच्चलोइ ।
 पावज्ज तुम्ह एह जि वसिट्ठ जं पालहि सुअण विसिट्ठ इट्ठ ।
 जं रिद्धि विद्धि सुहु भविय लोइ जं चोरु जारु नंदइ न कोइ ।
 जं निरुवसग्गु तउ करहि सार्हु जं जिउ न निहम्मइं निरवराहु ।
 जं जणु अपाउ उवसंतु संतु जं जिगसासणि उच्छउ महंतु ।
 पावज्ज लेइ सो करइ कट्टु जोअणि लउ अह वइरायभट्टु ।
 जो दाणु न देइ न करइ धम्मु पावज्ज लेइ सो खवइ कम्मु ।
 घत्ता । पहु भणइं हसंतु तउ पासिउ महु मइ पउर ।

नवि किज्जइं विग्घु आपं अविणउ होइ पर ॥ ७ ॥
 अहियइं अणिओयनिउत्तियाइं किबहुअएउत्तपडुत्तियाइं ।
 तउ पट्टवंधु सुहसंपउत्त पावज्ज तिहिमि अम्हहं निरुत्तु ।
 परिचितिउ जं णिच्छयपयत्थु तं अलियउ को करणहं समत्थु ।
 निच्छउ जाणेप्पिणु सुप्पहेण धरणिदु वुत्तु मउलियसुहेण ।
 ताएं परिचत्तु सणेहु भाइ कि वुच्चइ जो वयणि न ठाइ ।
 परिचितइं तवसिरि बहुअ सच्छ तुहुं धरहि महाभडभारु वच्छ ।
 अहिसेउ तुम्ह बइसणइं रज्जे मा होउ विग्घु रायहो सकज्जि ।
 महु ताएं दिनु कुलक्कमेण मइं तुज्झु समप्पिउ विक्कमेण ।
 हउं मंतिममउ तिहि भायरेहि सब्भावसणेहकयायरेहि ।
 पडिवसु एम जं सुप्पहेण तं वुत्तु सुमित्तावल्लहेण ।
 तउतणइं पहावें अम्ह संति जं लेहि देहि तं निरु महंति ।
 तुहुं अम्हहं सइं पच्चक्खु ताउ इच्छहं परमत्थें तउ पसाउ ।
 घत्ता । सिय संपय रज्जु गयउरु सोहइ तुम्ह पहु ।
 अच्छउ अहिसेउ कन्नहु वयणुवि दुब्बिसहु ॥ ८ ॥
 अणुहुंजि लच्छि णियविक्कमेण आइय जा तुम्ह कुलक्कमेण ।
 जो तुम्हहं न वहइ कोसु कप्पु तहो अम्ह निहोडिवि दलहं दप्पु ।
 सुप्पहिण दिनु उत्तरु न जाम अणुसंधिवि भणइं सुमित्त ताम ।
 अहो पुत्तहो सुंदरु गुणमहग्घु नरवइहि वयणु सब्बहं अलंघु ।
 छड्डेवि पिहु जम्मंतरहु नेहु रणरणइ छुहिवि महुतणउं देहु ।
 अप्पुणु चलियइं हउं धरिय जेण पडिवज्जिउ तं कि मइं सुहेण ।
 सब्बहं संपय बइसणउं रज्जु लइ करहु सामि अप्पणउं कज्जु ।
 एउ जंपिवि अहरकुरंतियाए आएसिउ अंसु मुअंतियाइं ।
 धाइउ विहडप्फुडु विलयसत्थु सारविय वसुह दरिसिउ पसत्थु ।
 जयमंगलतूरइं ताडियाइं परिवारमणइं विम्भाडियाइं ।
 घत्ता । धरणिदि लेवि सुप्पहु पट्टि परिट्ठविउ ।
 जयतूररवेण सामंतिहि अहिसेउ किउ ॥ ९ ॥
 अहिसिंचिवि पए सुप्पहु कुमारु आउच्छिउ नियपरिवारु चारु ।
 धणवइ हरियत्त महाणुभाउ पियसुंदरि पहु भूवालुराउ ।
 एमाइमहत्तर गुणवरिट्ठ अन्नवि जे सुअण विसिट्ठ इट्ठ ।

अन्नेवि खमाविय सइं खमेवि जं जासु जोगु तं तासु देवि ।
 जिम तेण तेम प्रकयसिरीए पच्छइं भविसइं पियजंपिरीए ।
 जणु अंसुजलोह्लियलोयणेहि रुणुरुणइं झुणइं दुम्मणमणेहिं ।
 सहं सयणि नयणाणंदिरासु नीसरियइं सरियइं मंदिरासु ।
 जिणहरि जिणहरि गुज्जउ करेवि जिणहरि जिणहरि महदाण देवि ।
 घत्ता । रुहुरुहउ करेवि लोयहिं निरु निज्झाइयइं ।

सहुं सयणजणेण पवरुज्जाणु पराइयइं ॥ १० ॥
 तहिमि पउरउवल्लोह समारिय छडतोरणमंडव वित्थारिय ।
 पुज्जिवि जिणपडिमउं संजवियउ मंडउ जालगवक्खिहि ठवियउ ।
 पूरिउ रंगावलिउ विचित्तउ वियसियकुसुमंजलिउ पवित्तउ ।
 किउ नीसल्लु सयलु संभालिवि अंगविलेवणाइं पक्खालिवि ।
 निणिणिवि जिणु सुमरिवि सुपहिट्ठइं अवलोइवि गुरुपुरउ निविट्ठइं ।
 उत्तारिय कडयइं कडिसुत्तइं मउडइं मणिमऊहपजलंतइं ।
 पंचमुट्ठि सिरि लोउ समारिवि दुद्धर पंचमहच्चय धारिवि ।
 धीरवीरसाहसिण विचित्तइं तिन्निमि गुरुहुं पासि निक्खित्तइं ।

घत्ता । मुहिसयणसएहि दिक्खिवि ताइं न सक्कियइं ।
 जणु अंसु सुअंतु धणवइसुवदंसणि हुअइं ॥ ११ ॥

एकविंशतितम सन्धि ।

जिम लइय जिणेवि रायलच्छि सइं भुयवल्लिण ।
 तिम मुक्क रुअंति धीरवीरविक्रमच्छलिण ॥
 दिक्खंकिउ पिक्खिवि कुरुवराउ लोयहं रुहुरुहउ महंतु जाउ ।
 जो जंतउ हयगयरहवरेहि विज्जिज्जमाणु चलचामरेहिं ।
 पडिहारफारसहुज्जयाहं हणहणसहि नरवरसयाहं ।
 सो एवहि किम नीसंगु दिट्ठु गउ लिहक्किवि नं दिवसयरु इट्ठु ।
 हुअ रयणि जाउ जगु कसणवत्तु जो जित्थइ होइ तित्थइ निसत्तु ।
 परिवारु पउरु पुरनिवासु परियणु अंतैउरु पिंडवासु ।
 जणु सयलु ताहं गुण संथुणंतु नीसेसरयणि थिउ रुणुरुणंतु ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्कहाए बुद्धधणवालकयाए पचमिफलवण्णणाए भविसयत्तदिक्खिवाकणवण्णणो नाम एकविसमो सन्धी परिच्छेअं सम्मतो ॥

जो निंद करंतउ सयणसालि वरतरुणीसहुं सिद्धिणंतरालि ।
 सो सव्वंगइ परिचाए वाए किम सुत्तु निरंतरु भूमिभाए ।
 घत्ता । घरि रयणिहि जाउ पुत्ति चलंति तसंतियउ ।
 ताउवि तहिं काले धीरवीरसाहस थियउ ॥ १ ॥
 परिगलिय रयणि पसरिउ पहाउ पुणरवि रविनंदे खणहं आउ ।
 एवहिं केहउ सुहराउ तासु तवचरणि पवन्नि महानरासु ।
 किं जेहउ पाणिग्गहणि दीवि किं जेहउ गयउरि पहुसमीवि ।
 कि जेहउ मणवेयहो विमाणि कंतादोहलए सुपुज्जमाणि ।
 किं जेहउ पहय अणंतवाले आणिय बंधेविणु पुहविपाले ।
 कि जेहउ परियाणोच्छवेहिं अवरेहिमि विविहमहोच्छवेहिं ।
 जइ एहउ सुहुं एवहिंमि तासु तो करइ मोहतमतिभिरनासु ।
 अरुणुग्गमि विहरिउ सवणतंतु विणियत्तु लोउ धाइउ सुअंतु ।

घत्ता । गय गयउरि गंपि मिलिय सयलसयणहं सयण ।
 नीसासु सुअंति सुमरिवि जम्मंतरहो गुण ॥ २ ॥
 रोवइ सुमित्त वल्लहसरूवि मइं मिल्लिवि गय भविसाणुरूवि ।
 हा चंचल पहु ववगयसणेह कहु मिल्लिय हउ कंटइयदेह ।
 हा पंकयसिरि धम्माणुराइ पइंसहु दंसणु एत्तिउ सुमाइ ।
 धणवइ विणु पत्तिए तं जि गेहु पिक्खइ पजलंतु दहंतु देहु ।
 निंदइ अप्पाणउ काउं दीणु तउ करिवि न सक्कमि हउं निहीणु ।
 धन्नाइं ताइं तिन्निमि जणाइं छड्डेवि लग्गइं तवचरणि जाइं ।
 हरियत्तु विसूरइ रुवइ लच्छि हा कमलि कमलि कुवलयदलच्छि ।
 हा भविसयत्त तं करमि तेम एवहिं छड्डिवि पव्वइउ केम ।
 पियसुंदरि भूवालं समाणु रुणुरुणइं झुणइं निंदइ नियाणु ।
 सुप्पहधरणीधरपसुह कुम्बर न धरंति अंसु न नियंति अवर ।
 ता रोवइ तार सुंतारियाउ नियंवग्गहो नं ओसारियाउ ।

घत्ता । पियवयणसएहिं पइसिवि मंतिमहंतएहिं ।
 दिट्ठंतइं देवि संबोहिथ मइवंतएहि ॥ ३ ॥
 पंकयसिरि भविसउ सियवंतउ तेण समाणु जाउ निक्खंतउ ।
 पुरुसायारुपरक्कमसत्तिउ घोरधीरु तवचरणु चरंतिउ ।
 सुविणयगुणपारंपरबुद्धिए दंसणनाणचरित्तविसुद्धिए ।

अणसणमरण मूरिवि तवतत्तउ दसमइं देवलोइं संपत्तउ ।
 पंकयसिरि प्हचूल पवित्तिथ भविसवि रयणचूलु परियत्तिथ ।
 विन्निवि नवजुवाणसियभूसिय विन्निवि सोलहआहरणविहूसिय ।
 विन्निवि अवलोयंति परोप्परु बिहिमि सरिउ नियपुव्वभवंतरु ।
 तुहुं कमलसिरि अन्नजम्मंतरि हउं भविसाणुरूव नरवरघरि ।
 अन्नवि भविसयत्तु इह एसइ तिहिमि संगु समवाएं होसइ ।
 घत्ता । चिरु अम्हसमाणु सयणिहि जेहि न लयउ तउ ।
 तह तेमइं तं जि मणुअजंमु अकयत्थु गउ ॥ ४ ॥
 भविसयत्तु चिरु करेवि महातउ अणसणि मरिवि विहियरयणत्तउ ।
 तहिं जि विमाणि पत्तु सुहदंसणु तिहिमि सणेहिं किउ संभासणु ।
 नरवइभविसयत्तु तुहुं होंतउ कुरुजंगलु गयउरु भुंजंतउ ।
 विमलमुणिदहो तलि णिक्खंकिउ मरिवि इत्थु देवत्तणु पत्तउ ।
 जंपइ सोवि आसि मणमोहणि एक्क जणणि अन्नेक्क सुगेहिणि ।
 तुम्हइं नवर अहियववसाइय जं तियलिगु हणेविणु आइय ।
 अज्जवि सा सुमित्त तहि अच्छइ सुप्पहु रज्ज करइ पहुपच्छइ ।
 तहिं जाइवि उप्पायहं विंभउ पिक्खहं चिरपरियणु सुहिबंधउ ।
 घत्ता । अवयरिवि जुआइं पिक्खवि वयणइं सज्जणहं ।
 कुलि कील करेवि पच्छइ मेरुपयाहिणहं ॥ ५ ॥
 तिन्निवि करिवि पयाहिण मंदिरि लीलइं परिभमंति भुवणंतरि ।
 गयउरि नियसंताणु निरिक्खवि जे जियंति तहो वयणइं पिक्खवि ।
 तिलयदीवि चंदप्पह भमियइं जहिं वरनयरि आसि चिरु रमियइं ।
 पुणुवि तेण विवरि नीसरियइं पुणरवि लयमंडवि संचरियइं ।
 तं भविसत्तहो भवणि पइट्ठइं पुणरवि ताइं नियाणइं दिट्ठइं ।
 जोइवि असणिवेउ पिउ जंपिउ सहुं कन्नइ पुरु जेण समप्पिउ ।
 पुणरवि माणिभहु सम्माणिउं गंयउरि जेण विमाणिं आणिउं ।
 विज्जुप्पहु जोएविणु हरिसिय अक्खरपंति जेण चिरु दरसिय ।
 मणवेयहो सुहपंकउ चाहिउ सयलुवि पुव्वभवंतरु साहिउ ।
 परिसक्खिवि अन्नइंमि सुखेत्तइं केवलजम्मणनिव्वुइमेत्तइं ।
 एम ताइ तहिं चिरु विलसेप्पिणु सोलह सायराइं निवसेप्पिणु ।
 जाम पुणुवि हिडंति महायलि पइसहि पुणुवि जाम कुरुजंगलि ।

घत्ता । तं गयउरि गंपि जाम निरिक्खहिं नयरछवि ।
 सुहिसयणसयाहं एक्कुवि तहि संताणि नवि ॥ ६ ॥
 तं वरनयरु तंजि कुरुजंगलु सो महिविदु तं जि महणइजलु ।
 ताइं पवर उज्जाणुपएसइं ताइं गिरिदगहणउद्देसइं ।
 ताइं विचित्तपवरजिणभवणइ नवर ताइ दीसंति न सुअणइं ।
 तो सुमरिवि चिरयालविलासइं गय रुहरुहिवि निवि चउपासहिं ।
 तो चवणावसाणि हुउ मूलिं मउलिय मालणितिएवि पहचूलिं ।
 तेयपणट्ट विलंबियगत्ति किउ महंतु रुणुरुणउ चयंति ।
 हा पुणरवि नरलोए वसिन्वउ दुत्तरगब्भुवासे निवसिन्वउ ।
 अच्छइ देवलोइसुह रायहि जं कीलिय मणचिंतिय रायहिं ।
 अच्छउ जं अणुहविउ चवंतिहि सुरसुंदरिविलास विलसंतिहि ।
 एवहिं आसु न काइंमि चंगउ पसरइ समइ मरणु आवग्गउ ।
 एम वियप्पु करंतु विलोणउं तक्खणि दिट्ठु पणट्ठु विलीणउं ।

घत्ता । पहचूल चएवि घरि गंधव्वनरेसरहो ।
 सुवसुंधरु नामु हउ नंदणु चक्केसरहो ॥ ७ ॥
 विणिणवि रयणचूल हेमंगय सुवसुंधरहो पुत्त हुअ दुज्जय ।
 नाम नंदिवड्डुण सिरिवड्डुण वेवि सिढिलकयकम्मनिबंधण ।
 ताहं बिहिंमि सिय रज्जु समप्पिवि सुवसुंधरु परलोउ वियप्पिवि ।
 चरिमदेहु नियणुणिहि अलंकिउ सिरिहरमुणिहि पासि दिक्खंकिउ ।
 बहुकालिं महियलु विहरेप्पिणु घोर वीरु तव चरणु चरेप्पिणु ।
 सुंक्कज्झाणु आउरिवि निम्मलु उप्पाएवि नाणु तं केवलु ।
 जो चिरुजम्मि कमलसिरि होंतउ सो लोयावसाणु संपत्तउ ।
 तेवि नंदिवड्डुण सिरिवड्डुण णियसंताणि करिवि संबड्डुण ।
 एक्कहिं दियहि चालिय वणकीलए गयवरधरणसमुब्भडलीलइ ।

घत्ता । हिडंतिहि तेहि लक्खिउ इक्क जुवाण मउ ।
 परिसेसियजूहु हरिणिहि गरुयासत्तियउ ॥ ८ ॥
 सो हरिणिए सहुं कील करंतउ वाहिं हयउ ताएं संजुत्तउ ।
 तं वइराउ तेवि मणि भाविवि णियणियणंदण णिवपइ थाविवि ।
 बिणिणवि सुहमसुहाइं चएप्पिणु मय सिवनयरि सरीरु मुएप्पिणु ।
 भविसयत्तु पुणु सुरु हेमंगउ सिरिवड्डुण होएवि सिद्धिहिं गउ ।

सा भविसाणुरूव तणु मिह्लिवि रयणचूलु सुरलोउ समिह्लिवि ।
 जाउ नंदिवड्डुणु धरधारउ पुणु हुउ सासए सिद्धु भडारउ ।
 वसिवि घरासमि हल्लुत्तालि विरइउ एउ चरिउ धणवालिं ।
 बिह्खंडहि बावीसहि संधिहिं परिचितियनियहेउनिबंधिहिं ।
 घत्ता । धक्कडवणिवंसि माएसरहो समुब्भविण ।
 धणसिरिदेविसुएण विरइउ सरसइसंभविण ॥ ९ ॥
 अहो लोयहो सुयपंचमिविहाणु इउ जं तं चितिय सुहनिहाणु ।
 दूरयरपणासियपावरेणु एह जा सा वुच्चइ कामधेणु ।
 फलु देइ जहिच्छिउ मत्तलोइ चितामणि वुच्चइ तेण लोइ ।
 एह जा सा वुच्चइ भुवणसंति अह सुक्खहो सुह सोवाणपंति ।
 नरनारिहि विग्घइं अवहरेइ जो जं मग्गइ तहो तं जि देइ ।
 निव्वाहइ जो नियसिविभरेण सो पुन्नवंतु कि वित्थरेण ।
 उववास करइ जो सत्तसट्ठि उज्जमणि तहो सुहि तुट्ठि पुट्ठि ।
 जइ भज्जइ अंतरि विग्घु होइ तहु सदहाणि फलु तं जि तोइ ।
 घत्ता । अहो कि बहुवायावित्थरेण एक्कवि चित्ति महत्सरिण ।
 अणुमोएं ताहि तिहुं संपन्न गुणंतरिण ॥ १० ॥
 अरिउरि अइरावइ दीहरच्छि धणयत्तहो गेहिणि धणयलच्छि ।
 उज्जमिय ताएं चिरु संजुएण भाविय धणमित्तें तहिं सुएण ।
 तह किन्तिसेण नामुज्जयाइ अणुमोइय वज्जोयरसुआई ।
 तहो फलिण ताए तिणिमि जणाइं चउथइ भवि सिबलोयहो गयाइं ।
 पहिलइ धणयत्तहो धणयदित्ति इयरइ बिन्निवि धणमित्तु कित्ति ।
 विज्जइ भवि पंकयसिरि सरूअ सुउ भविसयत्तु भविसाणुरूअ ।
 तियलिंगु हणिवि तिन्निमि सुतेयपहचूलरयणचूलाइ देव ।
 तइयइ भविसत्तु वि कणयतेउ हुउ दहमइं तहिं जि विमाणि देउ ।
 चउथइ भवि सुवपंचमिफलेण निदड्डु कम्मु झाणानलेण ।
 घत्ता । निसुणंतपढतहं परिचितंतहं अप्पहिय ।
 धणवालि तेण पंचमि पंचपयार किय' ॥ ११ ॥

१ C adds इय भविसत्तकहाए पयडियवम्मत्थकाममोक्खाए बुद्धघणवालकयाए पंचमिफलवण्णयाए
 कमलसिरिभविसत्तभविसाणुरूवमोक्खगमणो णाम बावीसमो सधी परिच्छेओ सम्मतो ।

समयनिरर्गलविनिर्गलितप्रज्वालितोच्चावचपृथुलग्रावखण्डेषु शतघ्नी-
षण्डेषु दावहुताशेष्विव प्रदहत्सु पृतनारण्यानीं मानी सांयुगीन-
जनाग्रगण्यः सुचिरमाकलितसमरः ^१सहस्तैरपि विहस्ततामुपगतैः,
प्रमादिभिः सादिभिः, विषादिभिः निषादिभिः, कलितहेतिदातिभिः ^२
पदातिभिः साकं प्रक्षीणबलसमृद्धिः अनवर्द्धिः त्रिशङ्कुरिव
निधनानुकूलाहवोद्यतविश्वामित्रवशङ्गतः पतङ्गवत् प्रोच्चलितहेति-
हीर ^३वीरवीतिहोत्रसात्कृतनिजगात्रः स्वस्थितिमभजत ॥

हीरेण तस्मिन्निहतेऽनवधौ वृष्णेव वृत्रे मथितद्विपाश्वम् ।

निर्मुक्तशस्त्रं निपतच्छिरस्त्रं दुद्राव दूरं बलमाशु तस्य ॥ ४३ ॥

1. P समस्तैः 2. Missing in P. 3. M. corrupt here.

संस्कृतुष्टीका

किलिकिला अग्निगोलकस्फोटेन नलिकसमूहेभ्यः उद्यन् शब्दविशेषः, तस्य
च सज्योतिष्कस्य मेघेषु सस्तनितमुद्यद्भिद्युत्सादृश्यम् । विबुधा देवाः, पण्डि-
ताश्च । गुरु बृहत् । गुरुः बृहस्पतिः । विजयानन्दरङ्ग एव इन्द्रः । तेन प्रहितेषु
हूणा एव बलाहकाः मेघाः, तेषु । रङ्गगुलिकाश्मनः अश्मनुल्या रङ्गेन
त्रपुणा निर्मिता गुलिकाः । संवर्तसमयः प्रलयसमयः । निर्घातः सवज्रपात
आसारः । प्रज्ज्वलितेति । सज्वलनपृथुलग्रावतुल्यगोलकखण्डेषु । शतघ्नीषण्डेषु
तथोक्तयन्त्रसमूहेषु । विहस्ततां व्याकुलताम् । सादिभिः अश्वारोहैः । निषादिभिः
हस्त्यारोहैः । कालता हेतीनां दातिः छेदः येषां ते, तैः । 'दाप् लवने' ।
निधनं निपातः, नाशश्च । आहवो यज्ञः, युद्धं च । विश्वामित्रो महर्षिः,
पक्षे विश्वानि अमित्राणि । वीतिहोत्रोऽग्निः । स्वस्थितिं स्वर्गस्थितिं,
मरणं च ॥ हीरेणेति । वृष्णा इन्द्रेण । निपतच्छिरस्त्रम् निपतदुष्णीषम् ॥
४३ ॥ निहत्येति । समाति युद्धे । मृत्युजित् 'मुर्त्या अली खान्' नामा

11. सो—This form is both Nom, and Acc. singular Here the latter. पवर कुलहरहो—Gen. Sing of -अ bases. -स्त्तु, छ and ह are other Gen endings in Apbh. See Introduction-

12 लोह—Loc. Sing of -अ base. -ए and -हिं (इ) are other Loc. endings.

II. The poet shows his diffidence He is a man without any merit and money, which prevents him from coming by his own in the assembly of the good. Still he will try his best, for should not stars shine even if the moon is up ?

1 संभालमि—like लहमि two lines below, Present 1st Pers. Sing The vowel before the termination is weakened on the analogy the forms of the 2nd and 3rd Pers. Sing where it is naturally short The alternative forms for the 1st Sing. in -उ are as frequent as those in -मि, perhaps more See Introduction.

तुम्ह—More regularly तुम्हे Nom and Acc Plural of the pronoun of the second person. Hindi तुम्

2. हउं—Nom. Sing of pronoun of the first person Compare Guj हुं, Konkani हाव. See Pischel § 142. From अहकम्, where क is *svārthe*

2 दुग्धवारारि—Read दुद्धरवारारे. Loc. Sing

3 क्षीणविहवप्पहाए—क्षीणविभवप्रभया The -ए of the Instr. Sing form is to be read short.

सोह—शोभाम्. Case terminations are often dropped in Apbh., a tendency which is accentuated in the pronouncedly analytical modern Aryan Vernaculars. It is rightly to be traced to the Apbh., their mother

4 विष्णु पुण्णहिं—The Instr. Pl form is made to serve for both the Instr. and the Abl. Translate—'Wealth is impossible without (previous) merit' कोह—we rather expect कोवि There is a world of difference between कोह, Sk कश्चित् and कोवि, Sk कोवि. Scribes mistake ?

5. ताए—Inst. Sing of the Feminine of base त. Hemacandra and following him Pischel, teach only ताए, without *anusvāra*. The word refers to धनुस्तपय in the previous line. Translate the line—'Although without it (wealth) I command little respect amongst people, still, how shall I surrender manly pride ?'

The words कहखुवमि have to be read separately as कह for कहं-कथं and खुवमि. The latter form is to be explained as from खुच्, which in the Prakrits loses the nasal. खुअमि then ought to be the correct form, but the व has come in as a glide-sound, helped on by the labial म .

6. गियमहवियाह—Acc. Sing of Masc. base in-अ, on the analogy of the-उ of the Nom. Sing, निजमतिविकास.

7. जित्तिउ—The sense is that of Sk. यावान् But there is no connection between the two. जित्तिउ and तित्तिउ are formed on the analogy of एत्तिउ (also इत्तिउ) which presupposes an* अयत्त from अयत् = Sk. इयत्. See Pischel § 153.

8. Translate—'Having seen the *Airāvata* roar, should not other elephants do the same ?'

गुल्लुल्लु—Such reduplicated forms are common in the Prakrits. They are generally Onomatopoeitic in character, e.g. गुमगुमन्त, सिमसिमन्त, कुरकुरादि, थरथरन्त, फरफरन्त etc

9. महकव्वकईहु—Abl Pl. of °कई. ताहंतणिय—Consists of ताहं the Gen. Pl. of the pronoun and तणिय the possessive adj. suffix. The latter has become the case termination in Gujarātrī. The whole form is therefore a double Genitive. The text sometimes separates it from the Gen. form

कवण—What indeed ? Pischel timidly compares the form with Sk. कवाणि, कवोण, § 428. क or का पुन = कवण (cf. Pāh पण from पुन) is more likely to be the right derivation. Translate the line—'Before poets of great poems, what indeed is their (lesser poets') story ?'

10. जोगणउ or ज्योतिर्गण—The stars. Through जोगण, where the *anuswāra* replaces र. Mark change of gender. Translate—'But should not stars shine when the moon is up.' Hc in *Deśnāmamālā* III 50 regards it as the name of इन्द्रगोप

III But there are wicked people, who are busy in picking holes in other's pockets, who find out faults of good poets and good women. Even one man, endowed with bad speech, can wound hundreds of good men for, will a flesh-eater have any pity?

1 इहु—Is no doubt एहु with weakened vowel, owing to exigency of metre. Nom. Sing. of the demonstrative pronoun, Sk. एष or एतत्. Although Hc. IV 362 rules that एहु is Neuter and एहो Masc, the context is clear that इहु here is Masc.

3 कहिमि—literally कस्मिन्नपि, but here कुत्रापि. Translate the whole line—'One who is always busy in finding out faults of others, is there anybody anywhere virtuous to him?'

4 वरकईहि—Can only be Loc. Sing., or at best Gen. Sing. if we ignore the long ई. The reading वरकईहु given in the foot notes is to be preferred. It would be Gen. Pl. The same with regard to महासईहि; read महासईहु

दोसई—Acc. Pl. of Neut. This is a glaring example of how Sk. words have changed their gender in the Prakrits. Hc IV 445 therefore rightly says लिङ्गमतन्त्रम्—'Gender does not matter.'

5 एकोवि—Pischel § 91 says the doubling of क can not be accounted for. His rule is 'a long vowel before a single consonant is shortened and the consonant doubled, when the last syllable carried the accent, e.g. एवम्-एवम्, किश्रीहा, तिष्णम्-त्रीणाम् तिष्णि and after it विष्णि are formed by analogy. In एक the accent is on the first syllable. The reason lies perhaps in the fact that in the Prakrit, is a simple vowel and is also short. This fact is emphasized by

doubling the following consonant, in order to preserve the original quantity of the Sanskrit word.

6 Translate—'He daily pours forth showers of bad odour (abuses etc).'

सडरिसहं-सत्पुरुषाणाम्. cf. Pischel § 164. This is a good case of contamination of the two forms सत्पुरुषिंह and सडरिसह

7 देखिसि-Absolute in सि, used as an Infinitive Trans—'He is not able to look upon the prosperity of others.'

8 Translate—'He roams, fighting all (crowds of) good men, just like a wild elephant free from the goad.'

IV But in spite of wicked people, the poet is going to tell an enchanting story, the same that was told by the Gaṇadhara Gotama to king Seniya. The poet Dhanavāla the best of merchants, has thought fit in this evil age to retell the story of *Suyapañcam*, which shows to people the path (of righteousness)

1. अत्थङ—read अच्छङ, which represents Sk. अस्—to be, in many of the Prakrits. Of all the derivations of this form, given by Pischel § 480, only two are worth considering Kuhn's derivation from अस् with the inchoative च्छ and Pischel's from क्छ, which would give अच्छ in Prakrit. The former seems preferable, as (1) it has already been recognised by Hemacandra IV 205 and Kramadīśvara IV 10, (2) such roots exist in Prakrits, (3) and the sense requires this derivation. Pischel's derivation is phonologically flawless, but unsuitable so far as the sense goes.

ताम्—Through ताम् (or ताम्) from ताम्. Pischel § 261, following Hc's examples to IV 395 etc. कह-कथाम्. The terminations are often dropped in Aph. See सोह in II 3. गणहरिण—Instr Sing

2. पुच्छंतहो, सेणियहो—Genitives. See Introduction.

3. कियं संचयणहि—Instr. Pl. The य in the last word appears to be redundant. Metre also does not want it. It should be dropped.

तत्थहो—Separate the words into तत्थ and हो and take हो as expletive.

4. वट्टतए and पसरतए—Both Locatives. The regular ending is ह्, e. g. काहि. Even with ण, the forms would be वट्टन्ते and पसरन्ते. But the syllable is protracted for the sake of metre एव्वहि—Sk इदानीम् Hc lays down an एव्वहि which is sometimes written एव्वहि and might have been mispronounced or miswritten as एव्वहि. Pischel § 261 connects it with Vedic एव, which is doubtful.

इसमकालि—the Jainas divide Time into the two cycles अवसर्पिणी and उत्सर्पिणी. Each one is supposed to have six spokes, called सुषमा and दुषमा with combinations. (e. g. एकान्तसुषमा, सुषमा, सुषमदुषमा, दुषमसुषमा, दुषमा and एकान्तदुषमा) The last contains twenty one thousand years. अवसर्पिणी is the reverse of उत्सर्पिणी. The whole cycle, the regular motion and its reverse, contains twenty koṭis of years of Sāgaropama years. cf. *Abhidhānacintāmaṇi* II 414

5 वणवारि, वणिवरेण and गणहरिण (1 2) are all usual Apbh. Instrumentals. The first form is common to the Locative also. See Introduction.

The poet mentions his name and caste here and says that he has got a great boon from Sarasvatī. He occasionally mentions his name at the end of a Sandhi, e g last Kadavaka of this and 2nd, 11th, 17th, 20th Sandhis. In the 9th Kadavaka of the last Sandhi, he says that he is born in the वक्रवृणिवस and that his father's name is माएसर and mother's वणसिरि.

6. Read वडमाणु instead of वडमाणु of the text समवसरणु—The root मृ with the prepositions सम् and अव is often used in Jain scriptures with regard to the appearance of Mahāvīra at any particular place of assembly, e g समणे भयव महावीरे समोसरिण समवसरण would therefore mean 'stride' or 'assembly'.

7 गणहरु—The Ganadharas were immediate disciples of महावीर. They were eleven in number. गोयम, सुहम्म are the two most prominent among them. The latter succeeded महावीर as head of the Jain sect. See Hemacandra, *Abhidhānacintāmaṇi* I, 31 and 32.

8 सुयपचमी—The 5th of Kārtika, held sacred by the Jainas. Also called ज्ञानपंचमी. It has been the subject of several Prakrit poems by Jain monks, e g पञ्चमीकथा of महेस्वर in the Baroda Central Library.

10. नराहु—Apparently for नराहं, as the adjective नीसुणेतह shows. Hemacandra lays down हु for ह and उ bases, IV 340.

V The story begins. It is laid in the city गयडर, i. e. गजपुर or हस्तिनापुर, in कुरुजंगल country, which is a part of भरतखंड. In that country men are rich and happy. Both animal and vegetable nature are in a prosperous condition.

1 कुरुजंगल—The twin country of Kuru and Jangala which is known even to the *Mahābhārata* and *Rāmāyana*. Pāṇini too in Sūtra VII 3,25 appears to refer to it. जङ्गलवधुवलजान्तस्य विभाषितसुत्तरम्—'A compound ending in the words जङ्गल etc may optionally lengthen the first syllable of the latter part.' Although Pāṇini himself has not supplied the example, it is evident that he meant no other word. The name therefore reaches back to the 6th or 7th century B. C. कुरुजंगल and कुरुपञ्चाल were twin countries, पञ्चाल being contiguous to कुरु on the North and जंगल on the South. Common rule and family alliances might also have contributed to the twinship in name. It would correspond to the northern part of modern Rajputana. cf. *Proceedings of the First Oriental Conference* Vol. I, p. exxxi.

2. काह्—Nom and Acc Sing of the pronominal base क, used adverbially. वणिगज्जह्—Pass Pres. See Introduction.

असुणिय—The sense is अज्ञात. Grammarians derive it from मन्, which is scarcely likely. Pāli forms like पापुणोति from प्राप्नोति, would suggest a derivation from स्ना.

5. परव्वस—The doubling of the व is due to analogy of words where it is

natural, as सुयक्खन्व, णिव्वावार, णिगन्ध etc. cf अक्खाइद्-अखादित, अदिह-अदृष्ट. Pischel § 196 Compare also गण्णिउ मिहुणहं—Compare Mar मेहुण

For अवतुप्पतु read अवहप्पर. A compound of अपर and पर with the सू developed as in परस्पर The अस् becomes ओ and then उ Compare गमोकार, परोप्पर where the conjunct following ओ was not necessary, Pisch § 195.

12. This description of गयडर, 'As if it was a part of heaven descended on the earth', reminds one of Kalidāsa's उज्जयिनी, 'स्वल्पीभूते सुचरितफले स्वर्गिणा गा गतानां शेषै पुण्यैर्दृतमिव दिव कान्तिमत् खण्डमेकम् *Meghadūta* I 30

VI Description of Gayaura. Mehesara, Maghavā, Santī, Kunthu and Aru and other kings and sages lived there It is in fact the same Gayaura, for the sake of which the Kurus and Pāndavas fought on the battlefield of Kuruksetra.

1. तं गयडरु को वण्णणहं समत्थु—Is a queer construction We would rather expect तसु गयडरसु etc. which would be construed with वण्णणहं This is apparently a confusion of constructions and is a good example of syntactical contamination The author apparently began with तं गयडरु and ought to have finished in some such way as को वण्णिउं समत्थु, where गयडरु would be the object of the Infinitive वण्णिउ But he appears to have changed his mind and with it the construction The two sentences between which there is contamination, are.—

तं गयडरु को वण्णिउ समत्थु

and

तसु गयडरसु को वण्णणहं समत्थु,
resulting in

तं गयडरु को वण्णणहं समत्थु

Jacobi regards it as an Infinitive

For पयत्थु read पसत्थु, 1 e प्रशस्तम्

2. मेहेसराइ बहुणरवरेहि—Who these kings are, is not clear. Maghavā is said to have been an emperor at Gayaura

4 जेम is a synonym of यथा. But the derivation seems to be from इव, through यिव, जिब, जिम्ब, जिम. See Pischel § 336 and § 261

6. There were three kings Śāntī, Kunthu and Aru, who, having once been emperors, became Tīrthakaras afterwards.

These three form the 16th, 17th and 18th of the 24 Tīrthakaras of Jainism

Devanandin in his *Siddhipriyastotra*¹ v 17 says about Kunthu—

कुन्थु क्षितौ क्षितिपतिर्जितमानसेन पूर्व पुनर्भूतमानसेन ।

¹ Ed. Kāvya-mālā, part VII

Jinaprabha in his *Caturvimsati-Jinastava*¹, vs. 16, 17 and 18 says about them.

जयति शान्तिजिन स्म जगन्ति या भटचमयुधि मोहमहीपते । रणकथामपि भक्तिभरेण ते स सहसा सहसा सहसाश्च ॥ अवति कुन्थुजिनाधिप राज्यमाहिमवतस्त्वयि चक्रहताहितम् । त्रिदिवतोऽप्यधिकाजनि ऋद्धिभिर्धनरसा नरसा न रसा न किम् ॥ जगदधीश सुदर्शनभूमिपान्वयपय सरिदीशशिखोमणे । प्रणिदधेऽन्तिषदो विषद्वता वनरता नरतानर तावकान् ॥

9 हुंगतवंगि—On a lofty couch? तवग is probatly a couch. Translate 'Where people lying on their lofty couches, could see the limpid (lit clear like conchshell and Kunda flowers) water of the Ganges' Or 'high terraces'?

Compare II 11 रङ्गहरि भमिवि तवगि बईसिवि, which leaves no doubt that तवग has to be taken in the sense suggested

VII In that city, there lived in golden times a king named Bhuvāla beloved of his people At his court there was a wealthy merchant named Dhanavāla, young and handsome, rich and virtuous, an ornament of the populace.

1 तर्हि पट्टणि—Locatives The nasal ending is more regular, but is often dropped e g वरयरि and छसमकालि वट्टत् is also Locative. It ought to be वट्टत्ते, but metre requires four syllables here and hence the lengthening out of the word

छसमकालि—See note on दुसमकालि above It is the golden age of the Jainas

2. अट्टमह तित्थि—अष्टमे तीर्थे At the time of the eighth Tīrthakara, whose name is Candraprabha चन्द्रपहजिणपच्चकखमाणि—When the (eighth) Jina, Candraprabha, was living,.

धयुसउदिवड्डु—Compare दीह दिवड्डु धयुह सयमाणह in V 2, 4 below We should rather have दिवड्डुधयुसउ(य) 'One and a half hundred bows' measure in height' दिवड्डु is through दिअड्डु 'from द्वि-अर्धे दिवड्डु would be more regular cf Geiger, Pāli § 46. cf Mar दीह दीहर from दीर्घ by metathesis and *svarabhakti*

4 णिम्मलसम्मत्तं—Translate 'Like the sun, possessing the brilliance of pure truth'.

वीसदलकलं—With a life of a clear measure of a lac of years' This, with the measure of height, are signs of the *Susama* cycle of time.

6 क्रियवत्—Who had made his own, whatever was best in the circle of the earth' वत्त and विहेय are synonyms, the repetition may be due to emphasis. See XIII 3 वत्तविहेय करि सयलमहि बहुनरनिहायसंखुहियवार

The व at the end of this and the previous word is wrong and should be read ह Sk. बहुनरनिघातसंखुभितद्वार.—Whose door was thronged by crowds of people'

7 जयलच्छिमरालिहि रायहंड—Is a beautiful, though somewhat hackneyed metaphor. The king is 'the *Rājahansa* of the *Marālī* (female flamingo) in the form of the glory of victory'

8 दरवियसियसियकंदोद्विदि—Contains a fine description of bright, beautiful eyes, although of a man वियसिय, सिय as किय above, are Ardhamāgadhisms. दिदि, cf poetic and colloquial Marāṭhī दिदी and दीठ.

VIII Another merchant in the city, named Haribala, had a daughter Kamalasiri, who was very beautiful Dhanapāla accidentally saw her and begged Haribala for her hand, which proposal the latter accepted gladly.

1 अण्णेक—Combination of अण्ण+एक 'one other', i.e. another Compare Marāṭhī आणीक.

जि—short form of जेव-एव Compare दा and जा for दाव and जाव from यावर् and तावर्, Pischel § 150 It is also used as an expletive,

2 सपुण्णवयण—The shortening of final आ of feminines It is common in Apbh. cf दुहिय, लइय and कन्न below

3 तहितणिय and तहितणइ (line 4 below)—Compare note on ताहं तणिय in II 9 above.

मणहरच्छणिद० etc appears to be a misreading B reads मणहरणच्छणेइ, which is not so absurd and should mean मनोहराक्षिभ्या, an attributive Instrumental The द clearly has been misread or miswritten for इ, not an unusual mistake Or is the reading मणहरणत्थणिय? We see how अच्छउ has been misread for अत्थउ above, as the letters representing च्छ and त्थ are so similar What was therefore त्थ in the original was read like च्छ This would also suit the context In line 2 above we already have कुवलयदलच्छि Jacobi also reads °त्थणिदुअ.

5. किदुअहि रमंति—Has got to be construed with the last line. Read गय दिदि तासु किदुअहि रमंति तहितणइ देदि—'He accidentally looked at her form, playing with a ball'.

6 विहिंमि—As fate would have it'

9 बहइ and तोरणइ—Acc Pl. of Neuter-अ bases Also रइयइ, जणमणचोरणइ The penultimate is usually long as in उछोचसयाइ Perhaps the shortening is due to metre.

IX. The stanza describes the festival decorations in the town, watering of the streets, colour decoration etc, gifts of eatables and dresses to guests, sounding of various instruments, the making of the nuptial fire and lastly the marriage ceremony itself

1. खंचिय and तेहविय are Past Part, not Absolutives. In like manner वत्तिय.

चंदणच्छइय—'Sprinklings with sandal-water.' Compare Mar सहा

2. वत्तिय—Means क्षिप्त according to Hc. IV 143 The custom appears to have been to spit lotuses up into two pieces and strew them on the path in front of the houses (?).

3. कालागुरुखण्डइ बोहियाइ—'Burning of the pieces of old sandal-wood'.

4 गियगोत्तमाङ्गलवलीड—The Nom Pl. of the Fem-ई bases The regular ending is ओ, which appears to be weakened, owing perhaps to metre In verses this ending is common in other Prakrits too Pischel § 376

6 संपहातु and वत्थाहरणसातु should be read as सपहार and वत्थाहरणसार

7 पिडवासु—Dependants, from पिड and वस्

8 घरवावारहो पहाणु—Is to be taken in apposition to सम्मानदाणु Translate the line, 'Great respect was paid to the citizens, which (paying respect) is the essential thing in household functions'

9 पइसरइ—Connect it with भोज्जु and not लोड 'There were heaps of eatables and drinks and the people partook of them with pleasure'

12 सुखिखु—सुखक्षम्, at which the stars were auspicious'

X A description of how, after the marriage ceremony was performed, the young people, especially lasses, enjoy themselves with raillery at the young bridegroom

3 उव्वगिगि वि दुक्कड ताड ताड—All those gathered there for dancing'. Take उव्वगिगि as Infinitive Using the Abs. form for an Inf is not unusual with our poet

तरुणिड—तरुण्य—The *anusvāra* is accidental, on the analogy of plurals of Neuter and Masc nouns.

4 वकर and कुरुड almost mean the same thing, 'crooked, sideways'—कुरुड may mean निपुण or चञ्चल

तज्जिड—तजित —Chid (in joke), railed at'

5 Translate—'Oh girl—hunter, stand in front of us How is it that you are taking away the girl (as wife) for nothing?' सडहु, through सडहु from सखुखम् सुहियई—सुविकाया *Deśi* VI 134 has सुहिय and *Pāra* has सुहिआ

8 Read अहर and कुरन्तियाहि together 'With tremulous lips' अहतु is wrong for अहर

10 अवतुडइ should be read as अवरुडइ—embraces'

12 काणक्खेव has got to be read with a short ए The other reading काणक्खिवि (व) avoids the difficulty. ढक्कइ—छादयति conceals'

15 दुक्कड is apparently for दुक्कड—gather together'

XI The same continued How in the end the bride is brought home and how she endears herself to all

1 Read सोहलय-रमणे-रजिय-मणाड सोहलय—Sk शोभलक of Marāṭhī सोहळा

2 सुहमंडणुसिडं—Read instead सुहमंडणु सइ, as B does and अप्पणु सइ instead of अप्पणुसिडं which gives no sense Trans 'Some girl wears herself the face decorations of some one else' In both the cases, सिड may be taken to mean स्वयम् (?)

7. पइसारिड—The bridegroom was 'taken in procession' to his home, after performing hundred auspicious things

[Bhaviṣa—2]

8 The simile is beautiful. 'The young bride at once became dear to her husband and servants, as a scented garland becomes to a row of bees'

10 पडियणविहोड i. e. प्रतिपन्नविभोग which the text reads is inferior in taste to पडिवणविहोड 1 e. प्रतिपन्नविभेय of B

XII How the young wife, a paragon of beauty, was religious by nature, affectionate to friends and kind to servants

1 सासणिभत्ती-सासणभत्ती of B is preferable, as it avoids the case ending inside the compound

2 चकल-चकल 1 e. circular

6 सोदगे मयरधव खोदइ—By her beauty she makes love himself uneasy'

7 समवयहो—The Gen has to be construed with सारभूअ. 'The best of the women of her age in the city.'

XIII How the young husband was passionately fond of his wife and how he, in company with his wife, enjoyed the days of youth.

1. ताहिं—The Instr Pl Evidently the form should have been ताहं, the Sing Instr The हिं in place of इ has been carelessly put

सरस सहीव—Like an affectionate friend he offers her (all) his love'.

3 वियङ्गपरिहासइ—वियङ्ग यथा स्यात् तथा परिहासइ वियङ्ग—विकृष्ट or विवृद्ध.

4 Perhaps to read मयणाडर मणवेड instead of मयणाडरमण वेड

5. वरकीलापरीभोवणु वरकीलापरिकोपनम्—Feigned anger in love (which is calculated to increase passion.)

6 सिहिणइ—A beautiful simile 'A gentle loving embrace made them as happy as a sandle tree makes peacocks.'

10 कण्णोसण्णइ—कणोपसन्ने 'Close to the ear, i. e. whisperingly'

XIV How, when her friends got sons and she had none, Kamalasiri got anxious She one day anxiously asked the sage, who, causing a dream, told her that she would have a son, handsome, intelligent, brave and modest.

2. अवखेरइ अंगड—'Belittles or despises herself'.

3 अन्नतड is synonymous with Sk. अस्माकम्. Perhaps to read अन्नतणु.

4 परियच्छिवि and णियच्छिवि both from the root यम् The Prakrits have preserved this conjugation in the case of the three roots इष, गम् and यम् To this class is added अस्, which becomes अच्छइ Pischel § 480 Meaning of the two words—'having heard' and 'having given'.

5 दिहिगारड—धृत्यगार A tower of fortitude'

6 For गुतुवयणु read गुरुवयणु

किय पगुरणि गंठि etc —Tying knots of garments in recognition of things or events is a common Indian custom.

XV. How Kamalasiri gives birth to a son, thus causing delight to all.

How an astrologer, specially called on the occasion, foretells a bright fortune for the boy

4 कोकाविड छणिमित्तुवियक्खणु—'A man skilled in omens, i. e. an astrologer, was called 'णिमित्तु for णिमित्त is unnecessary

5. अण्णुवि has to be construed as अन्यच्च—moreover.'

9 वद्धावड—वर्धोपक A messenger of good tidings.

XVI How there were birth-festivities for a month, after which the boy was taken to the Jaina temple and named Bhavisayatta.

2 उव्विलह मयविभलगतड—With their limbs surcharged with youthful vigour, they go gracefully' ? विभल through विम्ल from Sk. विह्वल Pischel § 332 and Hc II 74

7. Read आवणसोहपसाहियपंथी as a compound word 'Whose path was decorated with the beauty of the market' i. e. she went through the beautifully decorated market streets This word and कियत्थी shows how the ई Fem. is generalised

9. भणिवि कण्णतरि धणवहसुअहो—The custom appears to be 'to say the name of the Jina in the ears of the little child', as if it understood it. After this the child was given a name.

SANDHI II

In the introductory verse to this Sandhi the poet suggests that an obstacle arose in Kamalasiri's happiness.

I How the child grows, and is liked by people, even including the king How he is taken by one person from another and how he plays childlike pranks with them.

2. भोगंतराडं—The *anusvara* on the final is on the analogy of neuter nouns, where it is legitimate

4. पिह्णिवि हातुं पियइ धणवहइ—'Having put his hand to the nipples, he suckles at his mother's breast.' This description of a child's playful tendencies is most natural and constitutes the figure called *Svabhāvokti*.

5. हत्थिहत्थु—हस्तादस्त, is an adverb to भमइ.

6 लहज्जइ and विज्जिज्जइ are passives, most common in Apbh. and also in M. See लिज्जइ below, without the intermediate इ Also बुम्बिज्जइ—Pischel § 535

7. अण्णहिं पासिड—We expect a Genitive, governed by पासिड, viz. अण्णइं पासिड, The second अण्णहिं which is right has influenced अण्णइं

9. वियारइं वकइ—विकारैर्वक्रीभवति.

10. बुम्बिज्जतु.—Pre Part. of the Passive of बुम्ब The Apbh. pres. Part. always ends in अन्त. For ज्ज see note on 6 above.

11. आखंचिवि—A pure देशी. cf. Mar खंचणे, Hindi खीचना, having pulled or strained

14 उज्झामाल is उपाध्यायशाला through उवज्झाभसाल उज्झा goes back to उपाध्याय through उवज्झाअ, उज्झाअ The Guj name ओझा, the Mar ओझे, वझे

II How the boy was sent to the preceptors for learning different lores (1) literary, like the Jaina scriptures, grammar, lexicography, astronomy, and (2) practical like wrestling, archery, knowledge of the habits etc of animals like horses and elephants, and all other arts

3 सयलकलाकलाव etc —He quickly learnt, by his power of penetration (अवगाहन) all the arts, after he had learnt the alphabet, the lore of the *Āgamas* and Grammar (वायरण) and Logic (सहसत्य)'.

5 विविहाउहई विविहसवरणई—Various weapons or missiles, together with the way to call them back' (he knew), or various ways of defence

हत्थापहत्थवावरणई—'Dexterous use of the hand' (in hand to hand fight)

8 गयतुरगपरिवाहनसजई—'The knowledge (सजई Sk सज्ञा) how to lead elephants and horses'

9. एमाइविसिद्धई—'By such and other things.' एमाइ—एवमादि cf एमेव for एवमेव, एवइ for इयत् वृद्ध (through Vedic ईवत्) Apparently the reading ought to be एमाइ-विसिद्धई, to qualify गुणिहि, and should be preferred

The whole line should be translated thus 'His body was chosen (as a resort) by such and other qualities also'

III How, as the boy returned home from school, having acquired both learning and character, the parents were delighted with him, the wife complimenting the husband upon his having a son 'after his own image' How, as days went by, there arose a change in the course of their love

2 विजाविणयवहुगुणभरियई (चरियई)—(His character) 'full of many virtues like learning and modesty' For बहुगुण, especially the doubling of the original ग, see note on परव्वसाइ in I 5, 6

4 सलहई घरिणिहि पुरउ पहिट्टउ—'He praises (the boy) in the presence of his wife, delighted (as he was)'

सलहई shows *svarabhakti* पहिट्ट-प्रहट्ट (also प्रवृष्ट, not suitable here)

दीसई—Phonological descendent of Pass दस्येते One of the few roots which can not form ज्ञ Pass

5 कुलि उज्जोउ करेसई—Will make 'our family illustrious, (कुले उद्योत करिष्यति), or 'will in our family be a busy man (कुले उद्योग करिष्यति),' which does not appear to be the sense intended here

6 पुण्णोदइग काइ ण समप्पई—'What indeed, is not possible, when merit is in the ascendant?'

समप्पई—either समप्येते or समाप्यते. The former appears to be the right derivation here The form, however, shows neither—इज्ज, nor—इय or ईअ, so

usual in the Passive, but the double consonant represents the dropped य, as in रम्मइ, गम्मइ, alternative forms of रमिजइ, गमिजइ, cf also दीसइ, सबजइ

7 रुक्खहो णामि फलु संबजइ etc.—The fruit of the tree is connected with its name (kind), for will an *Āmalaka* tree bear mangoes? The young wife has paid a fine compliment to her husband, in pointing out that her son, who possessed so many virtues, only imitated his father

For तउत्तणइ, see note on ताहंतणिय in I 2, 9. The case is Loc तवतनिके अङ्गे

8 दुण्णउ—दुर्नय rudeness, impoliteness, The *anuswāra* here and in उप्पण्णउ, which latter is an adjective of जो and is therefore masculine, is due to the analogy of the Nom Sing of Neuters in अ. In their case the *anuswāra*, which is a representative of Sk म्, is quite in place We might perhaps explain दुण्णउ as due to change of gender in the Prakrits, but not so उप्पण्णउ The former explanation therefore is the only one possible दुोसइ is an example of change of gender.

इय for इअ, Sk इति, is an *ardhamāgadhism*, due to the fact either (1) that Dhanapāla was a Jain poet, or (2) that the scribe was a Jain, or (3) perhaps both

10 तावण्णहिं—*Sandhi* of ताव and अण्णहिं

पिम्मह—प्रेम्ण Non-initial consonants are often doubled in the Prakrits, when the final syllable of words had accent originally 1 e तेह-तेह, एव-एव, पेम्म पिम्म—प्रेमन् Connect पिम्मह and तणिय in one word.

IV. How, owing to some action done in the former birth, Dhanapati's love for his wife began to wear away and how an unaccountable doubt possessed him

1. तउत्तणइ etc.—'Her former action, having become adverse, took possession of Dhanavai's heart'

2 त जि अवलोयणु etc.—'Her look was the same, her behaviour was the same, her youth (also) was the same', 1 e. there was no change in her character or looks and yet Dhanavai seemed to be cold to her.

जि through जिव-जव-येव, Sk

3. ताहि Gen Sing Fem in addition to the forms mentioned by Hemachandra and Pischel, viz तहे, ताह (see line above)

4 कमलुवि णउ सहाइ तहो णामि—'Not even the *lotus* in her name (*Kamalasiri*) gives him pleasure' 1 'e even her name becomes hateful to him

जो चिरु पिये इ etc.—'He, who for a long time spoke loving, kind words, offered betel-leaf out of his own mouth, and every day admired the actions of his beloved, showed doubt in his conversation'

8 जेहउ-याहस The other form जइस is more current. cf old Mar. जैसा, modern Mar जसा

9 मंदरसु—adj of पिम्भु 'love, the zest of which was becoming duller.'

10. बहुवियप्य चित्तवह मणि—'Various doubts crossed her mind' वियप्य is Acc Pl. of the Masc अ base The tendency to drop case terminations is evident

V How, on observing her husband's apathy, Kamalasiri was downcast, because it was something unusual with her How she mildly remonstrated with her husband for his inexplicable indifference to her

2 अउव्वु-अपूर्व A vowel that takes the place of a consonant is called *Udvritta* and is not combined with another vowel. cf अहर-अचिर, सअल-सकल, उअअ-उदक

एउ and एहउ are forms from the same base एत्. The latter goes back upon एषकं The corresponding Masc and Fem. forms are एहो, and एह cf संजममंजरि एह, vs 35 of *Saṅgamamañjarī*, *Annals* of the B O. R. I 163. एहह the Loc. Sing is also found. See below

3. तिहि—Apparently we have to read तहि-तस्या

6 हियहइ—The Aphh. is found of affixing this ह to words, adding the sense of endearment or diminution It is seen to-day in Gujarātī and Marāṭhī cf. पारहं, करहं, शेरह, Guj. मनहं, हियह

पच्चारिवि-उपालभ्य. Translate the line, 'Thus she restrained her grief in her heart and taunted her husband during sport in love.'

7. This and the following lines are addressed to the husband

वहउ—Comes from an obscure Sk word वहकं, given in *Amarakośa* III 61 as synonym for महत्

पहं-त्वया The base त्व with the termination इ of the *Inst* would give two forms, तह or पह, according as the assimilation is progressive or regressive

खिहुउ and खेह are from the root क्रीह The Sk initial क often gets aspiration in the Prakrits, e g खप्पर, Mar खापर, Sk कर्पर, खीलभ, Mar खिल्ल ~~Sk~~ कीलक, खुज, Mar खुजा, Sk कुज्ज The double ह is due to a usual phenomenon in the Prakrits, wherein the shortening of a preceding long vowel necessitates the doubling of the following consonant to keep the quantity, which is an essential point. In such cases the original accent usually is on the last syllable of the word

8. तुहं-त्वं through त्वकम्. The wife says that if he had so behaved from the beginning, no one would have worried about it

9 पहिलउ is to be derived from the same base as पदमहं in the above line. In the latter case the suffix is त्त्तु in the former इल, इछ .

10 The modest Hindu wife is at last forced to ask him whether there was another sweet tongued one, (woman,) whom he loved

11 and 12. सप्पुरिसहु etc The two lines are proverbial in their sense and a good example of *arthāntaranyāsa*. 'To change mind (withdraw favour) about persons in attendance without any fault (of theirs), is not possible in the case of the good even in hundred births', i. e. it is never possible.

VI Further remonstrance with the husband, on the score that they would have to hang down their heads and appear little before friends and others, becomes useless. He continues disregarding her, which causes her pain at heart

1 वङ्गत्तु-बङ्ग, for which see above, and त्तु, which reaches back to the Vedic suffix-त्वन 'We shall fall from our greatness in the eyes of strangers'

2 सपय जीउ सरीर असासड—The Jains do not admit even the soul as eternal.

3 दियहिं दियहु—Read as one word, an adverbial compound, compare हत्थिहत्थु in II, 1, 5 स is changed to ह, as in the suffix of the Gen also, धणवइहो etc., in the numeral एहत्तरि for एकसप्तति, in the term of the Future, होदिह for भविष्यति, in the pronominal termination for the locative, तहि, कहिं, जहिं for तस्मिन्, यस्मिन्, कस्मिन्.

तोवि खमिज्जइ मिड्ढिवि गाहु—'May it (अवराहु) be forgiven, giving up prepossession.' गाह—गाह, the same as पूर्वग्रह, a preconceived notion

8 विरुवड माइ etc.—'Fixed on the form of the young husband, the mind does not care for words of elders'

9 एव्वहिं etc. 'Now since he undoes what is done (by one), such a one (एण समउ) should not be talked to'

10-11 describe how she, now under the influence of her pride, does not meet her husband, does not respond to him.

VII How the loving wife, still persisting in her moral love, is worried over the thing, how at last the husband cruelly asks her to go to her people (father's house).

3. वयणु वलेइ मणु पिय जतए—'Her face (automatically) turned the way her husband was going'

पियजतए ought to be read as one word, in apposition to मणु which should be read as मण्णिग.

किम णिव्वइ माणु रुचंतिए—'What has befallen her, to whom pride was dear.' The form रुचंतिए is Gen of the Pres Part of root रुच्, which, unlike Sk., takes the 4th conjugation and thus presupposes a रुच्यन्त्या

7. जसरु जसरु, मं करि लग्गहि—'Get away, get away, do not clutch at my hand.'

8 काइं किलेसहि काड—'Why trouble yourself (lit. your body)''

किं धिउ होइ विरोलिए पाणिए—'By churning water, is ever ghee produced?'

10. उप्पाइय केणवि भंति पडु जा सा कहि म हियइ धरि—'The illusion (doubt) which some body has produced, say lord, you will not bear it in mind.'

VIII. How the wife appeals to him, that he was thought on all sides to be a very considerate man and that therefore he should not behave like that. How the husband gave an indifferent reply

1. जाणहिं कज्जाकज्जवियारणु—'You know how to discriminate between good

and bad things' (lit things that should be done and things that should not be done.)

4 तो वरद्वर्तिं वुत्तु अवैकड—'Then the husband said thus in plain language ' करिवि is an Abs used as an Inf.

7 कतिपइ—Separate the two words. The first is a Voc and the other Instr (or Loc) of the pronoun त्वम्

10 परिगणिवि etc —'Knowing that such is the way of action (or fate), whatever you know, please bear it in mind '

IX Hearing the loveless words of her husband, the young wife becomes disconsolate She finds pleasure in nothing, and one day, when she thinks the situation intolerable, she leaves her husband's house and goes to that of her mother

2 दुक्ख दुक्खु etc.—'With great effort, she could control her mind ' साहारिड= सवृत्तम्, concealed, checked

3 थिय गरुया etc —'She stood, consigning her mind to great pride, and harbouring jealousy and great self-conceit '

4 तिणिण काल—Acc (pl) of time 'Thrice a day (or, always) she says 'victory' to the highest Jina, i e she prays to him

7. अच्छहि काइ एत्थु etc —'The husband now directly asks her to leave his house and go to her beloved' (whoever he was), or पियमदिर to be taken to mean 'father's house.'

9 छहिपरियणु—Read सहिपरियणु Translate the line, 'Her friends and servants stood looking on ' छहि—छह्व is however not bad

X The young wife and mother finds little consolation even at her mother's house When, being asked by people, she does not give them any reply but silently experiences her grief, people grow suspicious 'Has she perhaps done something which is apt to tarnish the good name of the house' ?

1* आडर and दुखाडर are Nom Sing Fem , the आ of which is shortened for the sake of metre, as often happens in the Prakrits

2 जणेरु etc —'The father, seeing this, got suspicious, and with his honour stained (as he thought) he stood with his face turned downwards.'

3 जाणइ—Read जाणइ instead

4 आवत्ति-यावन्ति cf Pischel § 335

5 वल्लगी—The अ of अव० is dropped, as it was an initial, and before the accent, cf also हेट्टा for अधस्तात् in हेट्टाखिहु in l-1-above.

6 एव्वहि etc Lines 4, 5 and 6 contain one connected idea and describe how 'she who at her house was in the enjoyment of every pleasure, went now on horse-back, now on elephant-back, is seen weakened in body and humbled in spirits '

7 कारण किंपि नत्थि णड भंती—'There is no doubt that there is no cause.' The father thinks that perhaps the son-in-law's suspicion is the only cause

9 णिहणु जतु etc —'Let the evil thoughts of women perish (तियमह्वं-जीमत्तय), which cause a stain to appear on spotless families '

10. महल्ल like वयणवियक्खणु in an Adj. of भल्ल—a proper name महल्ल from महत्, अल्ल in a characteristic Prakrit termination.

11 & 12. ति—refers to भल्ल, the messenger sent by वणवह to his father-in-law. We would therefore expect either तेण or ते ति apparently is only a weakened form of ते. Translate —'This your daughter, who with spotless mind follows the trodden path (of duty) of her own family, and who is of noble behaviour, has been sent (back) by her husband to whom the virtues of his wife have ceased to give pleasure '

13 Translate—'The servants were then delighted, as a slight (on their mistress's character) that had caused much anger, had been removed '

XI. In the meanwhile, the boy became inquisitive and knew from the servants the humiliation of his mother. He went to his grand-father's house. The mother received him with affection and shed many a tear over him

3 वुन्नउ दिसउ etc.—Read वुन्नउ दिसइ which is more sensible. Translate —'He appeared dejected and asked his attendants ' वुन्न through विन्न from विस.

5. णियजणेरिपरिहवपज्जालिउ—'He became incensed at the disgrace of his mother'.

10 and 11 Translate—'My dear child ' (wanton one) what shall I do with you, born as you are in the house of a bad father? My son, on my account, abode of sorrows as I am, you too had to travel' (to this place).

XII Kamalasiri's mother was touched with the scene and wiped her daughter's tears. She taunted Dhanavai with having deceived them. Her husband Hariyatta also put in his word, saying he was perhaps deceived. He however hoped that everything would be for the best.

2. Translate—'Enough, daughter, check your grief, wipe off your tears and restrain your mind'.

3 Translate—'Dhanavai has indeed behaved well, in that he has brought low our high estate (as merchants).'

4 वरि दिज्जति आसि—'It would have been better if you had been given to another young merchant, equal in status to us '

8. को जाणइ चिरकाल भवीसइ—A forced construction meaning 'Who knew what was going to happen in the fulness of time?'

10 कवि होसइ etc —'Perhaps the whole affair is going to end happily, for is it for nothing that a faithful woman is crying?'

XIII The boy takes part in the conversation. 'If he does not care for us, [Bhavisa—8]

why should we care for him, one for whom you have ceased to have regard, why should you be sorry for his sake? For, tit for tat is the law of the world.'

2 तो किं etc.—'Would we be abandoned by our kinsmen' ?

3 जइवि तेण विणु—'Although it might not be possible to do without him, shall we, mother, talk in an abject manner.'

4 जइवि गिरारिउ—'Although you are going to meet certain death, still you should shun from a distance one who is averse from you'.

5. हियवइ जाइ etc 'One whom you do not respect at heart, for him you should not grieve'

6 तहो पगणु—'His own courtyard is dear to him, we also, may be, shall have our own big house'.

8. दरिसइ etc 'For, in this mortal world, you should show as much to a man as he has shown you',—i. e. you should behave with him, as he has behaved with you.

10 The boy gallantly promises, that before a few days would pass, he would be brought to her

XIV Thus the boy comforted his mother and all thought he was destined to satisfy the desires of every body and that he was no ordinary one. He is specially attended to by all, and he too, by his conduct, his intellect and bravery, tries to satisfy all

1. जणेरि—Is Apbh. of जनयित्री

2. सखइ हियइ चमक पईसइ—'A flash went through the heart of all' i. e. it occurred to all (at the same time) instinctively

सामाहु—Read सावणु which agrees with पिए सावणु एहु नउ दीसइ III 5 above and is in conformity with Apbh phonology.

5 तेणवि तं जि नेहु उज्जोयउ—'He, on his part, (because he was looked upon as an excellent jewel by people), enlightened the house'. The correct Apbh. from उज्जोयित would be उज्जोइउ, the य therefore is either *Ardhamāgadhism*, or due to recital which is apparently copied faithfully.

7. फुलइ—'Blooming (flowers), which is the object of गिबंथइ Translate latter part 'He wears clothes that are costly'.

8. गुरुवच्छल्लु-गुरुवात्सल्यम्. The object of केरइ. He was a dutiful son.

11. 'Kamalsiri's misfortune came to an end, her son was adorned with virtues.'

12. इतहि—Hem IV 436 has एतहेअत्र. We can explain the weakening of the final ए into इ as due to metre, but not so of the initial ए. It has therefore got to be recognised as an alternate form of the same word. The Apbh is rich in such alternate forms of words

SANDHI III

How Bhavisayatta travels to another continent

I How Dhanavai, having abandoned his first wife, married another, a daughter of Dhanayatta, with great eclat and pomp.

3. कमलमहासिरिदेवि Acc. Sing. of feminine ई base. It is to be noted how the Apbh. tends to drop case terminations. Sometimes they may be due to metrical exigencies, but more often, they are due to this linguistic tendency cf. उज्ज्वाला पइसइ, (सो) गियजणणि ण पिक्खइ etc

4. अवगणिवि—The doubling is not due to an original conjunct, for there is none in Sk. in the case of this root. गणयित्वा ought to give गणेवि, गणेप्यिष्ठ, where the ए represents Sk अय्. But this is a case of change of conjugation, as is रुच्यई II 13 The root is to be regarded as belonging to the 4th conjugation.

सुहि—See remark in the same word above

6. Read सुहिसज्जन and मणि separately Friends, good people were satisfied at heart Or adopt the reading of B सुहिसज्जनमण—‘the hearts of friends and good people were satisfied, The reading in the text gives no good sense

8. पुरि भणाविइ—‘It was announced in the city ’

9. पयइ etc —‘Steps were arranged in the various ceremonies.’

11 भविसत्तहो बणे Is significant The periphrasis for घणवइ, reminds the reader of Dhanavai’s inexplicable conduct to his wife

13 The last line apparently refers to the effect of the new marriage on the minds of Kamalasiri and her attendants The sound of the marriage drums caused anxiety in the heart of Hariyatta’s attendants and anger (lit. shot) in the heart of Kamala

The line perhaps should be read thus —हरियत्तहो परियण रणरणउ कमल कलंकु मणि ब्वइइ, where मणि ब्वइइ is common to both परियण and कमल. There is a confusion of constructions here. The author began with a locative construction and gave it up when he came to कमल. Separate मणि from ब्वइइ

II Sarūva, the beautiful daughter of Dhanayatta, at once assumed the role of the mistress of the house, kept the servants well pleased and her husband in love.

1 परिणिय—Has a short final owing to metre, but not so धीय, सरूअ, which could be read as धीआ, सरूआ without disturbing metre. Their shortening is thus due to a general Apbh. tendency

2 पुणिमइंदुंदससिवयणी—Perhaps to read पुणिमइंदु०, although there would thus be tautology. ‘Having a moonlike face, as full as the full-moon ’ Des VII. 1-14

6. पियपइइरहो जेह्ण etc.—She intensifies her love for her husband and his house and thus causes Kamalasiri (her rival) the grief of humiliation.’

7 विरहद्वग्नि भंगि पजालइ—Is to be regarded as referring to Kamalasiri. Understand कमलसिरिहि before अग्नि

10. रणरणउ दिति पंक्यसिरिहि—Throughout the last four lines the poet describes the happiness of Sarūva, in contrast with the misery of Kamalasiri.

III This Kadavaka describes how the husband and his second wife are enjoying the sweetest fruits of love.

4. ससलिलरमणसमप्पणु—Does not make any sense. We have perhaps to read सललिउ or छललिउ रमणसमप्पणु—‘A charming self-surrender to the lover’

9. मयणुकोवणगुपयडावणु—Is one compound We should therefore read मयणुकोवणग and not °णगु ‘Exposing of limbs that fanned love.’

12 The simile requires that we should have the first compound word in the locative Construe जेम भमरु पंकइ सरइ (तेम) धणबइवि पियवयणकमलमयरंदरसि सरइ.

IV Sarūva in course of time became pregnant and gave birth to a son, named Bandhuyatta

1. हियइच्छिय and विलास are Acc. Pl. The more usual forms would be छियइ etc.

3. दुक्कियदुक्कनिहाणु वणजइ—Is prophetic. The embryo was as it were the treasure of pain due to evil action’ (in the previous birth)

4 The epithet रिउ applied to the embryo, whose gradual growth is described in this and the following lines, is also prophetic. He was to be the enemy of Bhavisayatta

6. Read तिवल्लिरंगइ as one word, तिवल्लिरङ्गान्.

8. पणु is the usual Apbh sandhi, the initial vowel of the second word asserts itself Cf द्वग्नि which is formed of दव and अग्नि, cf also भोगेतराउ.

10 Read जुवाणभावि पडरि and महायणि should be read पडरमहायणि

V The boy grows into a strong but turbulent youth, roaming about in the city at pleasure, behaving wantonly. He becomes in fact a terror to the citizens But fortunately for them, he decides to go to Kañcana country, accompanied by other traders.

2 राजलि सण्णमाणु etc —‘Respected and honoured at court.’

4. This line requires reconstruction thus. विणयविहेय छहिय संभावइ etc—‘He was well disposed towards those who were meek to him, but he showed the strength of his pride towards those who were crooked.’ The reading of the text विणय विहेय छहिय is disjointed and does not make good sense The reconstruction is naturally suggested by the second half विणयविहेयइ हिय etc would be still better.

7 छतविस्सत्तइ चाहइ—‘He was fond of the scandals of the town’ छतविस्सत्त the good and bad things happening in the city, the tangled thread of the city life चाहइ Cf. Hindi Mar. चाहणें and चहा. Cf Pr. Paṭ 19 जो चाहहि सो लेहि.

10 अच्युतमहसिगारमई—Drop the unnecessary *anuwāra*. It is an Adj. of Bandhuyatta

VI He goes to his father to seek his consent As 'an experienced man and fond of his son, he explains to him the difficulties of the undertaking and wants to dissuade him

1. He went to his mother and consulted her and then hastened to his father.

4. तुहिहिं चडिवि=तुडिपु प्राप्य—'Having come to fight a quarrel.'

6 Translate 'Do not disclose your heart even to friends'. छहियहि छहत्त. This and the following forms the code of ethics of a respectable merchant. The second requisite is that a budding merchant should be chary of words. The third is that he should acquire wealth (अत्थु विट्पइ) in various ways, even deceiving people, 1. 7 The fourth is that he should extol his goods and thus try to induce the mind of his customers, 1. 8 Next that he should not expose his side, but try to feel that of others, 1. 9 Then, he should be deaf to others' projects, although hearing them, but should stick to his own one, 1. 10 And, lastly he should try to know others' character but should not disclose his own character, 1. 11.

VII. The father's appeal to the boy, that he need not go out, as what he was to get he would get even without stirring out, fell flat on him. Living upon patrimony was usual with people who had no grit in them, no courage, no intellect

1. विडसवियह्दह तेण समप्पइ—'It is given away to those who are rich in learning'. विडस-विट्प

3 'The wealth that you have already acquired in a previous birth, comes inquiring after you.' (lit 'inquiring after the yard of your house').

5. 'What you say would be dear to bastards (कानीनह), and cowardly fellows'.

11 'The money that one acquires in this manner (एण विहाणें), is a treasure-house of misery, what is the use of it?'

13 तं धणु विलसंत वयंतहंमि—Seems to be an obscure reading, connect विलस-तवयंतहंमि together

VIII The father entreats the boy not to become a merchant if he disliked it, but says that he should stay at home and enjoy the riches amassed by him. The young blood would do nothing of the kind. Such a living is to him only contemptible. He persists and the father has to acquiesce.

2 समहक्क—Perhaps to read समहक्कर—'With pride'? (Deś VI 120.) But metre speaks against it.

3. छहु भणिवि etc.—'No one would behave inimically after calling one 'friend'

विहसहि—'Enjoy,' here and in the last Kaṭavaka

6 पियरि विदत्तु अत्थु etc.—'What fame, what fame has that man, although living, who enjoys the money earned by his father?'

9 समह सख्वइ etc —'He consulted his wife Sarūvā.'

10. बन्धुयत्तु असगाहि etc.—'Bandhuyatta appears to be actuated with a wrong idea' (असद्गप्रवृत्त)

11. छइ appears to be a word by itself, unconnected with the following sentence; and should mean 'well, all right or let it be.' छे is still used in this way in upper India.

IX The young man prepares to set out and receives a send-off even from the king. His announcement that he would supply capital to needy people, soon gathers round him a host of poor and wanton merchant youths. No wonder that Bhavisayatta also, hearing that, desires to go.

3 हट्टमणि घोसण दिण्ण—This was a time-honoured custom the towncrier, with a drum, went from place to place in the town and between two rounds of drum-beating announced what he was commissioned to announce. See *Mṛcchakatika*, Act X The custom has not yet died out

4 चळ्ळ—An example of how roots change their conjugation in the Prakrits. The form presupposes a Sk. चल्यत् of गणित and रुच्यत्.

5 साङ्गमाणि वणिज्जहं चाहइ—'He desires the good will of merchants sons'

6 पमायपञ्जहं and थोवविहवणिज्जहं are Gen. Plurals, but they hardly suit the context. Keeping them, the construction has to be regarded as compressed and a verb like अभूत् (वणिक्पुत्राणां मंत्रितमभूत्) to be understood But to emend as पमायपञ्जहि etc, would be hazardous, as no ms apparently has that reading

8 पइसहुं—Like सेवहं is Imp. 2nd Pl. The Apbh. has the latter in common with the Māhārāṣṭrī, but the former is exclusively Apbh The nasal is not found in Pischel, § 467 ff, but it appears to be genuine.

9 वणितयुरुह रहसेण etc —'The sons of merchants hastily gathered together'.

9. करइवसहमहिंसइ सय—Bullocks and buffalos were common enough as beasts of burden, but when he yokes to them the bulky elephant, he is perhaps mixing up states of things at different places.

X Bhavisayatta opens the topic to his mother and appeals to her to allow him by travel to tempt his fate, The Mother is disconsolate Having lost the company of her husband for no fault of hers, she does not want to lose her son, especially as he is going with the son of her rival.

2 समाण in Apbh. has the sense of समम् or साथम् 'together with' महंमि—The Instr. Sing. of the pronoun, with अपि, which, as we have often seen, drops the अ and is softened into वि, when joined to a word with an end-vowel, this वि becomes मि when an *anuswāra* precedes. An instance of progressive assimilation. Hemacandra and Pischel do not mention this मि

तं बोधितुं—'The boat or bark.' The word is from the root बृ and the termination न, Apbh. ल्य.

4. 'Although all happenings are controlled by fate, yet a man ought to do his business'

8 पई—Loc. but the Adj. जंतहो (यात.) is Gen पजलंतहो stands far पजलंतिए or हे This use of an Adj. in Masc. form, to qualify a noun in the feminine gender is certainly remarkable. It can not be said that the form is due to metre, for पजलंतिए would not have disturbed it. It is, therefore, deliberately used. Still, जंतए Loc. to qualify पइ Loc. would be better.

11. '(Who knows) the secret wickedness of my rival (सख्खा) who possesses a crooked nature.'

XI Kamalasiri still further wants to persuade him to her view After all, the two might quarrel. Perhaps Surūvā might give her son wicked advice. The uncle also joins Kamalasiri in her entreaties. Should Bandhuyatta become jealous he would deceive them all and do them harm.

3. एकद्वय etc.—'Who knows how relations that have set their heart on common property would behave with each other?' The meaning is that they would quarrel.

5 तो तउ करइ असंगल्ल etc.—'He would do you harm in the way (जंतहो-यातः), and thus while thinking of interest, you would lose the capital (itself.)

7. अम्हं वसंतहो—Shows again an Apbh. peculiarity. The Adj. is in Sing. while the pronoun which it qualifies is in Pl. The form वसंतहं, grammatically regular, would have equally fitted in the metre. So that metrical exigency can not be urged in favour of the form वसंतहो

XII Bhavisaṃyatta persists in his intention Bandhuyatta would certainly feel shame before denying him any share. Although born of a different mother, he claims the same father. And then there would be fifty other merchants with them.

1. तुम्हं भीरत्तणिण समप्पइ—'All would be over by your timidity'.

5. अइयारिं सव्वहो गुणु णासइ—'Everything carried to excess loses its virtue'. He wants to convince them that their fears are perhaps exaggerated.

8. Read विहि and भायहि separately. 'From two wives'

13 खुट्टइ—Loc. Sing. of Adjective qualifies कम्म understood. 'When Karma has stopped, one would not live on, similarly so long as it continues there would be no death.' Jain philosophy has preserved the *karma* doctrine, among those other things that it owes to Hindu philosophy.

XIII Having thus, by arguments and persuasion, convinced his relations, Bhavisa goes to Bandhuyatta The latter receives him affectionately.

1. महन्तरवयणइ सजणइ—'His people whose words were weighty.' The change of gender in Apbh. should be noted.

4. अव्युत्थाण कियइ—Is pass construction and कियइ corresponds to कियइ-क्रियते In 2 above, however कियइ means कृतानि

7 अङ्गणिकजागमणवियण्वि—'He did not mind the thought (वियण्वि), that Bhavisa might have come on some purpose,' but received him gladly.

8 सुपरिद्विगणाययिइ भासइ—'Well placed (chosen) and genteel (णाययि) words.'

XIV Bandhayutta then asks him why he had come Bhavisa, after complimenting him on his good fortune, says he intends to accompany him Bandhu gladly accepts the proposal

2 एत्थवि—'Although living (सम्माइवि) in the same city Hatthinayara, you anyhow never speak to me'

5 अम्हइ जीवइ करिवि सेव etc 'We make our living by serving your father' Note the form जीवइ Pischel mentions a form in हुं only for the 1st pers. pl.

6 उज्जउ evidently must be changed to उज्जउं. It is object to आयणिवि. Either the scribe or the author is rather careless in this matter Or is this to be ascribed to a tendency in Apbh? अम्हइ—perhaps a misreading for अम्मइ? The meaning then would be, 'having persuaded the heart of my mother.'

8 करतउ एहउ is bad text Perhaps to read करहु तउ एहउ—'Please do so much & सम्णित्त—समन्वित्त

11 होइ सखु परिवाडिण पुण्हं—'Everything happens through the series of merit' (one has achieved)

13 Read आसि गहणु महु तउ चळंतहो एयहिं तउ णवि सउ चळंतहो

Subject of आसि—असीव is गहणु 'So long as you did not join me, it was to me all dark, now that you are accompanying me it is no longer so.'

XV Bandhuyatta gladly goes to his mother and tells her of his acquisition of friendship with Bhavisa The mother is also glad at the first instance, but she begins to fear, and expresses the same to her son, lest Bhavisa, remembering the affront to his mother, should try to do them harm

2 भविसयत्तु etc—'Bhavisa is going with me.' समउ through समइ from समके (1 e. सम)

7 अउउइ कडकडंतु मणि खारिउ—'Embittered in mind he is seething with anger.'

8-9 (I am afraid) If he, winning over his father by his pure virtues, bears in mind his mother's words, he would certainly strike us by (means of) dreadfully poisoning his (father's) ears and humiliate us in turn'

XVI She dissuades her son from forming friendship with one, who had been inimical, and advises him to drown Bhavisa in mid-ocean Bandhuyatta, although pained to hear it, promised to abide by his mother's advice.

1 आए सहुं—अनेन समम. आए is Instr of the pronominal stem इदम्, which according to Pischel § 429 is preserved in the Prakrits Neither he nor Hemacandra, however, mentions this form

2-4 'While he does not change his mind (चित्तान्तरेण विवृम्भते), while he has not held (the affection) of the great populace, while the great affection between you has not been shattered, while he has not ingratiated himself into the king's favour, think out a remedy whereby the very root of the quarrel will be cut out'

6 तं सकेड etc—He pondered (भाविड) the advice in his mind'

7 माह अणिट् तुम्ह जो थामहो etc —Mother, I shall wipe out the (very) line (लीह) of the name of her son, who is adverse to your stability'

XVII Bhavisayatta, after devoutly worshipping the images of Jina, goes to his mother to take his leave of her. She is touched at the parting and gives him salutary advice.

3 समारवि-समारच्य अच्छिज्जहि सुहृदाणु समारवि-सुखध्यानं समारच्य स्या, be always mindful of your happiness'

7. दहिदुक्कन्धय सिरि संजोइवि—Putting curds, grass and fried rice on his head.' This was an old custom, while giving farewell to persons going on a long journey.

XVIII The mother advises her son, never to do anything that would tarnish the name of the family, to beware of youth which distinguishes not between good and bad and especially of young girls who entice youths away.

3. दुरविण्ण etc —Is this the time (age) to go to distant lands'?

4 रखिज्जहि is to be taken in the sense of 'keep away'

6. चलतियमइहि—By the changing caprices of women'. Connect this line with the next 'Do not indulge in amorous talk with young, proud, capricious widowed girls'

7 बहुरइ—separate बहु from रइ and join the latter to the following word वयणालउ, or take the whole as one compound. 'Do not show much interest in them, nor talk much with them. Turn your eyes earth-wards when they talk.'

8. सुदउ and तरुणिउलउ are evidently adjectives of णयणइ. They should be therefore read as सुदइ and उलइ

XIX. The mother further advises him as to how he should acquire wealth, consider other's possessions indifferently and others' wives like mothers and above all to remember her even at the height of his prosperity.

1 पुरिसिन्वउ—Appears to be a mislection for पुरिसिन्वउ

3 सुहपाणिग्गहणि should be read as सुहपाणिग्गहणि-सुभपाणिग्गहणे विदत्तउ from धा with वि with the lingual without cause Pischel § 223

7 सुमरिज्जहि and दिज्जहि in this and मणिज्जहि, गणिज्जहि in the next line are Optative forms. For the formation see Pischel § 459.

अम्हहि—Perhaps to read अम्हइ=अम्मान्? or अम्हइ=अस्माकम्?

[Bhavisā—4]

10. 'सुहृ' may either be सुख or शुभम्

11 आवहि-आयाहि The change of य into व should be noted Compare vulgar Mar. न्याव for न्याय, वेवसाव (even in Old Mar) for व्यवसाय, राव for राय

XX. Bhavisa thus joins Bandhuyatta and others and they set out, with elephants and bullocks, taking very valuable commodities with them The young wives of some of them were naturally very disconsolate

2. अणिस्तहि-अन्यत does not show Amg. phonology

6-7. वणिवरवरपत्तिड—'The dutiful wives of the young merchants were disconsolate (रणरणड वहंतिड) at not getting to see the delightful faces of their husbands and therefore looked at them again and again '

10 and 11 'Whom would not youthful women dominated by love for their husbands, and heaving sighs (सासु सुवतियहिं), make sorrowful?' इतियहिं in compound for the more usual तियहिं, Sk स्त्रीभि

XXI Dhanavai gives them suitable advice at the time of their departure, to make friends with the prominent people of a city by giving them presents and also to beware of tell-tales, thieves and such lot

1. नियनंदणइ—The plural for Sk dual The change of gender 1 e Neut should be noted. 'Dhanavai consigns his sons to the care of the fifty people '

2. तहो is apparently used for सो Is it तड or तओ? 'He indeed is full of virtue, who is possessed of sense of right and wrong, modesty and bravery.'

3. चाइदाइ etc. Perhaps to read चायदायपडिवायगुणडूदं—Who are skilled in giving away, amassing and other virtues '

4. सुव stands for सुत. सुअ and सुय are regular forms य and व do sometimes interchange places in Apbh., of which सुव is an example.

आयहं छड etc —They should look upon them (the sons) as their own selves

5. नरिन्दहो and °विन्दहो are perhaps mistakes for नरिन्दओ and °विन्दओ, as जो and त्रहु show.

6 मंतिणइ—Is an example of an original (इ) न् stem preserving its final, and of change of gender. पाहुड-प्राभृत a present.

8. वंविज्जहो—Opt -Imp. of वच्.

वचणमइहु अवंचिय होइवि—Without being deceived by those full of deceit, (वचनमतिभ्य)

10. For संचलिय, see note on मयणपरवसाइ I 5. कुम्बर for कुमर, cf भवर for चमर. This is a phonetic change peculiar to Apbh. cf Mar कुवार.

XXII The men first travel south-eastwards and after passing towns, villages and forests, come to the banks of the Jumna, which they cross They reach seashore. They there dispose of their cattle, prepare boats and sail.

2 पलंन-प्रलम्न

पुरगामखेडकवडमंडव—Appear to be descending units, the one preceding being larger in population than the one following. For खेड cf Mar खेड. The commentator on the *Aupapātikasūtra* § 56 (ed-Leumann) gives कुनगर as equivalent of कवड.

मडम्ब which occurs in *Kalpasūtra* I 1, 6 has been rendered 'isolated place' by Leumann. The passage in question mentions several topographical names; e. g. गाम, नगर, खेड, कवड, मडम्ब, पट्टण, आगर, दोण्डुह, निगम, रायवाणि, etc.

4. अन्न etc.—Seeing (i. e. hearing or experiencing) the languages of different countries, they approached the sea, girded with the shore.'

6. वेळामड्ढ etc.—Playing with the huge (मड्ढ) breakers against the coast.'

7. 'The vast shores were seen by them, buzzing with the words of people buying and selling.'

10. जलजताकर्मंतर etc.—The peculiar rites to be performed when floating a ship for the first time.'

12. गिज्जावय—निर्यापक

XXIII The boats glided quietly along the surface of the sea for a time; but soon a gale overtook them and carried them to a wooded shore. It was the *Maināka-dwīpa*, with the Maināka mountain in the background.

1. गिडोहई has a double meaning. As qualifying वहणई i. e. the boats, it means 'without iron,' and as attribute of मुणिवरमणाई it means 'without avarice.'

2. गिडिभण्णई & अकियरयई again in two senses, 'broken (scattered) and without money' to qualify the boats, and 'soft and useless or purposeless' to qualify the hearts of good men and the deeds of bad men.

5. वच्चंताई—Gen. of the present participle from वच्च्. This probably has not much to do with वच्च्, although the meaning is the same. वच्च् is real *Deś*. Cf. Guj. वच्चुं

7. असगाह etc.—असद्गाहग्राहगहनान्तराले The interior of which was full of wicked animals of difficult grasp'

8. संघट्ट-संघट्टा dashed against,' Adj. of पोय=पोता

9. दुसंचर is really दुस्संचर, but the conjunct is given up perhaps for the sake of metre. The simile contained in the line is remarkable. The mountain was as impenetrable etc. as a lover is to women.

XXIV The young traders, having got down there, began to busy themselves in bringing water, fruits and flowers. In the meanwhile Bhavisa entered the forest and picking up flowers and fruits was led away far deeper into it than he perhaps expected to do. In the meanwhile Bandhuyatta, disregarding the fact that Bhavisa had not returned, gave orders to start.

1. There is change of metre in this section.

2. परिमुक्ताय etc Separate ,as चाय and चकलिय The young merchants are compared to vultures flying in circles

3. किवि is a contraction of के and अपि, just as कवि is of का and अपि. Regularly we should get केवि, but perhaps metre requires a short vowel.

6 'The forest was charming (खन्ध) on account of trembling तमाल, ताली, मादर, माल and सालई (=सलकी) trees.' The व for म in खन्ध is genuine Apbh. phonology

8 कथय-कुत्रचित् 'At places there were reservoirs of water, into which elephants had dived, at places there were torrents, resounding and covered with spray of water '

12 करगिज्जवरफलाई—Fruits that were within reach of the hand.' Cf. हस्तप्राप्यस्तबकनमित For छहरसाई better read महुसरसाई Adj. of फलाई

13. 'While he was roaming thus, picking up flowers and measuring the earth ' (1 e the distance ?)

XXV Bandhuyatta commands them to make the boats ready for sail, telling them that his brother's coming and staying was no affair of theirs He persists in his orders and they set out, leaving Bhavisa alone in that forest

1. Better to read महु आपं समाशु वरि अत्थि etc.—Do I (or did I) have any respect for or pride in him at home'?

3. करुणइ छमीस—Full of pity '

5. 'Even under dire calamity, no body does harm to one's own body'

6 इह रत्तिपरत्तिवि अहियदोछ etc —Read इहरत्ति परत्तिवि etc. Translate the whole line —'How could we bear, either here or hereafter, the chorus of scandal which is very painful'? इहरत्ति on the analogy of परत्ति

7 कोवग्गिदित्तु—Burning with the fire of anger, he flamed forth like oblation (in fire) sprinkled with ghce.'

11 वोहित्थइ—For वहिन्नाणि on the analogy of पओहण from प्रवहणम्

XXVI As they sailed, the young traders were still astonished at the conduct of Bandhuyatta 'After all it is not a good deed, this sin will redound upon him.'

2 थिय etc —They all stood astonished, full of doubt, making signs with their hands '

3 अगमं पि गन्तुण etc —Having gone where we should not go, we have eaten what was not to be eaten ' A periphrasis for having done a bad deed.

4 हुव अम्ह गोत्तम्मि लज्जावणिज्ज—Something has happened of which our race should be ashamed of'

6 गयउरे दूरदेसे पइह—We entered a country distant from Gayaura ' गयउरे is an example of attraction, due to the Loc दूरदेसे Regularly it ought to be गयउरा or गयउराहु the Abl,

8 कयं दुक्किय—He has done a wicked deed, this wicked, wretched one who is abandoned to all good conduct '

दोहणम्—either दौर्भगेन or दुहृदयेन.

सहायार०-शुभाचार, although सह might also stand for सह, context requires शुभ

11. Construe—तं दुच्चरितं पितृलेविषु णवि विसुरिअ सो णत्थि—'There was none who was not dismayed on looking at that wicked deed '

12. इत्थं विधि—Here on this way.' For विधि see Hemachandra IV 421

SANDHI IV

Bhavisayatta, abandoned by his brother on the Tilakadvīpa, finds after long wandering, a desolate city with a Jina-temple in it.

1. Bhivasa, when he returns from his rambles, finds that his brother has already sailed and is struck with great sorrow.

3. Unlike the beginning of other Sandhis, which have only two introductory verses, this has three. 'Oh men, worship the Jina, do not deceive others, control your senses, and (thus) store merit or virtue '

6. कोइ is evidently used for कंचिद् and has therefore to be regarded as an Acc. and object of पितृलेह.

असुणिय०—Not knowing what to do '

9 दु खहो भरित—He was filled with sorrow, troubled in heart as he was ' One would expect Instr. दु खे or दु खे.

11 कहिं अणुदरणउ—There is no rescue '

12. अण्णण्हं चिन्तिज्जति etc —Other things are thought in the mind (by man), but wicked fate remembers quite others.' i e Man thinks about things in one way but fate wills them in quite a different manner

13. दहउ परम्भुह—Is to be regarded as parenthetic, between गुणसयभरित and किं करइ—'Although he was well brought up, and possessed of hundred virtues, what could he do when fate was against him?'

II How Bhavisayatta reflects upon the deceit practised upon him by his half brother !

1. महवज्जिय, हयबुद्धि and अलज्जिय are Vocatives, addressed to the absent Bandhuyatta. पावकम्म may be taken with अणुत्तु, construed with किउ, or it may be regarded as a Vocative along with the others.

2. दुज्जणजणि etc.—He has given cause to wicked people to scandalise'.

3. आए etc.—He has to be ashamed before virtuous people, who etc'. Instr. of the Sk. stem इदम्.

7 जह त तेम—If it happened in this way, it was through him only, what is the use of my grieving over it? तेणह-तेनचित्त (एव) Combine विदूरिय and एणह into one word.

8. विसाए मिळिउ—Is passive construction. The meaning is 'he shook off (lit abandoned) dejection.'

9. इउ वणु etc —Here is this forest, here is my body duty-abiding, do, (with it) oh wicked fate, what you have begun.'

11. The latter part of the line is badly printed. Read सुककुसु मत्तगड instead of सुकै कुसुमत्त गड

III. How Bhavisa enters a thick forest, which is full of beasts and birds and comes to rest on a slab of stone under the shade of a bower of *atimukta*-creeper.

1. पहिदो तहिं ett.—The bold one, entered the dense forest which was impenetrable to the gaze '

2. पहायं पि etc.—Where it was difficult to know that it was morn'

3. गियच्छेइ etc —With anger, he sees an impenetrable darkness there.'

5. गिएउं गरिंद etc —At another place, the best of men sees a lord of beasts, proud and excited गरिंद Acc. for गरिन्दो metri causa गिएउं Inf. serves as verb.

6. भुंङ्गिणीसावराह वराह—A boar, that was at fault with his mate.'

7. हुओ पायडो etc —A fire blazed forth in a thicket of bamboos.' समुण्णोण्ण may be from उन्नतोन्नत with सम्, which through समुण्णओण्ण, would give समुण्णोण्ण by contraction

IV. How in the evening, Bhavisa took wild flowers and made an offering to the Jina. The dark fearful night is described further

2. फाडुयसुयधरस etc.—Adj of तरुहण्ड. Fruits of trees full of juicy fragrance and pleasant to the touch

4 The sun in his evening glory is fanned to have clad himself in a red garment. Jacobi reads संज्ञ and तेयतविर separately, thus making संज्ञा the subject of the line

5. The detailed description of an evening thickening into night testifies to the genius of our poet.

विहडिय रहग—The Chakravāka birds' (pairs) are separated or scattered.' रहग stands for रथागनामन्

8. हुअ कसण सवत्ति व मच्छरेण—'Turned dark like a rival wife with jealousy.'

11. गहभूअजक्खरक्खसवमाळि—Noisy on account of spirits and goblins, imps, demons.' An Indian poet would scarcely feel satisfied unless he mentions these as the denizens of the night जक्ख in Marāṭhī has acquired the meaning 'very old and decrepit ' but जखीण has preserved both the senses

13. परमिद्धि पञ्च—'The five exalted ones.' viz the Arhats, the Siddhas the Ganadharas, the Upādhyāyas and Sādhus ,

14 मनु सत्तक्खरउ—'The prayer of seven syllables' viz नमो अरिहन्ताणम्

V How in the morning Bhavisa discovers an old track leading into hills and resolves to follow it, whatever might happen

1 पयडिउ विद्वाण् etc.—It dawned ' Sk प्रकटित विमानं.

3 गयपयहिणति—Separate the words as गय पयहिणति, which alone can give good sense 'Went by his right side.' साम-स्याम the black bird, 1 e the crow.

4 रुहुरुह—rustles ' The wind rustles on his left, evidently a good omen The word रुहुरुहिका is used in the figurative sense of उत्कण्ठा

पियमेकावउ—Who readily brings about union' (of lovers etc) This belief is so deep-rooted that Indian women of all classes believe in it even today Cf कुरुडि वायसेण वरपंगणि Sandhi VIII kad. I.

5. किलिकिचिउ—Is onomatopoeitic for the notes of the लावक or lark.

7. भविण वि ण जिणसमयगण्—As a blessed person finds an (old) manuscript of Jina's teachings, पुराण पण्ठु is evidently used to suggest that the Jina-doctrine also is an 'old path' and no newfangled doctrine

8 होमि—I shall go by this ' This idiom is preserved in Hindi as in ये रस्ते से होके जाना He then reasons with himself that since gods and spirits can not leave a track, this must be frequented by men and thus to be pursued

9. लह् is idiomatic like Sanskrit पश्य, which is not always to be translated.

12 निव्विडउ कण्ठु—Perhaps to read निव्विडउ निष्पत्ति कार्यम् or स्पष्टीभवतु.

13. इत्तरु दुलंउ etc.—So long only is (a forest) impassable and distant, so long as one does not enter it ' Compare the familiar Sk proverb अगच्छन् वैतत्तेयोपि पदमेकं न गच्छति

14. अवगण्णंतहं is Gen. singular. Generally however—हं is termination for the plural. But that it came to be used for the singular also is clear from this and other examples It is not due to metre, though some-times some forms are made to suit metrical exigencies

VI How, after crossing the mountaneous region and a thick black forest of Tamāla trees, Bhavisa sees a city with palaces and archways and white-painted houses, but quite noiseless.

1. छहिसयण—Is evidently an attribute of Bhavisa. He was 'a talented (छधी) and good man (सज्जन) But often as in I 9 छहिसयण stands in our work for छहत्त्वजन.

2 हियवह—हृदयके Apparently the य in the Sk. word is represented by व, as in चिन्तवह for Sk. चिन्तयति. This might be called वञ्चुति

3. अंतरिउ णाहं कालेण कालु—Distanced, as time is by time.' 1. e Just as one moment of time succeeds and distances another, so every step of Bhavisa brought him further into the hilly country.

- 5 Read गिरुह and पवयुच्छवेण as one word, and not separate as in the text
 6. चिन्तित has to be taken in active sense. 'Made thoughtful on account of an indescribable happiness.'

11 सियवतु-श्रीमत् विच्छायच्छवि—Which had lost its splendour ' Evidently because there were no inhabitants at all there

VII—There in that city there were temples but no one to worship, flowers but none to smell them, corn but none to reap it etc.

1 पविस्तमाणेण—प्रविशता —The *ātmanepada* मानक applied to a root which is *parasmaṇpadi* Then the double स्त is to be noted, though sporadic.

2 मदविहारदेहुरेहि—A मठ is a single establishment, a विहार is a large one, containing many smaller ones, where teachers and pupils live together.

देहुर-देवगृह, through देवहर where the व, vocalised, has transferred itself to the following ह

3 अतर गियच्छए—Looks into ' 'But he finds no one in the city who wants to worship ' पुज्जिउण पिच्छए—पूजयित्वा प्रेक्षेत The Absolutive is used like an Infinitive, as if it were पूजयितु प्रेक्षेत It is very likely that the poet read पुज्जिउं ण पिच्छए, but the Jain scribe, by misunderstanding, wilfully joined पुज्जिउं ण made it an Absolutive

4. पसअएहिं फंसए—(There was none) who could experience the gentle fragrance of flowers '

5. पिकसालिषण्णय etc —There was no one who could save the ripe rice-corn from perishing and carry it home '

7 तौडिउं ण भक्खए is an instance of an Infinitive used as an Absolutive. Really it ought to be तोडेवि ण भक्खए.

8. पिच्छिऊण etc —There was no one who would be affected by others' riches, covet it, take it to himself and think about doubters.' अप्पणम्मि अप्पए—आत्मनि अप्येत् . वियण्णएह should be read as one word .

10. आसि इत्थु etc. is rather elliptical, construe—इत्थु जं पडुं आसि (त) कहं गयं ण याणिमो—We do not know where the king who used to be here, has gone ' पडुं may be looked upon as due to change of gender, or more probably as due to the attraction of जाणिमो, with whose object it is confused.

VIII. The houses in that city, with their half open doors and windows and the market place rich in wares, but no one to buy them, presented a sorry appearance

1. There is again a change in the metre.

1 and 2 The houses, with their windows half open, looked like the side glances of young women, which seem to see by half only.'

अद्धुग्वादिजालगवक्खइं of the houses, corresponds to अद्धपलोयराहं of the glances

3-4 The comparison for the half-open doors which show the hidden parts of the houses, is rather indecent अर्धपर्याय perhaps अर्धप्रावृत्त.

5-6. 'The markets, with the wares, (पण्य=पण्यम्) exposed to view, appeared like the marks on the heads of serpents which indicated that they were serpents', (पण्य=पन्नग) The comparison is based upon a pun on the word पण्य which is capable of a double interpretation.

7 'Like people, who had set their heart upon a common treasure, the market places were illuminated in dark places (रधि)' In the case of the people, रधिपलित will mean 'who flare up with abuses'

9 'They were like the disputations of Yogins, where there were Yaugic (जोह्य) practices (धर्मह). The markets had crowds (धर्मह) seen (जोह्य) in them' The comparison is only based upon a pun and is highly artificial.

13-14 'The palatial buildings which were once full of people, were now silent (without noise) like couples after enjoyment'. The reading छरवहसम्मत्तह makes no sense, and rudely disturbs the metre I suggest छरह समत्तह मिहुणह which makes very good sense and restores the metre

15-16 'Those holy waters that were perennial to people who carried water from them, now were in a pitiable condition and without noise' (as no body went there)

Omit the वि before विहिवसेण and read गितरुद्धुत्थह which metre requires.

IX Bhavisa rambles through the city and wonders what should have made it so.

2 Read छु and खण्ड apart

4. टिंड is the same as टेंड The line means 'Like a gambling den without gamblers, or passionate women without youth'

5. वरवरपंगणेहि आहोयह etc —The parts of the city, with the courtyards of good houses, did not look well without people '

6 सोवरणह and रसोहपणसह—The kitchens with the utensils and other belongings.'

8 'How could he be confronted with that, which had disappeared at the time of the destruction (of the town ?)' appears to be the sense of the line. पहीवड—Opposite, against '

X. He casually went to the palace* of king Yasodhana and found the palace and its out-houses also untenanted

4 दिक्खह णिग्गयाड etc —He sees the menageries of elephants empty (निर्गजा), they look like ladies of good families who have lost their character '

5 तुरयवल्लथपणसह-तुरगपर्यस्तप्रदेशान्—The stables without horses' They look like blighted hopes that chase away desires'. Sk. विगताशान् प्रार्थनाभङ्गान् The poet is fond of comparing concrete objects with abstract notions

[Bhavisa—5]

8. 'The throne, with the royal umbrella and the chouries without the king to occupy it, was as it were laughing in chagrin and shame'

10—11. The house, seeing a stranger strolling in the council hall of king Yaśodhana, is as it were shedding tears in the form of the pearls that dropped from a wreath' A beautiful Utpreksā

XI He goes through the places for keeping weapons and musical instruments etc one after the other and at last coming to a Jina temple, enters it

3—4. अग्राह्य सुअंघ्रि णं णीसाह्य etc.—He smelt a fragrant smell, which was as it were a sorrowful sigh of the presiding deity of the house'.

6. 'All the musical instruments had assumed a silence with the thought that there would be no body to play upon them'

XII. He enters the temple, that was beautifully constructed and richly decorated. He bathed in the beautiful lotus-pond in front of it and went in to worship Jina Candraprabha.

1 Bhavisa is नरिन्द only by courtesy. Or the literal meaning of the word should be taken 'the best of men.'

1 णदीसरदीड—This island is said to have been discovered by Indra.'

4. सह चित्तु व etc —(The temple in the lustre of the best jewels with which its walls were inlaid) appeared like a picture with a girdle firmly fixed.'

6. It was marked with a thick layer of Sandal ointment

9. 'He approached the bearer of pure lustre,' i. e. Candraprabhanātha.

11 सामाह्य करेवि-सामायिक कृत्वा

XIII Bhavisayatta offers a prayer to the Jina, whose advice liberated the world, who single-handed brought enlightenment to people, etc etc.

1 One चक्षुह is an adjective and the other the name.

2 भरहलेत्तम्मि is a Locative usual to the Māhārāstrī, but we find it not infrequently in Apabhramśa Cf. *Tisatthilakkhanagunālankāra* of Pupphadanta.

2. जए वट्टमाणम्मि etc —When (the period of) victory was running and when Tassa was the Tīrtheśa'

4 'Whose tallness was measured by the span of hundred bows'

7. मिच्छत्तमोह निण्णासिय—Who has dispelled the ignorance of falsehood or illusion' Mark the change of gender of the word मोह

9. सती—Is an object of desire and yet it shows no case ending. Translate 'Who, in order to give perpetual quietude to his unswerving devotees, promulgated the doctrine of compassion in the world of mortals'

SANDHI V.

Bhavisayatta, sleeping in that temple gets a dream, following which he sees, in a house near the temple, a beautiful young girl all alone. He knows

the sad story of the sack of the town by a demon from her, and ultimately marries her.

I Bhavisayatta sleeps in the temple In the meanwhile Muni Yaśodhara of Videha is asked by Acyutanātha the lord of gods about Dhanamitra, who, at his word, had adopted the Jaina faith

4. चउविहसवणरंयु etc -चतुर्विधश्रवणस्य अभिनन्द्य

6. सोवइ निंद—Is an example of cognate object, although निंद does not belong to the same root as सोवइ 'He sleeps a sleep'

तामन्नित्तिहि—ताम अन्नित्तिहि—'Otherwhere'. Translate the latter half 'By that time another part of the story was progressing otherwhere'

7. पुव्वविदेहि—'The eastern part of the Videha country' A sage, Yaśodhara, stayed there, practising hard penance' (सुकज्झाणि)

चउविहदेवागमयु-चतुर्विधदेवागमन, Adj. of नायु

II Yaśodhara tells him the whereabouts of Dhanavaī (who is the same as Dhanamitta of VI above)

3 ससिकंतए is a synonym of चन्दप्पदे Although as a proper name, it should not have any paraphrase, still poets take that liberty whenever it suits them to do so; e. g. पउमसिरि or पंकयसिरि for कमलसिरि

पंचपयारि नाणि पवहतए—Living in five-fold knowledge.' The five sorts are मति, झुत, अवधि, मन पर्यय and केवल.

4. दीह दिवड्ढ etc.—compare line 4 in IV 13.

5. वीसदल्लयुव्वाउसि—See 17-4 for the same expression.

6. इत्थिनायपुुरि etc —The य is only for the sake of lengthening out a syllable, which is wanted

9. सप्परिवाउ—Should be read as सप्परिवाह. The doubling of प is only euphonic or perhaps metri causa. cf सुक्किय

III Yaśodhara briefly repeats the story of Dhanapati's marriage and subsequent separation.

1. सीलचरित्तकुलकमज्झु—As this is an adjective of कमलसिरि, it can not end in-उ Read सीलज्झुति वि. instead, which would rhyme with गुणवति वि.

10 परिपालिउ etc.—Laksmī brought up the boy thinking that he was a grandson, (on daughter's side) A child that is adopted by the grand-father (on mother's side) by a previous stipulation called पुत्रिकाधर्म, is meant by the word दौहित्र here. There was of course no previous agreement in this case, but since she is abandoned by the husband, she regards her son as no longer belonging to him, but to her (sonless) father

IV The sage repeats how Dhanavaī marries another woman and has another son, who accompanied by Bhivisa goes to the strange land The latter, abandoned by his half-brother finds a city called Tilayanagara

4 The second word महामङ्ग is a Karmadhāraya and should mean 'a great plan' Translate—for the sake of wealth, he struck out a bold plan.'

6. The first half of the line is metrically faulty containing one redundant syllable Read it as पंकयसिरिसुभो वि गङ्ग (instead of गङ्ग) खेरिहि The meaning is 'Pankayasiri's son also went with misgivings to his mother's palace'.

7. The latter half is metrically faulty. Read मयणायदीवि for मयणायरदीवि of the text That is the real name of the island

8 जणणिहिणङ्ग should rather be read as one compound word. cf. ताहतणियं तहतणिय in I. 2 and I 8

9. रन्नि is Sk अरण्ये This is an example of initial vowels, not under accent, being dropped c. p दाणि from इदानीम्, वि from अपि

V. Thus Yaśodhaia told the story and said that the prediction regarding Bhavisa would come true The lord of gods, hearing it, orders his friend माणिभद्र, king of Yaksas to guard over Bhavisa and to see that he goes safe to Gayaura

7. भामरि देवि—Having given a turn, i. e. having gone round.

समउ आहासिवि—समयं आभाष्य Muttering formulas of faith'

9. सहु कतिहिं—Together with his wife' i. e. whom he is going to marry at that place

10. पङ्गु मेलेव्वउ सज्जणविद्वो—You should unite him with his people' That is what is meant, but the word is सज्जणविद्व and not सज्जणविद्व. The doubling is perhaps due to metre

VI On awakening, Bhavisa looks on the letters on the wall and hears words which prompt him to go to the fifth house to the east of the temple and marry the girl he finds there

1 उज्झिवि—The object evidently is निद or some such word. Or it may be regarded as intransitive—उत्थाय.

3. उठ्ठइ etc —A beautiful series of words rises up' (to his ears). It is of course the Yaksa that is speaking without being seen.

6 सा तउतणिय etc —That blessed one of sweet words belongs to you.' तउतणिय is predicate वणिय-वन्या or प्रिया Or वणिय may be regarded as predicate

7 किं सेरउ—Why are you sleeping'? The form सेरउ is a queer formation In Sanskrit the र comes in only in the plural of the third person That is here dragged into the second person Perhaps metre (the last word is तउकेरउ with which सेरउ rhymes) has lent a helping hand

तउकेरउ and तउतणउ are exact synonyms. तण and केर are possessive suffixes, added originally to the genitive base Both are retained in Gujarātī

8. त वायतु करइ साहारणु—The subject is माणिभद्र. Thus speaking he stopped' वायतु is the same as वयतु from वय sk वच्. साहारणु. संवरणम्

जाणइ—should rather be जाणमि I'or evidently with एउ begins the speech of Bhavisa

10. असुत असंभव अच्छरित—unheard, impossible and strange' Adjectives of that occurrence (विहाय)

VII Bhavisa was startled for a time, but abandoned the idea that some body was luring him out in order to kill him. He therefore started for the house indicated.

1. 'Since the powder (of scratched surface) is seen at the foot of the wall, the writing undoubtedly is fresh.'

2. वेयारह—lures away? from विकारयति कवर्हि has to be pronounced long for metre.

3 The स of सवियर्षे is hardly necessary, as एण वियर्षे काह—Why this doubt' gives a very good sense.

4 Construe the line—जेम खुट्टह नाहिं जीविज्जह, तेम अणखुट्टह वि न मारिज्जह—One won't live when life has ceased, nor would one die if it has not ceased'

9. एउ जाणिवि etc.—If, knowing this, one gives up adventure, he is said to be without manliness'

VIII. He enters the richly decorated houses where he finds the beautiful girl.

1. चाम ought to mean different appartments of the house They were brightened by the moonlike lustre (पह) of the wreaths of pearls.

थोर through थूर from Sk. सूर.

2. 'The darkness (in the corners) was removed by the light of jewels' etc.

5 The beautiful girl that he met there, was 'like humanity to the sixfold living things in the Jina scriptures, or like attainment of good state on the death of a wise man.' The latter comparison is rather dismal !

8. सा पिक्खह ought to be ते पिक्खह सा therefore may be looked upon as having assumed the functions of both the cases.

'He sees her through sphatika and she on her part (naturally) does not notice his coming' काति=कातिम्

9. Construe the line ने जुवाणजणि विवणसील वम्महभलि—Like the javelin of the God of love, that pierces young hearts.'

IX. The beautiful girl is described in detail.

1. The first half is metrically faulty. Read रत्तुप्पलवळ

2. Take मि with छणियत्थइ, it is an equivalent of पि (अपि) after an anuswara, and therefore corresponds to वि The text wrongly connects it with ज्झीणपरिवासइ whose fragrance is mild or has faded away'.

3 'All her limbs, manifest through her thin garments, are apparently having a concealed laughter at him.'

5. The comparison of the row of hair on her stomach (which Indian poets are so fond of describing) with a line of ants is certainly original. At least it is not classical and therefore hackneyed.

व and नावह—Double comparative particle is due to metre.

7. किङ्कमज्झड—Is to be read as कित्तमज्झड. The ड in the body of the word is hyper-Apabhramśa! 'The leanness of the waist is measured by the span of the hand.'

8. तिवलितरंगह—Is evidently Instrumental. To be explained (1) either as due to a fem. termination applied to a masc base, (2) or as that legitimate ending added to तरङ्ग which is to be regarded as feminine, according to Hem.

IV अपभ्रंशे लिङ्गमतन्त्रम्. 'The naval with the riply folds, looks like flooded water with a whirlpool.'

11. Read सरलंगुलि, छरेह, कोमल and कर separately. 'The hands had lean and long fingers, and were dainty.'

12. 'On account of her neck decorated with jewelled ornaments, she looked like the coast line at the opening of the sea.'

उवहिउवकंठि ought to be उयहिउवकंठि, the व in the first word appears to be influenced by the व in the second word.

14. 'With an elevated and sharp nose, whose breath was scarcely felt, as though it was concealed.'

22. रमाउठ=रम्य. उठ appears to be a common termination, although not so common perhaps as इठ.

X Bhavisayatta accosts the girl, who is taken by surprise and does not know how to address the stranger.

3 Read कडक्कचक्कुविकखेवि instead of कड.....विलेवि. 'She darted a sidelong glance at him.'

4. आयहो—Occurring twice in the line has too senses. Sk. आगतस्य and अस्य.

6 She does not know by what name or attribute (विसेसण) she should address him.

8. Perhaps we have to read दंसणायास instead of दंसणायाम. But even if we retain ०याम, विओहिं certainly ought to be changed to विहोदे.

9. 'If you are thinking about the formalities of entering the house.' etc

XI She at last casts off shyness and offers him all kinds of hospitality. At last she tells him her story.

1. Split up the last word into करिणिव रोहविचक्कणसज्जई. 'As an elephant turns at the intelligent sign of the driver, so she turned herself at the taunting words of Bhavisa.'

2. छवक्कमेणभिगार is a jar, beautifully coloured, made of lac or wax.

राजेन सरभससमादिष्टहूणभटसंधुक्षितशतघ्नसिहस्रेण सहस्रचक्षुषे-
व सकलबुधजनपनायितप्रभावजुषा निजालोकनौत्सुक्यमेदुरेण
सत्यसङ्गरेण समाहूतस्तेन निरस्तेनमहाः ससेनः प्रत्युद्धतश्च
पुरस्कृत्य सामन्तनृपमण्डलम् अखण्डमहीमण्डलमण्डनं समागत्य
प्रत्यग्रपुटभेदनम् अत्युन्नतपताकम् अतिविस्तृतनिस्तुलपरिस्तोम-
स्तोमास्तीर्णं विस्तीर्णमर्णवकन्यकायतनमिव स्वलंकृतं मनोहरं
हूणराजभवनमवजगाहे ॥

हीरक्षोणिपतेः समागमजुषः प्रेमोल्लसच्चेतसा

रङ्गेन्द्रेण तदादृतस्य बहुभिः सैन्यैस्सैन्याधिपैः ।

हृष्टैः पुष्टबलैर्नवीननगरीसामन्तराजव्रजैः

रेजेऽदभ्रशरैः शरासलसितैरुच्चैरिव द्यौर्धनैः * ॥५७॥

1. P. corrupt here.

को. टि.

* P. श्लिष्टम् ।

संस्कृतुष्ट्रीका

निरस्तेनमहाः निरस्तसूर्यतेजाः । परिस्तोमः कुथः । अर्णव-
कन्यकायतनं लक्ष्मीगृहम् ॥ हीरेति । प्रेमोल्लसच्चेतसा रङ्गेन्द्रेण समागम-
जुषः तदादृतस्य रङ्गेन्द्रादृतस्य हीरक्षोणिपतेः सैन्यैः नवीननगरी रेजे । केव ?
द्यौः आकाशः धनैरिव । अदभ्रशरैः स्फीतबाणैः स्फीतजलैश्च शरासलसितैः
शरासञ्चापः, मेघपक्षे इन्द्रचाप इति विशेषणद्वयेऽपि श्लेषः ॥ ५७ ॥ स-
तत्रेति । हीरकुटुम्बम् आनन्दरङ्गरक्षितं सत् नूतनपुर्यामेव बभूव । पवित्र
इत्यारभ्य इन्द्रेण श्लेषः । जिष्णुरिन्द्रो जयशीलो हीरश्च । विचित्रतर-

1 and 2. All the words in इ are instrumentals of feminine bases, to be construed with तया and connected with जपिज्जइ 'It was so said by her who' etc.

3 परपेरियमणाई—परप्रेरितमनसा '

5. Construe शुद्धि परिष्कुडमाणहो महु अदत्तादाणहो निवत्ति अत्थि—Oh sweet one, I am proud, and must refrain from taking that which is not offered to me '

6 सव्वु त होसइ—It will all happen ' But सच्चु would read letter.

7. 'If no body is there to offer you to me, then ours will remain a religious friendship '

XVI Thus both of them lived there, never coming closer to each other than was allowed by decorum and their own conscience, when one day the demon suddenly appeared on the scene

ताइ and other words ending in इ are Nom-pl. of Neuter bases, qualifying ताइ and to be construed with वेवि—they both '

2 इच्छावसर etc —Controlling their passions '

3 नियकुलमग etc.—Mindful of the course of conduct due to their families.'

5 Then once, the lovelorn traveller stopped on his way, the earth trembled and there was a deep rumbling in the sky '

ताम will have to be read as four syllables for metre.

8 The most holy seven syllables are नमो अरहताणम् 'See supra. The next line—'Which (syllables) in their truth bring about a series of blessings '

XVII The demon is described as very huge, and hideous, of wicked words and deeds Bhavisa at sight of him felt rage possessing him.

1 अराइज्जराओ—'The king of demons ' The derivation is rather involved. अराइन would appear to presuppose an अरात्रिज्ज—Those who know night', 1 e mightly beings The reading of B अराइज्जराओ is easier, meaning 'the king of enemies' 1 e the archenemy. Jacobi suggests अराजन्यराज

2 Consttue the latter half—सुप्पहुवाण भूआण कुले मित्तो—The friend of the family of the host of goblins '

3 'His Complexion was uncommon and yet he was as fearful as dense darkness and his loud laughter was like that of death ' Or कयंढहासो may be taken as a figure 'who was as if the loud laughter of death '

4 'A skeleton of skin and bones, he was very horrible to look at '

5 भूळ्तामशुरात्तंगाव—His body possessing eddies of the curled brows.'

10 वसनद is apparently the name of the weapon, मंडलग is a sword

XVIII Bhavisa, undaunted, offered him resistance and boldly told him. The demon, unused to such courage in a mortal, was for a time taken aback

1 अग्निफुल्लिददिंतु—Giving out sparks of Fire.'

2. कुरुड दरिसावसु should be taken as an adjective of हुंकार—Which behaved like the cruel death.'

5 ददवाल—Is apparently a Deśi for a demon भडभोदय—'Devourer of soldiers?

4 चयति is the same as चवति below. Or on the authority of *Deśnāmamāla* it may be taken to mean शकुवता.

7 Translate the 2nd half 'He was obstructed by Bhavisa like a cloud by the season '

8. चप्पिड and झडप्पिड are true Deśi words, meaning 'struck, lopped off '

9 झकिड is as much as 'taken aback '

XIX The demon at once feels that this man must not belong to this city He thinks a while and is reminded of his former birth, when Bhavisa had helped him He therefore speaks kindly to Bhavisa and bestows upon him the town and that girl

2. He remembers that even king Yasodhana had not offered him resistance.

5 'Thus thinking, he remembered his births, जाड जाईसर (जात जातिस्मर) and भवपच्चइण सरिड जन्मतह (भवप्रत्ययेन स्मृत जन्मान्तर) are almost identical expressions

6 विहणि seems to mean विहगदृष्ट्या—with a quick eye of perception '

XX He tells him how he was formerly one Kauśika, was deprived of power and influence by one Vajrad ara who persecuted him, and how dying in that condition, he became a demon and took revenge upon the enemy who had become king here

अवहत्थिड—Disrespected or disregarded Translate second half 'and although a king, was wade to serve another '

5 and 6. There is repetition in the lines But the sense is clear, that having died in that mental condition, he became a demon, and the minister became king in तिलयदीव. Drop the first half of the 6th line It does not rhyme with the latter half

8 and 9. 'Enmities do not die away. Sometime or another they create danger. They bring one to a bad state, but although ignored do not disappear'.

XXI The demon was so mightily pleased with Bhavisa, that he in a moment made the city living again and well decoiated, and in the presence of fire married the couple and then went away

1 'The words of the demon gladdened the hearts of both' i e Bhavisa and the girl

3 'If indeed your angry (sinful) feeling has ceased '

4 अवियारि should be taken to mean 'without a moment's consideration' and not 'thoughtlessness' as usual

7. 'From all sides was caused to swell an auspicious sound '

9. Latter half. 'which (garments) are commended or recommended at the time of marriage.'

[Bhavisa—6]

14 'She was bestowed in the hands of Bhavisa' लाइय is the causal of root ले and means 'caused to accept'

15 Perhaps to read वइसाविणिणु? The content requires it. But it occurs in this form too frequently to be a mistake and may be regarded as=वइसाविणिणु

XXII The two thus united went together to the Jina temple and returning home performed auspicious ceremonies They then lived happily together

1 The words ending in इ in this and the following two lines are Nom-plurals to be construed with ताइ, which, although it refers to Bhavisa and his wife, is neuter, according to Apbh practice

2 'By the sweet fragrance of their mouths, they gave delight to the bees.'

4 The first half is badly printed Read instead भामरि देवि विइइसणाहो-Going round the Jina who is possessed of splendour'

XXIII They lived there, enjoying the sweet pleasures of youth for twelve continuous years

11 Read एत्तिवइ एत्तियए of the text is due to the scribe's ignorance of Apbh

SANDHI VI

This Sandhi describes how Kamalasiri observes the vow of Suyapañcamu for the sake of her son. Bhavisa, on his part, starts with his wife for his country He again meets Bandhuyatta on the coast

I. This Kadavaka describes how Kamalasiri become disconsolate on the departure of her son

1 गुणन्नइय—An adjective of सुवपचमि. The reading of B गुणुण्णइय is preferable गुणोन्नतिका श्रुतपचमी

2 सुवपचमि and सुयपचमि are identical The change of य to व, as in सुय and सुवै for सुत चिन्तवइ, हियवइ

4 'A wonderful story commenced etc (happened) in Gayama, where Kamalasiri was'.

विचित्तपया—विचित्रयदा in the line is metrically faulty, as the word सिरि which is compounded with गयउर, has to be read in the first half Separate the two words as सिरि and गयउरि.

5 Read दुक्खमहण्णवि and खित्ती separately and not as one word as in the text

6. वायसु उड्ढावइ—Causes a crow to fly away, This belongs to the province of folklore The belief is prevalent even today amongst uneducated and village women, who, when a relative is on a long journey, cause a crow to fly (of course by scaring or pelting it) and ask it to come back with the relative. Cf Mañāthi उडग उडग काऊ तुझे सोन्यान मदविन पाउ '

7 For रडि read उडि A carelessly written उ can be mistaken for a र

8 साहज-संस्कार According to the *Deśināmamālā* But it is better to regard it as Apbh equivalent of साद through साय(उ) and then साहज

11 मइ जेही-अहंयादुशी 1 e अहइव. Mark the Nominative use of मइ, what usually is Instrumental

14 She is so weary of life that she would either have fate unite her with her son or give her instant death (संखेवि मरणु)

II A great nun named Suvratā taking compassion on Kamala, gives her a good advice, and makes her adopt the स्यपञ्चमी vow.

1 Perhaps to read अज्जियगुणसारी (अर्जितगुणसारा) ? महव्यधारी-महाव्रतधारिणी, for the doubling of the consonant see supra

3 वयणामय (वचनामृत) and मण are objects of संजोयहिं

4 अवगन्निहिं and मन्निहिं are 2nd sing present. The double न in the latter case is correct, as it represents न्य But in the first case, it is sporadic, perhaps due to analogy

6 मे-उहु-Read as one word It probably means as much as, 'I am sure,' 'surely'

7. 'Was it because you evidently did some evil deed, that you are separated from the happy company of your husband and son ?' ति-इति

8 धंघड—The *Deśināmamālā* has V 57 वघा-लज्जा, but that sense does not suit here We have to connect it with Guj वघो, Mar. धंदा

9 अज्जवि—Even now go to him (the Guru) and serve him so that you will get the greatest tranquility of mind,

गह्वि, however, is strange to Apbh, it will have गम्पि. It would be better to read एमगइ वि, which would be equal to एवगते, although the construction thus would be highly Sanskritized

10. One न is redundant in this line

III Suvratā now explains the nature of the vow Savapāṇcamī

1. कमलइ वुत्तु—This passive construction is changed in the next line for no reason

2 महाव्यधारिण—Cf महव्य above When the double consonant is retained the preceding vowel is short, when it is simplified, the vowel is lengthened.

3 पदमागमि नदीतरपव्वहो—In the first chapter of the scripture called नदिस्त See VI 2 below

4—5 अह कतिण—The Pañcamī falls in Kārtika, Phālguna or Āsāḍha and on the fifth day of the bright half It is, therefore legitimately सिय-(सित—white) पञ्चमी, but since it is observed in obedience to the scriptures it is called सुअपञ्चमि, also some times सुवपञ्चमि This is an attempt of the poet to explain the name

6 अक्खभि—I say ' Translate the line—'It is both approved (सिद्धी) by the sages and told in the highest scripture of the Jina,'

7 ' Separate छद्मसोवाणपति and कःमोक्षदो 'The text has wrongly combined them 'The two phrases are parallel— सा छक्खदो चिन्तिकामवेश्च and (सा) मोक्षदो छद्मसोवाणपति Read छद्मसोवाणपति कय मोक्षदो

8 'It is observed both by good men who have retired (from life) and by householders '

9 and 10 'He who, as its fruit, wants the treasure of ever lasting pleasure, ought to know first the manner of fasting.' जाणविशु is here evidently used in the sense of जाणिन्वड

IV Details of the observance of the vow are then given It begins by a half fast on the Caturthi and ends also by a half-fast on the Sasthi.

1 Constitute एवाहार तव तन्दइ करिनि, वडरियअ-वरन्दइ छमरिन्वड तव thus becomes a second object of करिनि, and तन्दइ an Instrumental used as an adverb.

3 रयणि वसिवि—Having passed the night apparently in wakefulness'.

6. अछिज्जहि छद्मज्ञाण समारिबी—You should live exercising tranquil contemplation '

9 ताद्विगु—On the Pañcamī day ' This is to be a day of complete fast, and religious observances

V The vow is to be continued for five years, thus giving sixty-seven actual fasts Then comes the feast of the breaking of the fast, which is to be done with great pomp

8 'One who is unable to do this kind of breaking of the fast, should repeat the vow twice '

10 Separate कर from मडलि

VI Kamalā observes the vow and carefully follows the instructions of Suvratā Her hope was, that at least by means of this vow, she might get back her son

4. परीस for परीसम Jacobī reads °परीसम सती.

5 Read अखलिय° सासणभत्ती instead of सासणिभत्ती The latter would perhaps be taken as an *aluk* compound and therefore give a highly sanskritised colour to the expression, which is unnecessary

8 पुनक्कडु—The doubling of क is perhaps due to metre Cf परव्वसाई V 5 in the first Saundhī and note thereon, compare पविस्समाण, पुव्वकिय, उप्परि etc.

10 दीणहि—Is Gen sing The *anusvāra* which is strictly incorrect, is due to contamination with the Instr pl form.

11 'That abode of eternal bliss I might attain afterwards ' She wants reunion with her son first Combine सिव and सासयडइनिडड

VII Suvratā then takes Kamalā to her preceptor, explains the cause of her suffering and asks whether her son would return,

2 तिनाणपहाण्डं—'Conversant with the threefold knowledge.'

3. Separate बहुकदुख and जणेरी.

7. कर्हिमि—'Somehow or somewhere.' मि, represents मि, and is the form अपि assumes after Anuswāra Pischel § 143 knows it not of ताहिमि in V 6 above.

VIII The sage tells her that her son was all right, that he would soon return and share half the kingdom with the king. Pleased with this she returns home. Now is the turn of Bandhuyatta's mother to be anxious for his safe return.

5. असावसरवियल्पि पोसिय—'Fed on imagination engendered by hope' विकल्प in the sense of thought idea and not doubt

6 छुणिउ पइ एउ—'(I hope) you have noted or considered this' छुणिउं has almost the sense of छुणिउं here.

7. Read थिय and छुणिवयणरसायणि separately The subject of थिय is तित्ती-दुति or सा, if we take तित्ती to be an Adj

8. झूरइ and विस्हरइ are pure Desis The former is preserved in modern Marāṭhī झुरणे—to pine away.'

9 and 10 —Dhanavar's words

IX Danapati also feels worried and bewails the lot of his two sons in the presence of the king. The latter causes inquiries to be made amongst sea-traders, but everybody shakes his head in token of ignorance

2. बिनि can not be explained except on the analogy of तिनि where the double न is regular

3 परावइ is a combination of परा+आवइ

4 छुंछुहु इउ etc —'Verily have I become the object of ill-fame'

4 & 5 —To be construed together From गयवइयहि to परिचत्तइ is 'one sentence, 'From house to house have young merchant-women, whose husbands have gone away, and who no that account bear grief and anxiety, left off their usual duties.'

6. सासुरिय वाणिज्य—Merchant carrying on sea-borne trade.'

'Have you ever heard of a calamity (पमाउ) that has befallen certain merchant-ships?'

X. Sarūpā is dejected She is reminded of her evil advice to her son and suspects that he has fought with his brother and come to grief.

1. विहाण्डं=विद्राणकं—Dejected or anxious

नियचरियहि etc.—Who was baffled by her own deeds' अप्प is the same as सइ

2 'Oh fate, the wicked thing 'that I taught (my son), has recoiled on my own head.'

3. The harm that one thinks of doing to others, turns back upon him and troubles him' तासइ is a form of the Gen. less frequent than तासु or तहो

XI. In the meanwhile things were progressing in Tilakadvīpa. One day the young wife of Bhavisa asked him who he was, where he came from etc. This naturally caused him some grief.

4 तद्द-त्वदीय—We should expect an *anuswāra* here 'My lord, I know nothing about you, somehow or other I did not ask you up to now'

5 'I pondered long on what I desired (to ask)' Sk वाञ्छितव्ये सुचिरं चिन्तन्ती स्थिता अहं, 'and somehow or other there was no occasion to ask'

6 तुहारड—The base तुह्, plus the termination आर, which has the same meaning as क्रेर Preserved in old Hindi as तुहार or तोहार.

8 For सचरिड read सभरिड 1 e सस्मृतम् 'On hearing it he remembered with regret his own country'

9. कलुणसरहो-करुणस्वरेण 'The heart was filled with a moaning sound' Perhaps to read कलुणसरहो?

XII Reminded of his country and mother Bhavisa blames himself for thus living in pleasure He began to shed tears, which his wife wiped away

1 सा has to be regarded an accusative going with जन्मभूमि, the object of सुमरतु Jacobi's reading सो is simpler समर and सर are both from स्मृ, one due to स्वरभक्ति, the other to progressive assimilation

2. 'What is the use of my prosperity or enjoyment'

3 दुःखल्लिय either from दुःख plus a termination अल्ल which is usual in Apbh or from दु and खल्लिय 1 e खल्लित'

4 सुआसह and अपियासह are Instr, and agree with जाइयया 'Who long thought of me, with great hope, and with yearnings at the time of child-bearing.' पियासह may be पिपासया Or perhaps we should read पयासह 'Who suffered the yearnings at the time etc

XIII After both had consoled themselves, Bhavisa begins to tell his story

5. जणु—One would rather expect जणड

6. कम्बल—The व often becomes nasalized व (वँ) in the Prakrit especially in Apbh.

6 तुम्हारी—from base तुम्ह Just as तुहारड above is from the base तुह्.

9 'They were engulfed in the waves that rose up' उत्तिथहं—(उत्तीर्थभूतानि) 1 e gone into the sea

XIV His story of shipwreck and desertion by his half brother continued and ended Bhavisa doubts whether his mother is still living or dead.

8 सा वार्यतु—Leaves no doubt that सा is Acc. also

XV. They then agree that a lovely life, even with heaps of gold surrounding them, is useless and concert a plan of escape from the Mayanāyadīva

निययसज्जणहं should be read as निययसज्जणह The doubling of ज is perhaps caused by metre

2. Combine सहि with बधवल्लोए and read सहिबधवल्लोए, which is a frequent word in this poem cf सुहिसज्जण also.

4 'The pleasure of living in this lovely city, is like that of seeing a dream or dancing in darkness. Like pleasure of eating to a recluse'

5 पञ्जइ and पुजइ are second pers pl Imp, but are used for the first person 'Let us act thus and heap together (jewels and ornaments)

6 'Both should now and again lift it up), and carrying it, put it on the the seashore'

XVI They then heaped together all the wealth that they could easily carry and brought it, through the hole in the mountain, to the seaside

1 वासनइ समारिवि—Bringing together the clothes' Cf coll Mar. वासन O: it should mean pots

2 Read देवि and तूळ separately 'Having measured (counted) the jewels etc

4 अइसुतातइवि लयमउवि—In a bower of creeper dancing with Atimukta flowers' If however तइवइ be regarded as the same as Hc's (V5) तइवइ, then the compound will mean '(over) spread with Atimukta creepers'

8 'Clothes of various colours' जाइजाइ—of various sorts' Guj जातजातव These were marked with their names and were scented with camphor See lines 9 and 10

XVII A description of the ornaments and other valuables that they carried away.

1 Pearl necklaces and other pearl ornaments

2. Golden pots and pans and jars, 3 golden seats inlaid with coral etc, 4 mirrors and chouries 5, scented things like pigment, saffron etc 6 jars and dishes etc 7 mothers-of-pearls, conches and the like

4 कइयवेयडियइ etc —inlaid or surrounded with golden rings and made of coral and gold'

7. Read अवराइ मि—अपराण्यपि

8 'They took out (परियडिवि) the treasures and arranged them,

Perhaps to read वणि वइसवणरिडि सचारिअ for वणिवइ सवणरिडि etc which makes good sense, 'they carried to the forest the wealth of Vaiśravaṇa' 1 e rich treasures This is Jacobi's reading

XVIII Bhavisa and his wife waited in the forest, with bow ready and flag hoisted on a tree for a signal They there again meet Bandhuyatta and company who had met with a shipwreck and been very miserable.

1 उपरि the double consonant perhaps for metre

2 Read अच्छइ for अच्छमि, and सुरकिनरविजाहरकीलइ together

5 तित्थितित्थ—तीर्थांतीर्थ from place to place' Comp also दियहिं दियइ and इत्थि इत्थ

Combine सइ and निवइ and read सहनिवइ

6 Separate गलियगव and ववसाय and join अणायर to the latter

10 एउ has to be read as इउ for metre.

13. इकारइ a pure Deśi Compare Marāṭhī हाकारणे Translate the line 'As if the śrī of Bhavisaṇṭha was calling them by sign, an Utpreksā on the white flag hoisted on high by Bhavisa as a signal to merchantmen

XIX The company of Bandhuyatta approach the tree and find there the young man and his wife They return to their master and tell him that they have seen a god and his wife He approached them, together with his people and is ashamed to stand before Bhavisa

3 कनोसन्निय वायहि should be read together 'With words whispered in the ear' Cf कनोसन्नह in I 13,10

4 बहुयत्तहो has to be read only with a slightly nasalized व, in order to suit metre

5 'Before he (the god with his wife) goes away some-where in the sky, you please go quickly to see him'

6 उत्थञ्जिड—'Surged up & moved onwards'

9 ताए may be construed either with the preceding clause as ताए त पिक्खिन्नि-तस्यास्तत् (भयादिक) दृष्ट्वा, or with the following as बहुअत्तु ताए लज्जाभरेण etc.—greatly ashamed of her'

10 Join मसि and खप्परिण together 'inkpot made of earth or a potsherd on which lamp-soot is deposited'

XX Bhavisayatta notices his pitiable condition and asks him reassuring questions, viz where he was, what he has earned etc

3 Translate latter half—'He stood humbled, remembering his old wicked behavior'

5. काहु किम सेविड—'How did you pass your time.'

10 इहलोयहो दोहड—The hater of both this world and the other'

11 The curse of hate has come upon me even in this world (both), since I had to wander from country to country, with my body worried with grief' दोहत्तण points back to Vedic suffix त्वन, as in महित्वनम्

XXI Bandhuyatta spoke words of repentance and Bhavisa forgave him He then sent him and his company for bath After they had gone, his wife expressed her suspicion about them all

2 तुम्ह दोहिं—are forms of the Gen pl The latter look like Loc, but we have genuine forms like वणवइहि before

5 तननहु—'That indeed is not lost, which is found (lit received) again' बलिनि is an Abs, meaning 'having turned' and further 'again' It is almost adverbial here Cf Gujarātī बली

6 सव्वहमि किल्लेसहो—Is strictly speaking ungrammatical, as the former is pl and the latter singular But in Apbh, and especially in poetry, such things are apparently to be connived at

7 Read गधमालय-गधमालयम् scent and flowers which are tokens of respect and friendship. गधमालय is probably due to metre

XXII The husband, however, satisfies his wife saying that one who was

so repentant would never do so again In the meanwhile the company return from bath and are welcomed.

1. विष्ठहलसहाविं-मृदुस्वभावेन Des. VII 96 Cf Marathi वेल्हाळ

3 Separate पर and इत्तिउ

6 'If he be struck with the sword-like bad words, he will do now, what he would have done after some time '

12 Read महि सारविय रविदहिं अचिय—The ground was cleared and decorated with lotuses ' The loss of initial अ of रविदहिं is due to its having merged in the previous word.

XXIII They have sumptuous meals and all else connected with them and are astonished that such a thing could be done by them in the forest

1 बहसारिय—The sense is that of 'were made to take their seats '

3 सालिदालिसालणय—Rice and dal in clear, but what is सालणय or सारणय.'

4 Read वित्तैत and विद्दोए as one word

XXIV Bandhuyatta then in meek words eulogises Bhavisa and asks him how he could thus have been prosperous in a forest, after he was abandoned by them

2. अम्हइं दिविं दीउ भमंता—We were travelling from island to island ' दीवीदीउ see also इत्थिइत्थु, तिथि तिथु, दिविं दिवि, which have become fixed idioms.

3 'We have lost our capital (also) '

4. दुपेच्छि from दुप्पेच्छि, Sk दुप्पेक्षे is due to metre as the doubling in पुष्पकिय below is also due to metre

8. वियप्प-विकल्प, appears to mean thought and with इर before it, to mean 'forethought, prudence'

SANDHI VII

I Bhavisa then honours everyone of his brother's company with presents of Jewels and clothes They give him blessings and rejoice to go back home with him

3. नियकसमरहो perhaps to read नियकसमरहो like Jacobi ? But what is the sense ? कम्मर may be from कर्मकार through कम्मआर and कम्मर The reading is supported by कम्मरयहिं in line 6 below ' The artisans on the boat are perhaps meant He knew their number (from Bandhuyatta or his friends)

4 विज्जय लिहिय is one word 'He distinctly remembered what was written in books of medicine' or rather chemistry Because the reference here is to sealing vessels of gold, embossing names on them etc.

[Bhavisa—7]

5 पच्छन्नइ is to be read as if it were पच्छन्नइ for metre.

8. निवसहएछ वरुतहि—Returning to their own countr Perhaps नियसहएछ? सहएछ is as much as स्वदेश, the ह being sporadic.

II How the company think of various things, the pleasures of home, the dangers of the voyage, the fortunes of Bhavisa, the failure of Bandhuyatta and so on

1 सएसहो is the right word for Sk स्वदेशस्य The सहएसहो of I 10 and elsewhere appears to be due to metre The genitive is governed by सभरिवि, as its original Sk संसृ does.

3 ओवाइय—Carried away by storm? तरेसह for नरेसह?

4 The first half is metrically faulty, as it has one syllable more. The fault would have been avoided if the poet had read भविसह, as he often does for metrie's sake

6 बोमण देवि—Having made a (proud) proclamation?

8 छयेहो अप्पणडे etc.—One said 'Do not say crooked things, for our own calamity,' meaning, that if we said bad things of him, Bhandhuyatta will have his revenge

III They then found an auspicious day and prepared to set out And while Bhavisa had gone for performing some religious act, the boats were already set afloat.

3. झकवध etc.—They let loose the anchor (that was fixed) and lifted it up'.

4 लइय पवण—They took wind ' कंडवइ is the head of the sailors

5 भविसाणुरूप—Bhaviṣānurupā, the wife of Bhavisa, lit. one who is agreeable to Bhavisa

8 विजाहरकरण—Some rite to be done to the Vidyādhara or Yakṣa who helped him'.

IV The merchants sons thereupon stopped the boats and remonstrated with Bandhudatta. The latter rebuked them for disloyalty to himself and attachment to Bhavisa.

7. He taunts them with desertion of himself and compares them to a faithless woman, who leaving her husband, loves a paramour.

9 भणिवि—Has the same sense as the Marāthī, counterpart of it, म्हणून, has Originally meaning 'having said,' it has come to mean 'because.' 'You follow him, because he is rich.'

10. 'If this is noble family-duty, then what indeed is disloyalty to a master'

12. 'What by you people is prized most' viz. taking Bhavisatta to his father's house.

V His rebuke continued. At last they sail away leaving Bhavisa on land.

1. विहिवलु—Turn of fortune, i e fortune

2 Read कुलांगण and गेहहो separately

3. 'Once a man incurs suspicion, his very birth is doubted by people'.

5. 'I shall now be false to myself, if I behave well'

9 They pondered for a time and in a trice the cry arose 'go on, go on.'

VI Bhavisa then saw through the perfidy of Bandhu and stood bewailing his lot. He was sure, that when Bandhu reached home, his mother, not finding him, would die.

1. रुणुरुणुह-रणरणकं वहति. A noun-verb.

3. Read दुःखमहन्निवि and वृत्तिड—'Tossed again in the ocean of misery.'

5. Read बन्धुयत्त or बन्धुयति पविस्तए—The construction is locative absolute.

8. Separate बन्धुयत्तु from चरिड and read वरिड in place of latter The sense and metre both require it. 'I resorted to Bandhuyatta, who well showed his wickedness'

9 होड दिदि—'Let there be satisfaction' (viz. of adverse fate)

VII Bhavisa also thinks of his wife, who had been carried away by Bandhu and wonders whether she will continue faithful to him, when Bandhu coaxes and threatens her

2. झुणहं—Is 2nd pers. pl. Imperative, used for the first person, 'whatever one has seized, belongs to him'—meaning that, as she was now in the hands of Bandhu, he would look upon her as his possession

8. मसरक्किवि Is an obscure word in connection with the fingers. What is perhaps meant is that he knacked his fingers, in token of anger or disappointment.

9. 'Being afraid of the sound made by birds and trees'

VIII This section describes how Bhavisa returns to the city, where he feels the absence of his wife with double force, he goes to the Jain temple and bows down to Candraprabha

2. तथु अप्पाहुओ—Brought back to his senses again' तथे (1 e. प्रकृति) आपादित-

6 The last syllable of पएत्त will have to be read short for metre

8. 'He sees the things dear to his wife, but not herself'? सा for Accusative

IX. The boats in the meanwhile were making progress. Bhavisa's wife was in one of them, disconsolate and sorrowful Bandhuyatta approaches her there and wants to reconcile her

3. Read पोयतर वरभवणि as one word Jacobi's text has not got this and the following line. But in the foot notes he says 'After this पोयतप्पिण्ण, evidently the remnant of a verse' Our text fortunately has preserved the line, which is necessary. For line 8 below expressly refers to it

6 and 7 contain similes, show how Bandhu looked absurd by her side. (1) Like a bard beside a king's splendour, (2) a black bee beside a beautiful white lotus' (3) like poverty in carnate beside riches.

10 Constitute छद्दि, जाहि अगि अणगु रह माणइ, तुज्झु को परिहउ आणइ— Who would do harm to you, in whose body love delights in residing ?

12 सुदियणजणआणहुजणरेउ—One जण is redundant here. Should we read मण instead of जण? That would remove the redundancy

X Bhavisa's wife is enraged at this and reviles Bandhudatta as being a mean and sinful man

3 दोन्दिउ—The उ perhaps has been misread for त्य The Jain manner of writing both the letters is so much alike that such a confusion is not an unusual

5 Read दक्कु साणु गहडु खर

6 पसुवह for पसुह The व however can be explained as a representative of क through अ which later becomes व by the influence of the preceding उ पसुह पसुअ, पसुव

7 The sentiment expressed is rather vulgar, but thereby the poet means to show to what extent the young wife is beyond herself with rage

8 'What joke with one who is almost dying (with grief)'

XI Bhandhuvatti on this, bluntly told her his intentions and was ready to use force While Kamalā was resolving to commit suicide, so soon as he would touch her, the gale, through divine intervention, grew strong and blew opposite and thus carried the boats helpless before it

2 सइत्यनिवारणि—Here again confusion between छ and त्य Read सइच्छ-निवारणि 'Is there anything to blame if I try to satisfy my desire' ?

6 मरण सरणु आवगड—Is as much as मरणु आवगअसरणु The meaning of the whole line is 'if he touch my body then (there is) death, which is the resort of the distressed'

9 सलिल आवत्तइ together गहिरीजति is the same as गहिरिजति—to be made or to become deep ' Deep eddies were produced in the water '

XII Some of the inmates suggested that that was the effect of teasing the faithful wife, and suggested that she should be appeased This was done and to the astonishment of all and chagrin of Bandhu, the sea became calm again.

3 आयहो is used for both genders Here it is equal to Sk अस्या

वोइवि—Is from व्यप—इ The sense however requires that the form should be regarded as causal

4 असमत्थ and ओणामियमत्थ are Nōm. singulais Regularly the end-vowel should be long, but the tendency to shorten it, which later became the rule in many of the vernaculars, has already set in in the Apbh stage

7 ओसहु in the sense of 'remedy,' not necessarily in the medical sense, is familiar to Sanskrit also

XIII They landed on an unknown coast Bandhuyatta there sold one jewel and with its proceeds bought elephants, horses, oxen, chariots and other paraphernalia. His camp had thus the appearance of a king's army.

1 नाइत्त, has the sense of 'a class' rather than of 'a race' or 'caste'

3 Better to read वियक्खणज्जमण thano मणि.

XIV Bhavisa's wife abhorred the life that she had to lead and once thought of committing suicide, when she was prevented from doing so by a deity in a dream The boats went forward, until they came to the Jumna, a messenger of good news was then sent to Hastināpura

SANDHI VIII

Bandhuyatta returns from the Dvīpa and is welcomed home. He has brought Bhavisa's wife and passes her off as his bride His father settles the date of their marriage. Bhavisānurūvā like Kamalā, is disconsolate

1 The messenger breaks the news of Bandhu's return and everybody in the city is glad at heart The young women, whose husbands had accompanied Bandhu, were naturally more affected

2 Read पवचुभ and विसुद्धमणु separately.

7. अणुराइड—from अणुरायड The change of य to इ is common to Jain Māhārāstrī and the Apbh. Possibly the Apbh has borrowed this peculiarity from the Jains, into whose hands it had fallen Cf also सपाइड for सपायड, Hindi पाया See also पराइड in Kadavaka II below

II Dhanavaṁ thinks the news too good to believe in, but the messenger convinces him

2 सुहृद्विय—Pleasing only outwardly' सुखप्रियम् The following line makes it clear that सुहृद्विय=सुखप्रियम् and not मनप्रियम्.

3 Jacobi's reading पभणइ 'वत्तयारु मं मुज्झहि' makes no sense, whereas our वत्तयारु मं मुज्झहि is most natural. The messenger (वत्तयारु) says 'do not be infatuated, know clearly that Bandhu has come'

4 'I left him sailing swiftly, crossing the waters of the Jumna.' परिहत्थु is evidently परिहच्छु, with the usual confusion of च्छ with थ्य, which means पट्ट according to *Deśanāmamālā* VI 71 The परिहत्थु of B is no improvement

5 पयाणड in a collective sense 'all the boats' with the horses, elephants etc. They resemble a king's army or military camp'

7 सिमिर for सिविर, through सिविर, shows phonology peculiar to Apbh only, where व is changed म, and to म to व Cf मि for वि (अपि), and रवज्ज for रमणीय, खेड for क्षेत्र

III Hariyatta, knowing the news, tells Kamalā of it Everybody in the town is delighted. People go out to receive Bandhu, who is brought into the town with joy.

1. कमलहिं—The anuswāra is sporadic and the ह् is only the Jain way of writing the short ऐ, so that the form is to be regarded as being कमलहे Gen. sing. Our edition always represents short ऐ by ह्

IV Bandhuyatta, admired by all, enters his house and is welcomed by his parents with laden heart in silence

1. परुप्पर see परोप्पर supra

2 सहियरि campare Guj सहियर To be derived from Sk सहचरि, the ह् of हि being due to attraction The word सहि-सखि also perhaps might have influenced the phonology of सहियरि

4 वीरचरिड for वीरचरीड.

5. भमतिहु has to be taken in the causal sense. 'Revolving (in their hands) bunches of flowers.'

8 जोयणिहि has to be regarded as an Infinitive, after He IV 441.

V Bhavisatta's young wife also gets down and is surrounded by women, who take her to be Bandhuyatta's wife and lead her to Saruvā. She neither bows down nor talks to Saruvā

1 जंपाण—a palankin or Mena ?

2 पदम etc.—With formalities due at the arrival of a person for the first time.'

4. Separate निय from वरनिलयहिं

6 Construe विणड करेवि, आसण्णए नेवि, एह तउ साहु (इअ) सज्जं पदरसिय—They greeted her, and taking her near (Saruvā), pointed out by gesture that she was her mother-in-law'

8 Read अणेय उवाय वियप्पइ for अणेयउ वाय वियप्पइ a bad splitting up of words. This is due to the fact, that in many old Mss. words are written in a running line, without separating them, and the editor has to use his skill in suitably separating them A little inadvertance results in unintelligible readings.

9 The Instrumentals refer to सरुवा. She, wishing to have a happy meeting with the bride, points (this) out to her son and looking up to him says 'why does the bride neither salute nor talk to me' ?

VI Bandhu, hearing her words and pleading the excuse that the bride perhaps remembers her country, makes a sign to his attendants to take the bride to her apartments.

1. अणुज्जं through अणुज्जुअ from अणुज्ज. Jacobi reads अणज्जे, which rhymes closer with अलज्जे. But अणुज्जु and अवक्कु are the epithets that are again given to Bandhu at XII 2 in this Sandhi

9. भविताणुमइ—Bhavisānumai appears to be the same as Bhavisānupuruvā in VII 3, 6., the name of Bhavisa's wife.

VII The young bride is attended upon by several women, with curiosity to see her, who try to comfort her with all sorts of enjoyable things and agreeable services

3. Read दंसणकोऊहलापिय इतिउ for दसणु कोऊहलपियइतिउ. 'Women who were very curious to see her'

7 निहित चित्त should be read together The double च in the first word is due to metre and to attraction of the following double consonant

VIII All good men of the city celebrated the return of the young men in their own way.

2 पहरइ is verb to जयनदिघोस and सरइ to जणु

6 सोहलउ—The festivity in honour of the happy return' Comp. Mar मोहळा

7 'The song of the bards could be heard above the sound of the drums etc'

8. जम्मणि is a pure Sanskritism, perhaps due to metre. Regular Apbh. would be जम्मै or जर्मि.

IX How the five hundred young merchants also celebrated their happy return

4 Read मरुहुंद and वणयइवणय separately For दवणय compare Marāthī दवणा

X The poet describes the festive appearance of the city, made still more beautiful by the advent of spring

2. धवलपुजवियइ— is a participle of the denominative from धवलपुज. The houses were whitewashed

वणनूरउ of Jacobi makes a better reading

7. A Palāsa tree full of red flowers compared to blazing fire There is a propriety in the simile, when we consider that a Palāsa in flowers does not show any leaves and that the flowers are flame coloured Compare the name 'forest fire' given to Gulmor which has flowers of the same colour.

XI Kamalā sees the festivity of the town, but no where hears even the name of Bhavisa mentioned. She then goes from house to house of the young traders and inquires but no one is able to tell her anything

1. धणपन्हपयासिरि from धण, पइउ and पयासिरि. पइउ is प्रसव. It is believed that the great love of a mother for her child of whatever age will cause a flow of her breast-milk on hearing of or seeing the child after long separation

4. The whole sentence from अनेछु गविहुउ is an object of कहिउ 'We searched everywhere, but no one found Bhavisa anywhere'

5. The analogy of चमकिय would suggest a like derivation of दमकिय. दमत्+कृत, where दम=to the vanquished, to be overpowered.

8. In the meanwhile, Saruvā's son, bearing well in mind his mother's advice, went to Kamalā

XII Kamala asked him what had happened to his brother, and he replied that the latter had gone to another country. Kamala of course did not believe in it and became more disconsolate

3. क्रेण्ड—Compare Marāṭhī क्रेण—A treasure, a hidden store.'

8 ससुम्भियवाहिहि is an attributive Instrumental.

अद्ववहि and जि should be read separately

विणिगय and वाहिहि should be read separately

'She went away midways, without reaching her house'

XIII The disconsolate mother's lamentation

5 छणदियदु क्षणदिवस—A day of festivity, a holiday' Compⁿ Marāṭhī सणदिवस or सणवार

7 सयणसयलह सयण—Relations of all people.' In the first word, it should be merely जण and सयण

10 वणु वरिम्भित etc.—A cloud has sprinkled the heart of wicked, mean people, because you are in distress'

XIV People become sympathetic to Kamala, and begin to guess the cause of Bhavisa's absence. All sorts of rumours reach Saruvā's ears and she begins to repent of her wicked advice.

1 दोमियमणु is the same as दुम्भियमणु elsewhere

3 न मुणह—We do not know' The forms of the root for the 1st pers pl and the 2nd pers pl have become identical

5 आए वदवणड नडज्जह—Why he does not stop the festivity.' People begin doubt the wisdom of Dhanavai. This talk, as the next line indicates, took place in the courtyard of Danavai's house and hence it was heard by him and Saruva

9 आए मडडु—Surely he has done it accordingly' i.e. according to my advice

XV Saruvā asks her son what he had done to Bhavisa and he replied that the latter had remained in that country, not wishing to return without wealth and honour to a city, where he had been slighted. Bhavisa's wife, who heard this, wanted to expose him

3 एवइतरि is the correct word.

5 Read अम्हह and सिय separately.

6 पइज्ज from प्रतिज्ञा Compare Marāṭhī पैज. The other word पैन is from the same Sk. word, but through another Prakrit word viz. पइज

8 सको-शक The second सको means शक्त.

9 तवग—see तुगतवग in Sandhi I and तवगि बईसिनि in VI

XVI On second thoughts, she thinks it better to remain silent and if

necessary, to die. Suvratā, the Jain nun, again took Kamalā to her preceptor and told him her plight

2. Sk. वरं आत्मा चातिष्ठ न पतिभवे दोष उत्पादितः

4. दुर्वासिनि=दुर्वासिनी—'The unlucky one.'

7. Read दुःखमहन्नि दोहय—She was caused to go (i.e. thrown into) the ocean of misery.'

8. हियवई साहारण is as much as हृदयसम—'As dear as one's heart.'

XVI. The sage told her that her son would return on the thirtieth day the fifth of Vaiśākha, he would also become king. Thus Kamalā would be called queen (mother).

1. जियतड Pres. part. Comp. Marāṭhī जिवत, by such a व-भ्रुति as is usual in Apbh.

2. पच्छिलपहर is the last प्रहर, from पच्छ+इल.

3. चाह is a pure Deśī, preserved in Hindi चाहना, Mar. चाह or चाहा. 'To expect, to desire.'

9. 'She kept counting the days by scratching lines' (on the wall etc). This was the time-honoured custom with women of counting. cf विन्यस्यन्ती भुवि गणनया देहलीदत्तपुष्पै Megha. II 27. Even now, women in villages (even amongst higher castes) count things by marking lines of cow-dung on the wall.

XVIII Dhanavai then presented his son to the king and gave large presents. The king gladly received him at his court and then gave leave to them all to go. Dhanavai was astonished to see the splendour of his son's wealth and became thoughtful.

1. Jacobi has not got this and the following two lines. His Kadavaka, therefore, has become inordinately short. It has also become abrupt, because then one does not understand who gave leave (विसर्जय) to people, why and where they had gathered etc.

5. कयकजिय—People who had done their duty' viz. of paying obeisance to the king.

7 to end—Shows the state of mind of Dhanavai. He is struck with the fact that his young son should have become so rich in one trip. But he satisfies his doubts, by wisely putting it down as the fruit of good deeds done in a previous birth.

11. णड तज्जइ—That 'riches can not be renounced like straw.' This he puts down as the law of former action.

XIX. Sarūvā, delighted with her son's wealth, tries to cajole the young bride, saying that she was fortunate indeed in having got her glorious son for a husband. On receiving no reply, she turns in disgust to her son, who somehow excuses her and says that all would be right when the marriage

[Bhaviṣa—8]

would be celebrated Dhanava then begins to make preparations for his son's marriage

4 Read सा अभियेण instead of साभमियेण.

5 तव सौभाग्येन जन मुकुलित. appears to be the sense. पोमाइय Denominative from पोम, Sk पद्म?

9 'Tell me, how I should entreat her ?

16 Read विवाह किय (विवाहक्रिया) together

17 'A word was sent round to relations' (?) सम्माइय is evidently from सम्+मा In this form, it occurs again in XVII 2, 11 नाउ सवक् दुवक् महाइय तेवि नरवइहिं चित्ति सम्माइय The reference is to two sons of a Brahmin that had endeared themselves to the King But the original sense appears to be supported by III 14, 2 which runs—इत्थु वि इत्थिणयरि सम्माइवि This means 'to be inside, in the interior Cf The bridge between the two sons appears to be supplied by II 13,5 which reads हियवइ जाह न सम्माइजइ—If you can not enter into one's heart 1 c endear yourself to him'

XX Bhavisānurūvā was in a difficulty She did not know whether her husband would come, and here was everything ready for her (second) marriage However, on hearing Kamalā's vow, she also determined to prolong her life for thirty days after which she would kill herself

10 Jacobi wrongly reads सज्जकिय together and gives सज्जक्रिया as its equivalent But सज्ज or सज्जि and किय means सैव क्रिया (तया प्रतिपन्ना), namely a vow to wait no longer than thirty days.

SANDHI IX

The Yaksa again appears before Bhavisa and carries him away, with immense riches, in his balloon to Hatthināpuia There he meets his mother and learns everything

I While Bhavisa was in the Jina-temple, all disconsolate for the loss of wife and wealth, the Yaksa Mānibhadra remembers of him and pays him a visit and asks him how he and his wife and wealth were doing.

7 सएसभूमि for सहसभूमि Metre requires the dropping of ह. Note the Acc without termination

8 The first part is metrically faulty. Jacobi reads जि before महानर, thus avoiding metrical flaw.

II Bhavisa was astonished at his appearance and could not recognise who he was He then boldly asked the plain question वि/ who he was.

1 Read अवलब्धिय and धीरि together

3 'He speaks words that touch the heart'

4 वित्तकलत्तवत्त-वित्तकलत्रवाताम्—The suffixless Accusative.

5. If he can see from a far-off country, then how has not he known that (both my wife and my wealth) have been carried away ?'

6 असणिवेड the demon, who had devastated the city, and had given Bhavisa the gift of it

III Mānibhadra reminds him of a dream and a writing on the wall and says that he was his friend by the command of Indra. He now entreats him to get into his विमान and go back to Gayaura.

2. चिर—Long ago'

4. In the latter half of the line, Jacobi's edition shows a lacuna after लेवि. His note is 'The lacuna is not indicated.'

5. Jacobi's text omits this whole line, of which he apparently is not conscious. The next line in his edition shows a lacuna of the first half, which he has indicated by dots.

गरुडदुत्तरि—Perhaps to read गरुडदुक्खंतरि ?

IV The Yakṣa called for his balloon and it came in all its brilliance. Bhavisa was astonished to look at it.

5. जालगवक्खपक्खपडियक्खहिं makes a better reading than Jacobi's जलगवक्ख-एक्खपडियक्खहिं

7. बेयहो, if it does not mean ध्येयात्—from its gaol,' is unintelligible. Jacobi's बेयहो is easier.

10. फिट् of course means चट्ट Compare Marāṭhi फिटण फिटल.

V He then consented to go and took with him immense treasures. The balloon gently rose up, and like a bird flew into the sky

5 Jacobi's (चण) रिद्धिद्ध etc is metrically faulty रिद्धिविद्धिद्ध etc. is free from flaw and supported by the same expression in IX 6 below

11. उत्पमिडं—Jacobi reads उत्पड्ढ which is simpler.

VI. The balloon came where Kamalā, almost hopeless, was passing a wakeful night on the 5th of Vaiśākha The balloon got down and all became struck with wonder. Kamalā too went out to see it

VII She finds her son in it and with great joy receives him with caresses. Then there is a sweet welcome home.

1. Jacobi's edition does not show this line, and has the next line also mutilated.

6 निवडिवि कम—Falling at their feet in due order ' कम is for क्रम i. e क्रमेण.

7. अंछु झुआइयाइं etc There is a pun here on the word अंछु, which means (1) tears and (2) rays. 'The eyes were shedding tears, just as jewels shed rays.'

13. करियं metri causa The form is कियइ

VIII Then they tell each other many loving things. Bhavisa asks his mother about his half-brother who, he learns, has returned with huge wealth.

3. I had feared that about yourself, which, (one desires), should befall a wicked man, of bad company.

IX He also learns from the mother about a young girl (his wife), who was brought by Bandhu and who was now being married to him. Bhavisa then goes to the king with a present.

4. तद्दे would be preferable, although तद् is not quite wrong

5. Combine छद्ममंगलजन and जणियायछद्मो. आयछ is as much as मंगल or छद्म

Does आयछ here represent आयारु—Ceremony? Anointment of the bride with fragrant oil is part of the preliminaries of marriage.

8. पियछदरि महएवि सणाहो should be read as one word.

11. न एणवि महु संबधु अत्थि सहु केणवि—Is एणवि to be taken with केणवि, just like Sk. येनकेनपि and meaning 'with any one.'

X. The King is mightily pleased with him, and gives him unhindered access to the palace. The mother in the meanwhile has got an invitation for the anointing ceremony and asks her son if she should go. He allows her on condition that his arrival should be kept secret.

2 पइसारवार 1s प्रतिसारद्वार the mainentrance, same as प्रतिहारद्वारम्.

5. तथु पच्छन्नु करेणियु—Means 'incognito'.

7. Read हकारड in place of हुकारड. Jacobi also read हकारड. Cf. Marāthī हाकारणें, हाका मारणें.

9. किंत 1s किं ति or किं तत्. Jacobi reads किंतु.

10. The latter part is metrically faulty. It lacks one syllable. The last word, as it stands, is a genitive, but cannot be construed any where. Jacobi's reading महल्ल कह supplies the missing syllable and makes capital sense.

XI. The mother insists upon her son telling the secret. He tells how the girl whom they were then marrying was his wife and how she had been snatched away from him by Bandhuyatta.

2. वित्तड-वृत्तम्—Compare Marāthī वित्तणें, वेतणें.

3 वयणि दिहु होज्जहो—Be firm in your talk.' वयणि-वृत्तने (वदने also ?)

XII. Bhavisa tells the story of his wanderings through the forest, discovering the city etc. to his mother.

1. बहल्लतरुतंडवि 1s only a synonym of वणमहणि. For. तंदव compare Marāthī ताण्डा.

2. पसरि=पसरिवि—Absolutives in इ are not infrequent in this work. See also, Gune, Sañjamamanjari of Mahesarasūri, ABI 1,165-66.

7. केवल in the sense of कैवल्य or highest knowledge. केवलवाहो—Of one who carries highest knowledge,

9. From छदिकनन्तरि to सुहलक्षण at the end of the next line, we have the object of उद्देश. 'It (वरकल्पति) purported that' etc.: Perhaps to separate छदि from कनन्तरि as Jacobi has done.

XIII. He continues to say how he saw a girl there, and married her etc.

2. We have split up सविण्याए and सविसिद्ध. So reads Jacobi also.

3. उज्जाडित—Made desolate,' a true Deśī. Compare Marāṭhī उजाड केले. Guj. उजाडिय.

विन्नाडित—Destroyed or killed' also a Deśī Perhaps to compare with Marāṭhī वाभाडे काढले which means 'tattered into shreds,' 'torn asunder,'

10. दियहं stands perhaps for दियहह.

XIV. He mentions the second perfidy of Bandhu and finishes the story.

3. यणिय=यणिया his beloved wife

6. आदत्तु can not be taken in the sense given by Hc. viz. आरब्ध. It should mean आज्ञप्त or some such thing. The sense of the latter part is 'He had been long told (about it) by Indra'.

10. कटुमिय to rhyme with यिय of the previous line. The regular form would be कटुमई=काठमयी 'She also looked wooden.' Or is it कटुमिता ?

XV The mother's grief, on hearing her son's past privations, was revived and doubled.

2. One न is redundant in the latter half. Jacobi's edition also has got it.

4. The latter half lacks one syllable. If we add a ह्वा at the beginning, the flaw would be removed. Jacobi has it.

10. झपिवि—Covering, screening.' Compare Marāṭhī झाप, झापट, also झाकण, A Deśī. Jacobi's edition does not know the last word and reads दुब्बोचरण for दुब्बावरण.

11. पवंच here in the sense of machinations. Jacobi reads विचरि कोउ which makes no sense at all The Metre requires that we should have समच्छरहं (instead of समच्छरहो) to rhyme with परपरह of the next line. It suits the sense also better. Translate 'Lessen the pride of those who are jealous of you'

XVI He consoles her and shows her all the treasures he has brought with him. At his instance she wears the ornaments.

2 आणितं जं तहो नयरहो होन्तउ—What had been brought from that city 'होन्तउ, which really is the Present Participle of हो—, is used to denote the perfect tense. In Marāṭhī too the same state of things exists होता, होती, होतें, which are now regarded as forms of Past Part, are really Present Participles, which when placed after Past Participles of verbs, gave them the sense of the perfect tense. आणितं होतउ exactly corresponds to Mar. आणितें होतें. and Guj. आणिये होतें.

Compare जइ पदमउं जि हुंउ तुहुं एहउ II 5, 8.

XVII A detailed description of the ornaments worn by Kamalā.

2 पीडिउ—Worn tightly 'Jacobī reads पीणिउ which would mean 'worn', Cf Hindi पेना.

3. तहकिउं—'Tightly, sitting closely on the body.' Compare Marāṭhī तदतदित कडुकि

4 Read कंउ कंउ कंदलिए रवउं—'The conch-shaped neck appeared beautiful on account of Kandali Jacobī's mis has failed him here, as at several other places. He reads कंउ कंदलि प रवउं.

XVIII He then requests her to move thus in the city and especially to go to the house of his rival and give the Nāga-mudrā to his wife.

1. नजइ does not make good sense तजइ of Jacobī's edition would suit, 'He again speaks to his mother'

7 Separate थिय मंथर चिर लील वहन्ती for थियमंथरचिरलील वहंती.

किं सा होइ न होइ व जेही—As if she were the same, and as if not.' This does not make quite a satisfactory sense Jacobī's text is mutilated He has किं सा होइ व (रगण) जेही, the words in the bracket being emended by him, though he is not sure of it

10. आयल्लइ appears to mean something like आनन्द.

XIX Dhanayatta and Sarūvā were astonished to see Kamalā there, and guess from the rich ornaments etc that Bhavisa must have come back,

5. एहाहरणसोह=एह आहरणसोह.

6. Saruvā suspects that Bhavisa must have been married.

XX They receive her but coldly. She then wants to see the young bride and although discouraged by Sarūvā goes to her and secretly gives her the ring.

3 Read कडकखपकखविकखेविं—Kamala casts at Saruvā a withering glance'

6 जइ परचार लहइ-यदि प्रचार लभते. Better to separate as जइ पर चार लहइ-If she is pleased,

11 वालिवि-वलिवि The lengthening is metrical.

XXI Sarūvā and her attendants are struck with wonder that the young bride should have bowed down to Kamalā and talked to her. They express it in various ways

3. The text is hopelessly bad, as at several other places. Join बहुअनवल्ल-हरणिं बहु and अनवल्ल० is bad 'She was pleased with the many and strange ornaments' Or split up like Jacobī into बहुअ and नवल्लाहरणिं. He has आहरणेहिं.

8 to 10 The girls who come to anoint her discover from signs that she has already been a married young girl. They naturally find a subject or banter

12. Jacobi reads उभं खरिउ and in the glossary gives the meaning 'highly or greatly rough.' He connects उभं with उर्ध्वम्.

XXII The bantering talk of the girls continued. Kamalā then returns to her house and tells Bhavisa all that had happened.

1. The text again is hopeless Read the latter half thus मंकुणमचइ सुत्त वराई—The poor one had slept on a couch full of bugs'—and hence the marks on her body which had made them suspect that she had been married. This is of course said sarcastically Jacobi has not understood the spirit of jest, and hence reads मंकुण मचइ सुत्त etc. and gives सुद्धानि as the meaning of मचइ

2. विणु सुत्ते किय गलि कंचुछी—Also refers to the thick nail marks on her body, which another girl sarcastically compares with a close half-bodice.

3 That the view above propounded is correct, is shown by this line. One girl says 'Do not joke please'.

4. Separate एहावत्थ and कुमारिहु.

11. नाहु नवमउं the ninth Tirthankara.

SANDHI X

Describes how Bhavisatta exposes the perfidy of Bandhu and becomes the king's right hand man.

1. Bhavisa goes again to the king's assembly hall, which is described.

9 'Whenever any king or vassal entered, he was announced by the tap of a golden staff.'

11. अम्भोदृजट्जालंधर etc.—these are names of countries whose kings waited upon the king of Hastināpura.

अम्भोदृ not yet traced.

जट् is very likely the country of the Jāts.

मरु the present Marwar.

जालंधर the country of that name in the Punjab मारुज not to be traced.

दक्क or as Jacobi reads it दक्क, the country of Dakka कीर, खस and बर्बर are also not known, although the खस tribe is said in the *Mahābhārata* to have sprung from Vasiṣṭha's cow. बर्बर s are the Barbaroi of the Greeks in the North West frontier.

वेयंग and कुंग not to be traced The latter perhaps corresponds to कौंगुदेश of the south

वेराट or वैराट—The ancient विराटनगरी, the modern North-Western Rajputana.

गुज्जर is Gujarat. How much of the modern Gujarat should be included under the name is not clear.

गोड is गौड, modern Bengal.

लाड is लाट, a twin country with गुज्जर.

कनाड is कर्नाटक, Canara and Mysore of to-day.

13. Separate ह्य from एमाह. Even with that the line does not make good reading. The meaning is obvious 'Thus these and other countries (lit. the earth) and all great men wait upon the pleasure of the king.' Perhaps ह्य एमाह्भ सव्व वडंधर was the original reading. स might have been misread as उ and the previous अ joined to it. Sk. इति एवमादिक सर्व वडंधरा. Jacobi's सुकस-वडंधर is worse still.

II He approaches the king and giving the presents bows down to him. The king asks him to name any person legally connected with him, he would fetch him before his court.

3 सव्वावसेर परिट्ठिड of Jacobi is no improvement. सव्वासरपरिट्ठिड-Sk सर्वावसर-प्रतिष्ठित illustrious on all occasions ' (?)

4 ओसाहुज्जासु 1. e. उच्छ्वास —Breathing time ' Jacobi's doubts about this word, and the suggested emendations in his glossary are unnecessary

III Bhavisa requests the king to call Dhanavaṃ and his son to court. A messenger is sent, but he returns with a word from Dhanavaṃ that he was busy with a marriage ceremony in the house and would attend as soon as it was over.

6 संबंध here and in II 10 above, appears to have a legal sense, as is shown by the word वाहड-वादी here 'A mighty opponent (or Complainant) has comes who has a legal-action (lit-relation) with you '

8. Join पडरक्कम्म and संखेव्वड The double व is unnecessary, but it appears to be called forth by करिव्वड.

14. छुसमि-स्पृशामि. I touch i. e I call into question' viz his marriage. It can not be taken in the usual sense, also given by Hc. and followed by Jacobi, viz. 'wipe off.' For the legal sense of स्पृश see Mṛcchakaṭika IX.

IV But Bhavisa boldly says that he objects to the marriage, whereupon the king sends another messenger with sharp words. Dhanavaṃ is now afraid and asks his son whether he had committed any offence abroad.

7 तो कहि, करहकज्जु, कोणच्छिड—Is obscure. The sense however seems to be, 'Tell me (if you have committed any offence in foreign land), who would spoil (णच्छिड) the business already done' ? The text therefore will have to be read, as if it was करिउं कज्जु को णच्छिड. Or retain करह and translate 'who would spoil the business out of his hands ?'

V Bandhu tells his father that some one of his five hundred companions has perhaps become jealous and means to do him harm. He suggests that the fellow should be punished at the hands of the king.'

2‡ गहणु-गहनं—Difficulty.' Here perhaps 'enmity.'

7‡ विहंजिवि—The Absolutive is used for an Infinitive. The form ought to have been विहंजिउं. सम्माणु should be read समाणु—Equally.' The doubling is due to metre.

9 Read काडरिसहिं. It is an Adj of वरायहिं and must be in the same case.

10 पम्मुहुं for पम्हु metri causa.

12. करहु is made to rhyme with हरहो. This only means that हो is to be read very short almost like हु

VI Dhanavai approves of the suggestions, calls together all the five hundred comrades of his son and accompanied by them, goes to the court. There Bandhu challenges his opponent to show his face.

1 For पवरु—read पडरु the people' i. e. who had accompanied Bandhu. Jacobi also has पडरु

3. पहु and पुरउ should not be separated as in Jacobi's edition.

3 'Although he was proud, yet he behaved well with the king'

6 This and the following lines contain Dhanavai's words with the king. Jacobi's text has got the latter part only, which is read as first half, and the remaining half line is blank. Our edition supplies it well. Here too, the line would improve in sense and appearance, if we transpose the two halves and read 'जह सुहि etc —जह अवराहु etc 'If (I am a) friend, then you should not do so. If at fault, even then it (your treatment of me) is not proper,

VII Bhavisa answers the challenge, and Bandhu and his accomplices hang down their heads for shame. The king rebukes them severely.

3. निएवि is obviously used for निएउ

9 अणिओयणित्तहं is equivalent in meaning of अकार्यकरणाम्

12 Here is a case of attraction, by भीसिवि of the verb चवेवि. It ought to be चविउ the predicate to पियवयणु. Translate the line—'without being daunted, Bhavisa said these soothing words.'

म भीसिवि-न भीषयित्वा. Rather to be regarded as active and not causal. न भीत्वा. The use of म should be noted. It is not restricted to the Imp. construction.

VIII Bhavisa interposes on behalf of the young companions, saying that servants should not suffer for their master's fault. They then tell the king the whole story.

1 न करिन्वउ अवराहु वरायहं—these poor people should not be blamed for the fault.'

IX. They finish their story, saying that both were the sons of Dhanavai and would be all right at home but that they themselves would be punished. The King and his attendants then recognised Bhavisa and were glad that he had returned

5. Why should we conceal (सिसह—lit. leave unfinished,) this from our lord? For deceit (छेय-छक) would bring in meanness'

10. नेह and सणेह both from the same word स्नेह.

X. The King gives vent to his delight and is astonished that he should not have recognised him before. He is reminded of Bhavisa's childlike pranks.

6 Read सियतारहार सियहारतार in place of

XI The King then holds Dhanava and Bandhu as prisoners and brings over Sarūvā. He then calls together the leaders of the city and tells them the offence of both Dhanava and Bandhu

6. 'डिड परिछेयहो? Perhaps to read परिछेयहो?

7. 'Pretending to be greatly afraid'—appears to be the sense.

XII The king puts to them, what should be done with the two. They, howsoever deploring the deed, want that Dhanava should be saved

3. अह्यारि with पुराह्यरुम्भु—the excess of '

4. छायाभंग—falling away from his position, (lit" splendour)

6. Read महारड-महाईम्

5. अवियाणियसत्ते-अज्ञातक्षत्रेण not knowing or not minding the king.' Perhaps to read अवियाणियसत्ते not knowing himself (his great family etc)

XIII Their leader entreats the king to look to the position and the respect of Dhanava and let him go without punishment. They also say that Bhavisa should get back his wealth and marry the bride

2. Read कुरुजगलि वि पहाणड for विपहाणड

4. 'It he had been guilty, would he have been the leader of people ?'

5. 'One body (of Dhanayatta) was enjoyed by two wives'? that would be the meaning approximately, but what is the sense?

5-6—Perhaps the reading of B is better तिभायविहित्तड—divided into three parts' The meaning is the father and the two sons are really joint and what they have acquired is also joint. Bandhu would, therefore, be a thief only if he robbed a stranger.

XIV The king does what the leaders recommend. The young merchants come and beg Bhavisa to forgive them

3 समिलिवि for समिलिड which is only a mistake

5. Jacobi's reading स्वरि अविहायड seems to be preferable. The men propose that the wealth Bandhu carried away from Bhavisa should be restored without interest

8 Read नयरहो for मयरहो

9 This is a gentle threat of Bhavisa. 'Celebrate the marriage with care, after inquiring of those who had gone as his helpmates'

11 It has its effect. They meet together, consult and resolve firmly (to disclose the saddest part of the story).

XV The companions of Bandhuyatta then disclose the whole secret, especially with reference to the abduction of Bhavisa's wife.

3 साधारिउ cf साहरइ-सत्रुणोति Hc. IV 82 'How has the best citizen (viz. Dhanava) yet made a secret of a very weighty thing?'

11. Perhaps to read समासिण in place of समासि एण which makes no sense.

XVI They complete the story, declaring on oath that it is true. Good people hang down their heads for shame The king in wrath orders the father and son to prison, and the whole city is in mourning.

8 परिणिवइ वळइ is an example of contamination. What should have been an infinitive is changed to a finite Verb. परिणिविड वळइ.

10 The latter part is mutilated Read with Jacobi अम्हइ मि छित पय रायहो- 'We shall touch the feet of the king' in token of the truth of what they had averred

XVII Every body in the city is disconsolate. The king therefore calls Bhavisa and tells him to take whatever steps he deems necessary.

1 Combine भग्ग with मङ्गफर.

4 Read अगे and संगे for अगे and सगे अगे—personally. Dhanava according to them, was not personally responsible for the calamity.

11 ज थोइल्यं पि हुतरि दुप्पवसि (चि) पडइ—That an illustrious (lit big) (family) too should be involved in this hopeless fraud '

थोइल्यं through थोरय from स्थूरकं The इ is only for euphony and metre. 'a great or illustrious (family). दुप्पवसि is evident mislection for दुप्पवचि

XIII Bhavisa philosophises on virtue and sin and says that although the King had honoured him and justly punished wrong doers, he was for mercy.

2 पहावइ for पहवइ for metre's sake.

4 इहरति on the analogy of परात्ति, where र is legitimate. The regular form would be इहति=इह

5. निकउ पुरपरिवाडिए किजइ—Atonement is done according to the custom of the town '

8 Although the King had raised him to a high position, he would not assume it if people did not approve of it.

9 This is an obscure line. देवजणिगारिय makes no good sense. Jacobi read देव जणि गारिय. This is a slight improvement on our reading But जणि and गारिय should not be separated, as then ग for initial क could not be explained. The first line then should read न लहमि छदि देव जणिगारिय—where छदि should mean peace of mind

The second line, as Jacobi reads it, is metrically faulty. He reads विमुहं पडें जणणें धारिय, where all the एs (which he transcribes by ē) are short. The

meaning also is obscure. If we stick to our reading विभुहिं पडरिं जणणि वंधारिय, with a slight change viz separating वंधारि and य, the meaning of the two lines would be 'Lord' I do not get peace of mind due to people, so long as people are averse, and my father (जणणि loc) is in prison' (बंधारि from बंधगृह or बंधागार)

11. अशुज्जुअवित्तिहिं of our Mss. is better than Jacobi's अशुज्जुअवित्तिए which (चित्ति) makes no sense. The king compliments Bhavisa on his straight-forwardness, उज्जुअवित्ति-ऊज्जुकृत्ति. In the latter half read, with Jacobi, पड वि-पदमपि.

SANDHI XI

How the citizens prevail upon the king and effect the release of Dhanavai. The test of Bhavisānuruvas fidelity. How in the end the two young people are united.

I. One day the king calls his secret emissaries and wants to know how people were behaving. They tell him that there was grave dissatisfaction on account of the punishment of Dhanavai

4 Better to read चरपुरित्त, with Jacobi, for वरपुरित्त. च and व are written almost alike.

10. Jacobi reads सयहरि-स्वगृहे

13. इकम्भु-एकमुखः—Unanimous (in an opinion).

15. 'If the King would not forgive him, than let us all together leave the city'. Pretty early example of 'passive resistance' and 'collective action'

II. The King calls the people together and asks them what they want. They tell him that Bandhu might be banished from the city or given a harder punishment, but Dhanavai must be set free.

4. Separate देव from सिद्धि

7. अह रहु should be read separately. अस्य विनाशिक (वैनाशिक 1. c. बुद्ध?) धर्मे रति—one who is attached to destruction of people.'

9. Latter half देव पट्टणहो for देवपट्टणहो.

III He does as they desire. Bhavisa then says that the king should call his young wife there and should test her fidelity at the hands of trusted women, so that no one should afterwards find fault with her and himself.

2. Separate कर from मडलि

4. Construe जाम्व न विसप्पह ताम्व य अन्धवि किंपि तुम्ह, पुरउ विजप्पह. 'Before dispersing, I have to make another request.' Jacobi reads वि सप्पह separately.

5. 'There is no event (in the realm) of Viṣṇu, which does not happen in this world to a living being.'

6. Jacobi's edition has not got this line. But the next line अन्नह किर को वीसासउ (which by the by is metrically faulty), presupposes some clause,

'If he, who in this world has (his wife) attached to his half-body, has such experiences (viz. of having his wife carried away by others), then what guarantee is there in the case of others'—makes a very good preface to Bhavisa's following speech

8 एह कुमारि भणिवि जा उत्ती has an exact idiomatic parallel in Marāṭhī ही कुमारी म्हणून (भणिवि) जिला म्हणतात (उत्ती).

12. कल्लइ—Compare Gujarāṭi काले.

13. महल्ल तिय तंडवि should be combined as in Jacobi's edition.

IV The king agrees and sends two trusted and clever women, Jayalacchi and Candaleha to observe the girl minutely and bring her to the assembly hall together.

3. Read कुल्लिवयणपडिवयणभमूद—clever in cauning (sarastic) talk and repartee.' This makes better sense than Jacobi's कुल्लि वयणपीडवयण etc. which is not quite faultless metrically.

4. पुनिमइदरुइवतउ compare पुनिमइदरुदसिवयणी III 2,2 supra.

9. पवेंडु Our poet seems to be fond of this word, which has acquired a bad meaning—'cunning, deceit cf एक पवेंडु सरुवहिकेरउ X 17,5.

11. Jacobi's edition shows a lacuna after विनिवि, which, he says in the footnotes, has not been indicated.

13. Read सुइह—सुभगे, as in Jacobi's edition. सुइह is a clear mislection. There is also तुयु for our तुयु But our edition has consistently this form only of the pronoun up to now.

17. Perhaps to read तहु for the second तउ in the first half. The first तउ is perhaps responsible for the second in place of the right word तहु. Jacobi has तहो.

V They tell her that Bandhu was taken in favour by the king and Bhavisa was lost and that she should now care for the former. If not, she should go with them to the assembly hall and speak for him. The young wife thinking that all was now lost, made bold to go to the assembly-hall.

2 The trend of the latter half requires that महु should be read as पहु, like Jacobi. 'People praise what the king does.'

7. Perhaps to read महप्फर ? 'With pride' Of course it would not rhyme well with चहकर (read thus for चहकइ, but the harmony of the two last syllables, although the usual rule of the stanzas, may not be very strict by observed. Compare उरु and मुहु, सचउउ and गतउ, मुइवतउ and आणतउ, in the 4th Kadavaka above.

VI. Jayalacchi runs before the two to the King and tells him that she was a faithful wife. In the mean while, the young wife enters the hall in the glory of superb innocence and wounded pride.

2. Combine नरवद् and नियद्. It is a Compound.

7. This and the following two lines contain similes, some of them really good. e g No body dared look at her, as at the wrathful eye of a Master.'

9. Text hopeless. Separate काडियनित्त and ची. The latter is no doubt चीर, as Jacobi has it, it should be joined to जयलच्छि व. चीर makes no sense.

12 and 13 contain beautiful श्लेष, although the first half of 12 is hopeless. Corresponding to three phrases, it ought to be read as असिरिव सिरिवत्.

Although poor (असिरि), she was rich (i e possessed of सिरि or glory); although the best of women (वरगण), her best limbs were sweating, although simple मुग्ध (another sense 'foolish'), yet she was full of thought, although without collirium (निरञ्जन), yet she was of enticing beauty (रञ्जन-सौह).

VII She elicits applause from all. The Kancukī appeases her and the King banishes Bandhu and Sarūvā and calling Kamalā pays her respect. Dhanavaī then goes home with Kamala and the young couple

4 एद्द does not suit पद्द (joined to परिवार) of Jacobi's edition suits better

Jacobi's edition here wants several words and two complete lines between होइ and भडारिण, which are found intact in our text. He has expressed his opinion that this is so, in the footnotes

10 After this line, Jacobi's text shows one more, which we have not got. It is तेण नि गम्पि निवहो पोयणपुरे। कहिय वत्त तहिं थकु विहरइरे

VIII Dhanavaī then celebrates the first entry of the young couple into his house

3 भावयता is perhaps another name of भविसयत्त's wife. We have had भविताणुवा and भविताणुमइ before

7. Jacobi's edition lacks the latter half.

IX. Kamala then orders her maidservant to look to the toilet and other things of the young bride (which is described)

1. Jacobi's text lacks this line. It appears that there was no indication of it in his Ms, otherwise he would have had dotted lines

2 Jacobi's text has not got the first half. Even in our edition, the first half looks as if tampered with. There are two syllables more than required, रुहि पेाहप्स might be dropped.

3. The words are badly split up. Read सा वि समउ वरविळयहिं.

X The two then go to rest in their richly decorated bedroom (which is described).

5. Read तबोलकुसुमसुपवित्तई for तबोलकुसुम सुपवित्तई

XI The young wife, in the extreme happiness of the husband's close contact, is reminded of all that happened to both of them. She thought that no other woman has suffered so much as she

6. Jacobi's edition lacks four syllables in the first half

8 दोमिडं for दूमिडं

11 Read मई जेहि य

XII The husband consoles her, saying that such was the way of the world and that she should be happy that all ended well

6. तं लाहउ जं जणि जीविज्जई—for the sentiment compare *Raghuvamśa* VII क्षणमप्यवतिष्ठते असन् ननु जन्तुर्यदि लाभवानसौ.

6 The great planet (Guru or Saṃ) is now in the eleventh place for you '

9 Read सुहृदसह together.

13 The last line does not mention the number of the Sandhi, as is usual with the poet

SANDHI XII

The happy young couple is loved by all and enjoys itself Kamala then, goes to her parents, house, as Dhanavaṃ has not yet atoned for his past acts How he repents and falling at her feet fetches her back home

I Bhaviṣa and his wife are loved by the king and queen The former is almost regarded a *yavayāja*, and the king promises to marry his daughter Sumitrā to him.

There is a slight change in the metre here, every kadavaka being made to begin with a *Duvar*

7 The queen calls her तिलयच्छंदर, evidently because she comes from तिलयदीव.

II. Kamala is delighted with her son and the whole happening. She celebrates a great religious festival at the time of breaking her Suyapancamī fast

3. नियच्छण should be read as नियच्छण, metre requires it. Usually our text has the Instrumental in-हण, cf घणवहण, गणहरिण, करिण, and that in-एण when metre requires it, as in उष्मन्तएण in this line.

4 देविड जाइ जाइ ओवाइयई is strange syntax, judged by the Sanskrit standard. We should either have देविड जाइ जाइ ओवाइयाड—Whatever the Goddesses were prayed for, or देविहु जाइ जाइ ओवाइयाई—Whatever was prayed of the Goddesses ' The present sentence has therefore to be regarded as due to contamination of the two indicated

9. जिणहरि जिणहरि पंचतराई—this and the following line are not found in Jacobi's edition. Nor are they very much wanted. Line 10, दरिसिड पचविहु is

especially out of place, if we consider the second line of the वृत्ता, which gives the same idea in a more natural manner.

12 जिणहरि etn.—is accordingly the tenth line in Jacobi's edition, but it lacks all but the last two words and even these do not tally with the last words of our line

13 This line of the वृत्ता is wanting in Jacobi's edition

4 गणिवि—an Absolutive used as Infinitive.

XII People are fed on all sorts of sumptuous things, and given all sorts of presents (of which a detailed description is given)

5 From this line down to the Ghatta, there is again change of metre. It is called युग्म and is mentioned by the poet himself in l. 28 as being a metre liked by wise men शुभगो बुद्धारेजणो नाम छंदो

6 सुत्सारसुग्गा यवत्ता—Jacobi reads this as one word and apparently splits it up into सुत्सार-सुग्गा and आयवत्ता meaning सुत्सार-सुद्धा-आतपत्रा—as is clear from his glossary But this is evidently not the right interpretation. The previous line speaks of सालिभत्त, the following of वयं, the next one of कचरा and पत्पडा, all eatables It is highly incongruous to find an umbrella amongst such things ! सुग्गा can only mean some preparation of the corn called सुग, सुग, मग variously यवत्ता then would mean some preparation of यव or barley

9. Jacobi's reading of the line is very strange and can not make any good sense in the context in which it is placed सुराईहि हहिणहि जित्तपवित्तं वरं आसुरीयं सुहं देहं दत्त. The reading of our edition is far better Perhaps there is no real difference of reading in the Mss , and the line might be due to a pure misreading of the letters of the Ms , which is not improbable For, in some—especially Gujarat-side Mss द and ह are so hopelessly similar, that a little inadvertance would lead to reading हहिणहि from a real दहिणहि The same is the case with आसुरीय and आसुरीय A carelessly written or read म gives स The same might be said of ज and छ Those familiar with hand-writings of Jain and Gujarati Mss can appreciate the difficulty च and व is another puzzling pair, after च्छ and त्य

13 सुअच्छा and वच्छा are the correct readings सुअत्था and वत्था are due to confusion between च्छ and त्य which look very much similar as they are written in Jain Mss The latter line is written so to say in an appealing manner 'O dear one, if you wish for heavenly enjoyments, give (to Sādhus) sweet मण्डाय slices.'

18 'One who gives things to Sādhus in this world, his side enjoyments never leave ' This makes a capital idea and reading ए is Acc pl. of the neuter of the pronominal stem एत Pr एअ The regular Prakrit is ए and Apbh. एह according to Hemachandra. Ours is a contracted form for the sake of metre Jacobi takes ए to be an interjection. In that case the object will have to be understood,

His latter half reads सक्तं निवासं सया तस्य भोए

19 दिद should be construed with सरीर

20. Read इच्छ for इत्थ and join it to ए=इच्छए

Both the editions, the present one and that of Jacobi have read च्छ for इत्थ and vice versa at will Compare, for instance, नरेणेच्छजुत्तं of this edition with Jacobi's नरेणेत्थ जुत्तं, where evidently the former has the better of it

21. After the eatables have been exhausted, the auther thinks of betel-leaves (पत्रया-पर्णकानि) treated with camphor-smoke

22 वचरा suits eminently in the context, it is a herb (Sk. वचा) which is supposed, when eaten, to give one the Koyal's sweet throat. Jacobi's वचरा is unintelligible.

24 This is in illustration of the law enunciated above, viz 'as you give so will you get '

Translate—'If you have sown Kodrava (an inferior sort of corn) how can you reap rice therefrom '

Read जत्थ for जत्त. The word सुपायजवा is obscure

26 सुहासुद्धिहे metrically long for सुहसुद्धिहे.

28 The last two words are obscure. Still so much is clear that इद must be separated from its previous part The metre Bhujāṅga is the King (इन्दो) of ' ? We expect a word for metres before इन्द in the Genitive The आण of the gen. is also there So that the two last words will be गिह्वरोहाण इदो or with Jacobi गिह्वरोहाण. What should गिह्वर or गिह्वर mean ?

29. Read, like Jacobi, अन्न ससत्तिपमाण (स्वशक्तिप्रमाण) instead of सभत्तिपमाण. Or even the latter may be retained, to mean, 'according to one's own devotion.'

IV. The festivities over, Kamala again begins to brood over her husband's repudiation of her, (for he has as yet made no atonement for it). She one day says to her son, that she has stayed there so long according to the King's command, but would now go to her father's house. Bhavisānu-rūvā also goes with her

7. पोत्त,—The texture of a piece of cloth, inside, womb ' The first meaning is applicable here Camp. Marāṭhi पोत्त

10. पालेव्वइ an Infinitive. Really the Loc. of the Fut. Participle in एव्व 'If a treasurer, who is appointed (only) to guard a treasure, does not return it, he is to blame ' She is perhaps sarcastic. She means to say, that she had been so long the keeper of the house, now she must hand it over to him and his wife (line 9).

Harivall: 6th.

V. Kamlā, with her daughter-in-law goes to Haribala's house and stays there He compliments her on her tact in not disobeying the King for a time and allows her to do as she likes,

[Bhavisā—10]

3. अहरन्तवत्तभो should rather have been कुरन्तअहरवत्तभो-सुरदधरवत्ता.

7. मन्नवद्—Jacobi reads मन्नवद्—Our new bride'.

9 छरवि a misreading for सुरवि, तादिवि 1 e of the young bride. 'Her eye did not wander anywhere except in her red garment'

11. विदुक्कभो-विलोकित —Haribala, through grand-fatherly love and curiosity, looks at her face through the garment, saying 'I shall look at her lotus-face, although I should not' (line 12)

19 Separate वि and अणक्खे—Blind even after so much', 1. e. after all that had happened. So Jacobi too

20. Read पुत्त and मज्जाय separately, as Jacobi rightly does

VI Dhanavai, still persisting in his old attitude, talks about his wife's departure tauntingly. She would not obey the King even But Kamalā's friend Kañcanamālā gives him a good reply

3. Read सामणि which qualifies अणि, Jacobi's emendation सा (मिणि) मणि अन्ने is not happy

7. Read पर तउत्तण्डे for परतउ तण्डे which is bad splitting up.

11. Again a bad splitting up of words पर सव्वुइ (=वि) च्छज्जह etc 'Even if a king does an improper thing, it becomes (च्छज्जह) him, and people follow it' Meaning thereby that Kamalā obeyed the King (for a time) simply because he was a King.

VII. 'Affections are not made in palaces You abandoned her without cause and allowed yourself to be guided by your other wife The heart-burning that was thus caused, would it be lightly forgotten? You are still yearning for Sarūvā and hence you disregard Kamalā.'

11. Combine जे and तउ—Who was going.'

VIII. Dhanavai feels the truth of the words and resolves to go to Kamalā and begging her pardon, bring her back.

3. Read घरमम्मवेहु together. 'That she also smiled, is to be connected with भविसत्तोवि हसिउ नयणहि०.

12. Read मणसंखोहि—मन.संखोभेण.

13. धुअ is alternative form of धीअ or धीय—Daughter.

IX. Dhanavai entreats his mother-in-law to forgive him and to induce Kamalā to go with him.

2. Read कयसहिपक्खवायपरितुट्ठहि निरुवमगइत्त (व ?) माळ्हो. By (kamatā) her who was pleased with Kañcanamālā standing by her side (Kañcanamālā) who had many (वमाळ) and unmatched ways'

4. Jacobi's line is all gone but for one word लीलाविवाह.

X He asks Kamalā's pardon, explaining how he was led astray by the wife of Sarūvā and her son.

2. Read सा for मा.

7. चरियाह is misleading of चिरयाह.

XI At last he falls at her feet, and she, unable to restrain herself any longer, is softened and forgives him. They all, forgiving and forgetting, return home.

1. पञ्चस्तक is the same as पञ्चतक

8. 'Her garment dropped away from the upper part of her body, thinking as it were that it was a strange (or new) meeting.'

10. विगुत्तण—read विगुत्त एण separately. The double ण is for metre. Jacobi reads (न)विगुत्त एण etc.

XII Bhavisa's happy night with his wife The richly furnished bedroom described. The bride is reluctant, as she has a rival in the king's daughter.

3. पट्टिवज्जं वियाहि—Jacobi, in a foot note, throws out the suggestion, that the first word perhaps belongs to a gloss because the line has two *Mātrās* too many

9. Read पत्ताहिअ. Jacobi's text lacks this line of the Gāthā and reads the second also differently निसि पओसि पट्टिवज्जया रद्धिवोसम्मि, which is metrically faulty.

11. Read भणिया ओल्लुंजिज्जण for भणियाओ लुम्बिज्जण.

12. Combine ओवञ्च.

18. 'The beloved slips out of her hands.' Read सो पिउ हत्थहो उत्तरह

XIII The young husband notices the change in her countenance and wants to reassure her. She reminds her of his second wife (or bride) and says that he should go to the palace and give her the pleasure of his company for a few days at least, for who knows if he might not marry again?

8 'Let alone now your sport, smilings, enjoyments, and embraces'. Sarcastic. She knows that these are all now insincere.

9. कहवि दियहहं—At least for a few days.' The sarcasm in the words is obvious.

11. Construe latter half जो तुम्ह पत्तिवह सो अयाण.

XIV He protests that he does not at all love Sumittā. As his prosperity would grow, he would require some body to look after it and perhaps Sumittā would do that.

4. चन्दपहपाय छित्तं—read चन्दपहपाय छित्तं (?).

5. महु apparently stands for मह. 'Why will you increase in vain your pride towards me'.

For पिए पई किउ समाय, Jacobi has पिए किउ समाय, which he himself rightly thinks strange. Our reading is better and more intelligible.

SANDHI XIII

All of a sudden, news comes of the Prince of Poyanapura marching against Kurujāṅgala. His emissary Citrāṅga states his demands. He is slighted and sent back.

I How the king calls Dhanavaḥ to himself and asks him to forget what he had to do for the sake of justice. He proposes that the marriage of Bhaviṣa and Sumittā should now be celebrated.

7. Read धरद् for भरद्

II In the meanwhile Bhaviṣa enters in haste, announcing the arrival of Citrāṅga, from the lord of Poyanapura in the Sindhu country. The king receives him well and inquires what had brought him there.

4 सयलकला and कलगुणनिष्ठु—Possessed of all the arts and all good virtues.'

6 Take आयड with the previous line, चित्तंगु बारि आयड. न मुणहं केणवि छलेण I do not know with what pretext'

अहिणड पाहुड are the words that the King addressed (अल्लविड) to his servants.

III The representative of Sindhupati (Maindakandhara) tells the King that he had been sent by his king to demand obeisance and ransom from him.

7 Read सायरतरपएड for सायरतरपवेड.

9. Either सन्धारमज्झु or सन्धारिमज्झु.

11. 'To you alone I am not inimical, rest quite assured in Kurujāṅgala.' (Only you must send me a tribute consisting of elephants, horses and chariots 12)

IV Secondly he tells them that his master demands the girl brought by Bhaviṣa and also the king's own daughter ~~S~~mitrā. He closes by saying that the prince has already entered Pancāla with a large army (and would soon be there). The king sends him back to his camp with an assurance of a reply the next morning.

1. Separate भयंकर and कुरु व कालहो. The व in the latter word is both for euphony and metre

2. विहिमिपाल—Note म for व which is usual in Apbh. phonology. सिमिर for शिविर, एम for एव, ताम for तावत्, जाम for यावत्. The intermediate forms जाम् and ताम् show that the व first became nasalised as वै and then changed to म. This change is parallel and opposite to that from म to वै and then to व; e. g. भवर for भमर, नवेविणु from नम्, रवन् form रम् etc.

13 Join नियपरिवार and चारु—The opinion of my attendants.'

V The king then holds a council of Bhaviṣa, Piyasundarī, Pihumai (Pr̥thumati) and other ministers and asks them advice. One of the ministers, Lohajāṅgha, who says that there is going to be no peace until Citrāṅga is put on the back of an ass and led in procession through the city, as a reward for his haughty words.

5. कज्जेण कज्जु अंतरिउ-कज्जु the marriage they were going to celebrate. कज्जेण- the incident that has happened and that is going to assume huge proportions.

6. अच्छु जं तं चित्तिउ विशालु—the intended marriage ceremony.

9. Combine नरवइ with अलंयु, an Adjective of लोहजंयु. 'Whom (whose advise) even the king could not set aside.'

11. तत् श्रुत्वा सहतां अशक्यम्—We should have expected either सहितं or सहिवि or सहणहं. सहंतहं is certainly superior to Jacobi's emended (सुपुरि) सहं.

VI Another one, a vassal of Bhūvāla, would have nothing to do with Citraṅga, who was an emissary only; but would go and attack the army of his king. Anantapāla sees disaster in battle.

2. Pavvayaghaṇu is perhaps the name of the chief of the Khasas.

5. सुहिएण etc.—Glory, which is farseeing, is not attained by soft-heart; it dwells amongst the company of the proud.' पारियच्छि is adjective of लच्छि. The contrast between सुहिए and सुदीरहं is evident. Jacobi's सुहिएण is not so good.

7. 'If you forgive him his (haughty) words, then surely you will get yourself besieged.'

8. 'The messenger (पहाणु—the minister) should be punished for his bad words (द्वय्यणहो—the Ablative); for pride is the treasure (पहाणु) of warriors'.

11. निच्छदियगतहं—appears to mean 'having their limbs shattered or broken.'

VII The prudent councillor thinks that the king should yield and give what is demanded. The queen scornfully rejects the advice and says that that would be cowardice.

2. The sense appears to be—'Fighting them, therefore, will not be conducive to your well being'.

4. 'Whose pride is not humbled (broken), while fighting (lit. coming into contact) with the king of Kaccha.

VIII Dhanavai then puts in his words. He sarcastically characterizes the advice as cowardly, by giving a parable. Anantapāla makes an angry retort by calling him a 'Bania', when Bhavisa angrily puts in his words.

2. 'Who never went and faced an hostile army.'

6. Read तुहिह for तुम्हिह. The parable is this. There was once a simple, faithful, young woman. A cunning fellow once told her, that she was the only woman he loved and that she should admit him into her house. The simple girl sought advice from a friend of hers, who was a bad woman. The latter taught her wicked thoughts. The conclusion was obvious. The girl lost both her character and her home.

10. 'Ananta's advice would bear just that fruit which the bad woman's advice bore' i. e. by accepting Citraṅgas terms, they would lose their girls and also respect and the kingdom in the end,

16. महु-मा-य.—Although in the good graces of the king, Dhanavai after all is a trader.'

IX Bhavisayatta takes him right and left and puts him down for a spy of the enemy. The king is delighted with him for his dash and thinks of making him commander of the army.

1. One syllable appears to have been dropped while printing. Read एककुवि अणुवि of the second line requires it.

2. We would rather read नियन्त्रणेरपरिनिन्द—which would suit पलितभो better. 'Flared up by the abuse of his father.'

3. 'He is thus talking at ease, because the army (of the enemy) is far away.'

10 'If he were not entangled in his (Citrānga's) affairs, would he have given such an advice.'

X. Ananta, incensed at Bhavisa's words, says that he is puffed up on account of the King's favour. He warns the feudatories of Bhuvāla that hard times are in store for them and vows revenge for Bhavisatta's sharp words. He then goes to Citrānga's camp, and advises him to begin the attack on Gayaura.

11 सजोतिवि—Appears like a denominative from जुत्त, Sk. युक्त. Compare vulgar Marāṭhī जुतणे, alternative to जुपणे—to yoke.'

XI.—Citrānga asks him to wait and goes to the King again, to take his final reply personally. The King firmly tells him that he would neither give ransom, nor his daughter Citrānga expresses his wonder that the King should be ready to lose his kingdom for the sake of his girl.

1 Jacobi's edition has only the first two words of the Duvaṭ in our edition. The words वणवह्नि etc. to निवृत्त form, in our edition, the first line after the Duvaṭ with a word added at the beginning, viz. नरवह्वल्लु without which the line would be incomplete.

Even the Duvaṭ in our edition is a bit faulty in the last half. There are only nine syllables, whereas twelve are wanted.

2. Read कोवपडिच्छिओ for कोविपडिच्छिओ.

8. संपहारि is Absolutive—संप्रसार्य.

11. तुहुं बहुमहनिवाह is addressed to Citrānga.

XII. Bhavisa, inflamed at his words, wants to cut away the tongue that talked of Sumitrā and to blind him etc. Dhanavai interposes with words of wisdom. It was not good to ill-treat an emissary.

1. ससिओ-संसितः—Inflamed.'

2. To read बहुगाद्वराहु? But both our text and Jacobi have the identical reading.

अह भेलिवि—भीषयित्वा भीलिवि would be more regular. Jacobi reads द्युभुह which would be a good attribute to Bhavisa. But the Loc. would be more suited to बहुगी(गा) द्वराहु—Very deeply offended at (by) the haughty man,' viz Citrānga

3. Jacobi reads झल्ल This would be more in keeping with the following line, where the suggestion is pointedly made of an ominous bird—say a crow, or an owl पवणतरियदेहु would also then suit that suggestion. 'Like an ominous bird, behind the wind, speaks words that bode no good, casts an evil eye (दिहु) on the house' The crow is, in popular belief, Yama's bird. Hence कालि चोइउ is appropriate.

9 आयहो पहरतहो (जह न होइ) is an example of attraction पहरतहो is Gen. of a Present Participle and has an object, which should have been in the Acc. case e.g. आयं or आयउं पहरतहो—by striking or killing him.' But the Gen. of पहरतहो has attracted the Gen. of the previous word.

11 अणिट्टियउ is only a lengthening of अणिट्टिउ or अणिट्टु=अनिष्टम्. For metre apparently

12. 'But it will not kill me, I am restraining my anger, as I am sent on a mission' (आपहु) (which I must fulfil).

XIII At a sign from the king, he is driven out of the city He and Ananta then join the army of the Prince and tell him how Bhuvāla is unbending and would prefer to fight, but neither to give ransom nor girl. The king of Poyanapura gave orders to his army to move against Gayaura

5. Perhaps to read पिच्छह—प्रेक्षते? Jacobi's मित्थह also makes no sense.

10. Read इरमळहु together.

11. Text badly read. It should be धर इरमळहु, cf M. इरमळणे

SANDHI XIV

The prince of Poyanapura, incensed at this, attacks Karujangala A battle ensues, which, with varying fortunes, results in Bhuvāla's favour. The credit of the successful end of course belongs to Bhavisa.

I Bhavisa first proposes to the king that he should go and attack the king of Kaccha, who was a traitor But some one having given the latter word that Bhavisa was marching on him, he sends an emissary saying that he would remain loyal

1 There is one syllable more in the first word. परिवट्टियगव्वाह or as Jacobi reads, परिवट्टिवगावह.

6. नियउ-नियम, here 'command'

9. झडपनि—true Deśī. Compare Marāṭhī झडपणे.

10 We have to understand that the king has given him the order or permission

16 चार चरतिहि—Doing their work of spying' A cognate verb is चर, having चारु—Spying' as its object

II The spies talk amongst themselves about the army, its leaders and Bhavisayatta How he was the soul of the army and how even at night, he was seen planning the campaign

1 Both editions agree in reading अन्तरि भवणि, but अन्तरभवणि would be more correct

2 अद्भुगवाडु Jacobi reads उद्भुगवाडु, which is not preferable to अद्भुगवाडु—half-open'

4 Jacobi reads परिवट्टइ=परिवर्तयति for our परिवट्टइ=परिवर्धयति The same difference,—ट्ट for ट् is seen a line below in कट्टहि and कट्टहि

9 अगपाहरिओ—Personal night watchman'.

10 गमिय Jacobi's गलिय, although neither ungrammatical, nor unidiomatic, is no improvement upon गमिय

III The spies report to the King, how the king of Kaccha, and others are fighting the enemy

1 परिणययनिउत्तहो—परिणयनयनियुक्तस्य नय-नियुक्त is quite in place, but परिणय is not clear It is perhaps therefore, that Jacobi, in the glossary, suggests the reading परिणयण etc A transposition, unwillingly done by the scribe, is not unlikely

4. सुककै-शुकेण is apparently used as a noun 'By a daughter.'

6 इअ is wrong It suits neither metre, nor sense Possibly it is दूअ, read badly Jacobi has दूअ

7. From पचाडु थक्कु to end, is object of दिसइ—points out, tells'

11 चलकरवालि—With a swiftly moving sword' This is preferable to Jacobi's बलकरवालि—With a powerful sword' Perhaps च has been misread as ब.

12 The comparison is classical Kacchādhiva churned the army, just as churning mountain (मन्दर) churned the water of the ocean

IV The battle of the five allies of the Kuru king described The allies are Harivai, Lohajangha, Kacchādhiva, Pañcāla and Parvayavai

2 'The first (or front) army was levelled to the ground, makes capital sense Jacobi's बहुइ for वसुइ (वसुधा) makes no good sense

दन्तदन्तहि makes a difficulty Jacobi's दन्तिदन्तहि would mean 'by means of tusks of elephants' To be preferred to ours The meaning then would be 'The army was levelled to the ground, after being driven back by elephants, tusks.'

5 किउ भवडे—They wheeled round', for a flank attack(?)

8. Read सव्वहि for सव्वइ

9. पङ्कभङ्ग भंगुरावत्तु दिह् is a forcible way of saying that they were made to turn back and run away. भंगुरावत्तु of Jacobi's edition is badly written or read, and makes no good sense.

10. Join कङ्क and आविड. The word is a denominative. Sk. कङ्कृतम्—Bitterly treated, hard pressed.'

V 'The news of the defeat reaches Poyanavaī, who calls his councillors together and decides that peace should be made with the king of Kurujān-gala. He sends word to his son who was in command The young man is too far gone to recede.

3. Perhaps to read समिलिड, although समिलिवि—Having spoken to' would not make a bad sense.

4. दुसंभविड कञ्जु—The cause will be spoiled.' Jacobi reads दुसं भविड कञ्जु which means 'the messenger has made (got up) that business' But how does it suit the context? Our reading is more satisfactory.

5 वारतहो मञ्जु असम्मण—Without the approval of myself, who was preventing.' Jacobi's असम्मण—to which he doubtfully sets अमर्मेण as a synonym, is evidently due to confusion between म and स, which might have been miswritten and misread Again मर्मेण can not by any rule give सम्मअ

6. भणु अज्जवि एम is addressed to the messenger who is described in line 6, and from गयारि onwards is the message to be delivered to the king's son.

7. गयारि—a stupid fellow, Camp. Hindi गवार

10. तड ताए is the message.

13. Separate पर and छुडत्तय.

VI The son sends back the messenger to his father, saying that peace was now impossible. The king of Poyana then sends him help The tables are now turned King of Kaccha is beaten and the enemy is near Gayanra.

4. The latter part is wanting in one Mātīā. Perhaps to read उत्थारि or like Jacobi उत्थरिड.

9 Separate हयभेरि from पयाणडं

13. Combine कङ्क+आविड. See note supra.

VII News being brought to the king, he gives order to the cavalry and elephants to march and Bhavisatta meets the brunt of the battle.

1 Perhaps to read नियसंतिण.

6. Read सङ्कलवयण. Separate अरुभोट्ट from भडत्तणि. Jacobi's text drops त, in whose place he suggests, हं to be joined to भड and र to the following णि. The word then would read भडहं रणि. A genial guess, but our त hits the mark

7. मंडमंड—perhaps means 'bit by bit' Compare II 8, 8 मड वळंति नियन्तहो भयणहं—ईषद् बलन्ति etc V 4, 16 अणह्णन्तिहि मंड जणेरिहि. etc.

10. Read पडिवक्ख खेरि as one word. The king was in great anxiety about the enemy Read सन्न and समाहय separately.

11. Read पडिवक्खत्त for पक्खत्त.

[Bhavisatta—11]

VIII How Bhavisa goes out for the battle on the back of an elephant.

1. तुरंगम जुत्त should be separated

3. भडछड is badly read for भडयड, which is a standing battle expression with our poet

10 This line appears to be left half, at the first sight. But really every half of these 7 or 8 lines after the Duvaī is an independent line by itself.

12 वणिवावारकिय=वणिग्यापारक्रिया, one word, subject of छडिय

IX Bhavisa gives orders for the protection of the city and takes leave of his mother, who thinks of the prophetic words of the sage, and wishes that they should come true

10. Metre requires that we should read पुच्छतिहि for पुच्छतेहि

X He sees his wife who affectionately decorates him with flowers and wishes him success The king's daughter too sees him with affectionate eyes, he returns her sympathetic glances.

2 The first सई means सती 1 e इन्द्राणी, the second सइ=सइ 1. e स्वयम्.

5. Better to separate चूडामणि and नायसुड.

छडिसुड and दुरियड रड are meant to show contrast. 'He was always agreeable (सुड) to friends, but terrible to bad people '

XI. How other warriors take leave of their wives. Their affectionate talk described

9 माए together 'Mother-goddess.' Many such are believed in by the Jainas.

6. नियड adj of भाएड. Jacobī regards it as a verbal form,—'Let us see '

XII. Seeing Bhavisa on the battlefield, Kacchādhīpa requests him not to worry and to leave the affair to himself. Bhavisa asks him to remain behind, until he himself fought the enemy.

XIII. While Lohajangha and Bhavisa are talking about the arrangements for the attack, the battle actually begins and for a time all is confusion

10 Read डरमल्लु together.

XIV The description of the battle. How people fight by the sound, rather than by sight, everything is so obscured.

1 'The battle-field was covered with a canopy of dust, although there was no Torana '

4. Separate पर and सखगु

9. Read पहराडर and अयसमोड separately.

XV The battle continues. Part of the Kuru army at last turns back. A great havoc in Gayaura.

3. Read कुरुवड for करवड. That is the usual form of the word in our edition.

7. आरोहण is perhaps आरोहण, as in Jacobi. The mistake probably arises on account of the similar appearance of ह and ह in the mss.

9. ललितजीह together

XVI People get to the tops of their houses and do not know what to do Dhanava prepares to fight, when messengers come and announce the critical position of the army.

1 सामिसिनि one word

10 चरिहिं for वरिहिं. व and च are similar in appearance in Jain mass and may be mistaken

12 पर थकड for परथकड.

XVII How the king himself assists Bhavisa, who, with the kings of Pancāla, Matsya and Kaccha, rushes into the fray.

9. पचालमिच्छ etc. Read पचालमच्छ etc.

10. पिहूमइ for पहुमइ. That is the name of the warrior.

11. परजिवि can not be connected with परज-*Sk. पराजि*. The kings are only putting the strings to their bows.

XVIII A hand to hand fight between Bhavisa and Poyanava's son in which the latter is discomfited.

8. गयवरि for गयडरि

XIX How, when the prince is taken alive, the whole army automatically ceases to fight and victory crowns Bhavisatta.

1. जं पाविड—to be connected with जीवगहि—when the Prince (i.e. Poyanava's son) was taken alive by Bhavisa 'जपाविड is absurd.

4. Jacobi reads कहु for कहु, which however makes no sense.

9 to 14 describe how the enemy with his paraphernalia and without his glory, is led like a robber-chief into the city.

17. These words are to be understood as coming from the prince of Poyanapura.

Jacobi reads कोवि विलोह, which does not make much difference

XX This is the poet's peroration He admonishes us not to be proud, for rise and fall come even to the greatest He illustrates by giving the story of Bāhuvali, the son of the 1st Tirthankara

2. Read खणपरित्त विसमसमसकुल गह संसारधम्महो—The way of the Saṃsāra has sudden changes, and is full of ups and downs,. Jacobi's edition also shows equally bad splitting up

4. Jacobi's सय-पंच-सत्रायण्यमाण does not make good sense. The attribute mentions the height, which the Jainas always measure in bows e. g. धनुस्तद-दिवह above. *Sk. शतपञ्चपादधनुप्रमाण*

7. Read संताणि with Jacobi

10. सहासि-सह आसीन् (*sic* क्रीडन् रमणीभि)

12. मामहंसाणि for मामहं साणि,

17. The poet says that he has utilized old versions of the story.

18. Read *ज्ञाने* for the sake of metre. *तस्मिन् मिच्छामि* are words quoted from the Āgama.

SANDHI XV

How Bhavisatta is crowned Yuvarāja He lets the captives go to their countries Bhavisa's happiness. His wife, soon expected to become mother, wants to visit the Jina temple in Tīlayadīva; her desire is fulfilled.

I Bhavisayatta is crowned Yuvarāja and married with pomp to Sumitrā, the king's daughter.

1 *संगमि नियत्तं विसमि समत्तं*—When the battle was over and the difficulties removed

6 Jacobi separates *पोसियं दो वि पक्खा*, which makes difficulties How is *पोसियं* to be construed.' As it stands, our reading means 'the enemy, who were being then fed, were given satisfaction by all sorts of enjoyments, rich presents. Should we read *समाभोमिया पोमिया दो वि पक्खा*?

7. Read *पसाहाविया दाविया सा*—The splitting up of the word is egregious.

10. Rather read *इविस्तिन्नमज्झा*

II The king gives him half the kingdom and makes presents of all that was important of the insignia of royalty.

12 Read *पुवक्कयसुहक्कम्महं* for *कम्महं* कलेन governs that word,

Read *धर* for *दर*—The sense requires it.

III Bhavisa is happy in the company of his two wives, mother, grandmother and mother-in-law. His mother advises him, once in secret, either to let his enemy go entirely free, or to enchain him.

9. *दरमलिवि* for *दर मलिवि*.

7 *बहुअ सच्छ-वधू साक्षात्* of our edition is better than *बहुअसच्छ* of Jacobi.

IV He consults his father and the king, who mentions the names of all the princes that had been vanquished and were then at his court.

V The king proposes that they should be put into prison and well-guarded. A strong band of soldiers is asked to catch all the enemy's people together

VI This creates a commotion amongst the captives, who perhaps even think of offering resistance. In the meanwhile, two spies from Poyanapura come to the new king and tell him how Poyanapati has become helpless

VII The king then gives orders that the captives should be set free. He calls them to the court, pays them respect and makes presents.

VIII He says very good words to the prince of Poyana and especially to Citrānga.

2. लीह of our edition makes capital reading Jacobi's जीह makes no sense But he says in the footnote that the letters could be read as लीह.

IX The prince submissively says that everything now belongs to Bhavisa and that he should take care of those lands, whose kings he had conquered. Bhavisa, however, pays them proper honour and lets them go to their countries

X Thus Bhavisa, a bania's son, becomes king and makes all other kings submissive. He thus has all he could covet, his wife too shows signs of coming motherhood

5 गुरुहार is गुरुभार गुरुहार is only a popular etymology of the Sk. word गर्भ(वती)

XI The young queen, Bhavisa's wife, expresses a desire to go to the Jina temple in Tilakadvīpa While the king is anxious how to fulfil it, some semi-divine person appears at the door for an audience of him.

XII The newcomer tells the king that he was a Vidyādhara named Manaveya, and that he had been commanded by his master to go to Gayaura and try to fulfil the desire of Bhavisānuīvā.

XIII The king however asks him why he had been so kind to him. The latter says that there was something from a former birth, which made him do so.

1 Read आमोहवि and पलोहवि. Metre requires it.

XIV He has been sent by the Muni, to take them to Tilakadvīpa and he would do so by means of his baloon. Bhavisa agrees and lets his people know accordingly.

1. नहतिलय० is evidently a mistake for तहनिलय०

5. Read वन्महवारणकेसरि.

7 दसदिसि वहकयव ओरालिउ—This is an obscure line. What is वहकयं ? Jacobi guesses that वह might be an instrument The guess is based on the previous half of the line, which refers to दूरय, and the word दसदिसि in this half Then what is ओरालिय ? Pischel gives औदारिक as its equivalent, but this ओरालिय is not used in that sense here, it is common to Ardhamāgadhī literature. In our book ओरालिय occurs in the following passages

(1) आसन्न विद्वर उल्लावहि ओरालिउ गहिं निज्जावहिं VII 11, 10.

(2) सुहि करयल देवि पुणु ओरालिउ सुहकमलु XV 12, 12.

(3) The present passage.

In (1), the sense of 'making a loud sound, raising a cry,' seems to be clear But it does not suit (2). In our passage it does.

XV. There is a commotion in the city when the news spread all round. The people gathers at the city gates to see the spectacle.

XVI. The young King rides an elephant, with his two wives and followed by the old king, Dhanava and others, goes to the Jina temple first and out of the city afterwards.

2 Read तिलवम्भव..

XVII. The baloon rises up in the presence of the people and reaches Tilayadiva, where they worship Jina.

SANDHI XVI

They reach Tilayadiva and go to the Jina-temple. After performing worship, they meet two sages Jayanandana and Ahinandana Ahinandana explains to the king and his wife the principles of conduct laid down in the Jain religion

I How they go into the Jina-temple and worship the image.

2. One syllable is lacking, it may be त-अहिमिन्तु Jacobī reads अहिसिचिड.

10. ईयड is the same as एयड-एता and stands for मालड in the previous line.

II. The details of the worship.

7. Read सिद्धमन्ति for सिद्धमनि

9. Jacobī reads तं वय परिअधिवि अणुराएं and looks upon वय as synonym of वच But it does not suit the context here There is reference to flowers, fried rice, fruit and leaves, that have got to be offered to a god in the later stages of worship or Pūjā. Then comes the offering of incense and lamp. Our line refers to the latter Translate 'Having put it into a copper-plate (तंवयपत्ती), he moved round the Ārtikya incense (or lamp)'.
III Worship Continued.

8. Read जिण कालहोइ (य) कतिरिद्धंतड. कलहोय is कलधौत gold.

IV The five-fold worship-Pañcopacārapūjā—described in detail.

3 Read रिद्धिसमिद्धमणोहरफंसि.

4. छरसम्भहिऐं—an Adj of दहिऐं, छरसाभ्यधिकेन. Jacobī reads छर सभाऐं and gives सद्भावे as a synonym in the glossary, which does not suit at all as an Adj to दहिऐं. He himself is conscious of it, when giving the reference to our passage under सभाऐं, he places the question mark.

Again दहवडसड of his text makes the metre faulty Read दहवडरवड as our edition does.

5 Jacobī has two lines more after this line. They are अणुचिनुम्भवधणुरुपण्णे (Sic)। पितुदेयपणासणगण्णे (Sic)॥ सरससमिद्धरसहि जिणु न्हाविड। कम्मकलंकणुपवहाइओ

They are not required, as, in the Pañcopacārapūjā no other रसs are used for bathing a god than milk, curds, ghee, sugar and honey Again the first line is both obscure and metrically faulty. Jacobī naturally does not know what to do with words like पितुदेय

10. झणि आलत्त—Made a sound.' Jacobī reads कुणि (?).

11. गुमगुमन्तसरमहुरमह्नुदहिं बहलकुंदवचकुंदतकुंदहि—Kunda and Vacakunda or Macakunda flowers are here mentioned, with bees (महुर for महुअर) humming inside them ' What is तकुंद ?

V When the King has worshipped, two sage-like Cāranas also come and worship They are pleased to find a king so devoted to Jina—doctrine and compliment the king upon it

1 जयनन्दन and अहिर्नन्दन are their names.

6. 'One who, without attachment to it, bathes in milk, he indeed belongs to the Tīrthakaras.' Meaning thereby that it is very difficult to live in the midst of enjoyments and yet not to be attached to them

10-11 The king, however, says that without proper initiation (विनय), it is not possible for a layman like him to attain to purity of mind, speech and body

VI The king expatiates on the difficulties of a layman trying to attain purity of thought, speech and body. The sage points out the way to do that It is self-restraint.

4 Read फरसु, the Prakrit for स्पर्श परसु is misread

8 चक्खिहि is due to attraction, from चक्खु

VII The king asks further questions, viz what are the eight basic qualities, the fine gunavratas and soon

3 For सवायह read सावयहं

VIII Ahinandana tells him what are the eight qualities, the fine subsidiary vows Three of them being Jīvadaya, Satyavacana and Adattādāna

7. Read डंशु for हिंशु

IX The fourth Anuvrata is explained It is Brahmacaryam or Kāmavirati.

2 Perhaps वयारि or better वियारि? We have seen व and च being mistaken for each other, as they are very similarly written in Jaina Mss.

5 Read अल्लिय and वमचारि together.

9 Read तिय and वेस separately. 'If one knows that a woman is a Veśyā.' वेस भणिवि, Mar वेसया म्हणून Sk. idiom would be वेश्येति कृत्वा.

X The fifth Anuvrata is explained It is Aparigraha. All the five are again mentioned for emphasis

XI The three Gunavratāṇi are mentioned and explained.

XII. The four Śikṣāpadāṇi are mentioned and explained

(1) Jinavandanam, (2) Posahovavāsa, (3) Dārāvikkhaṇu, (4) Sallehaṇa.

SANDHI XVII

The story of a Brahmin with his sons Suvakka, Duvakka, daughter Tiveyā and her husband The latter's failure in doing the errand of the King of Kāmpilya, brings calamity on all

I. The Prince asks the sage, why the Vidyādhara Manaveya should have helped him. The sage says it was due both to his pious, tranquil character now, and to things done in a former birth

6. किं कज्जे-केन कार्येण. किं is Instrumental sing. of the pronominal base क. It is not necessary to compound it with कज्जे, as Jacobi's edition does.

10 Read अत्थि for अत्थि. For confusion in distinguishing between त्थ and छ see supra

II. The sage begins to explain. There was king at Kāmpilya and a Brahmin. The latter had two sons Suvakka and Duvakka. The minister Vimala gets jealous of them on account of the king's favour to them.

6 It is better to read जाहसुण्णयमाणउ as a long word

11. वित्ति of Jacobi's edition is due to a misreading of चि

13 मत्थामुल्ल in Jacobi's edition, for मत्थासुल्ल, is evidently due to the misreading or miswriting of the म. For similar mistakes see supra

III. The King once wanted to send a man to go the King of Simhaladvīpa and the Brahmin Vāsavadatta recommended his son-in-law. Upon the minister finding fault with the latter, an altercation ensued between the Brahmin and minister

8. महाराय etc —Jacobi reads महाराय separately, as a vocative. Not bad. But our महारायसहस्रि makes capital sense, as meaning 'stupid people tremble in assemblies of great kings'

10. Read मत्तिहि, with a short ति

IV The minister was incensed and resolved to have his revenge on the Brahmin. In the mean-while the son-in-law set out

7 जीवणु—Means of livelihood, Cf. तो ते जीवणु अन्नहो दिज्जइ in V 5 below.

8. Read विमल्ल and मत्ति separately

V The son-in-law's errand made his Mother-in-law and wife anxious. When after a long time he had not still returned, the king also got anxious about him and the present. Duvakka foretells the return of his brother-in-law in four days

1 Jacobi's first half is metrically faulty. It runs सा वि सुकेस आस न पूरइ नउ will mend matters.

6 First word of latter half in Jacobi is जीवणु, which must mean जीवणु and nothing else. Is it misreading? The only other place where Jacobi's edition has the word is VI 12 below, where it reads जीवलो वि. Our edition has a clear जीवलोइ which is correct. Is जीवलो वि due to bad splitting up? Very likely

VI The Minister said that Duvakka should not raise false hopes. Duvakka reaffirmed his statement. An altercation ensued. Duvakka said, 'Whoever turns out to be false will be (should be) punished by people'

4 Read न for नं, which is a misprint

6 विमल्ल and मत्ति have got to be separated

7 अज्जवि दियहा केवि चिरावइ—He will still be late by several days'

VII The King stopped them and asked them to refer to an authoritative person, who would settle the dispute. They went to a Yakṣa and asked him when the King's messenger would return from Simhaladvīpa.

VIII. The Yakṣa told them how the messenger had squandered his

wealth and how he would return a veritable beggar on the thirtieth day. The two disputants then returned to the court.

6. Separate विमल and मति.

IX The two returned to tell the king what the astrologer had said, the one doubtingly, the other believingly. It happened that the messenger returned on the thirtieth day

11 Jacobi's edition reads उम्भड भड and भिडडि as separate words, which is scarcely correct. In that case उम्भड and भड can only mean the Brahmin messenger, but we know that he is not उम्भड, much less can we call him भड. Joining the words as in our edition, we get very good sense. 'With an angry threatening brow, the king said, etc.

Combine उम्भडभडभिडडि (ए).

X The king was angry and sent soldiers to take the Brahmin's son-in-law captive. The whole family was under royal displeasure

5. The latter half lacks one syllable. If we read पडसिवि, the number of syllables will be made up and the sense too clear

10. Jacobi's edition reads पड परिवार separately, which is scarcely correct. पड remains in the sentence without any syntactical connection. Join पडपरिवार as in our edition.

11. Read पिसुणपवेसपरंपरि. Jacobi's edition reads पिसुणपवेसि and परंपरि separately where परंपरि, by itself, can make no sense.

12. We would rather expect अवराहि in the latter half, to correspond to पसाइ in the first.

SANDHI XVIII

How Suvakka, Duvakka, Tiveiya etc. were reborn, all somehow in connection with Bhavisa.

I. Duvakka went to Khullaka, the astrologer and told him how his words had wrought disaster in his family. Khullaka was sorry and preached Duvakka philosophy of life.

7. 'तस्स मिच्छामि' Āgama quoted again.

II Duvakka, despairing of appeasing the king, assumed Jina-garb and after death went to Suhamma svarga. His mother Sukesā also took to Jina's teaching and after death became Indra.

III They then are reborn Duvakka as Manavea, the Vidyādhara and Sukesā as Ravipabhā first and the garbha of Bhavisāpurūvā afterwards

IV The prince then asks the sage what had happened to the messenger, Suvakka, Tiveiyā, the wife of the Brahmin messenger, etc. Suvakka became a serpent.

1. Tiveiyā got her husband released by an appeal to the king.

2. विहायड—Can not mean विघात as Jacobi suggests in the glossary. It has to be connected with विधा—to do to.' काइ विहायड—what has been done to.

[Bhavish 12]

5. छहिसोए—Through grief for relations.' Jacobi reads छहिसोए which does not make any good sense here

7. Read सुदुस्मणवत्तए for सुदुस्मणवत्तए.

8. Read विउ राणउं separately.

V The husband however, repenting of his life, wanted to put an end to his life. The wife cheerfully agreed. And they died together happily

1 Combine मरणमहन्निवि and separate दोइउ from it.

VI The two went through various births. The husband became the Yakṣa Māṇibhadda (who had borne the Vimāna of Bhavisa) and Tiveiya for a time becomes Rohinī She will become Bhavisa's daughter.

2 For वेन्निवि read विन्निवि

8. सोहिणि of Jacobi's edition is preferable, as it avoids repetition. We have already got ससिरोहिणि at the end of the first half.

VII They then return to Gayaura, where people hail their return with acclamations. Manaveya goes back to his place and tries to put the serpent (his brother Suvakka) on the right path

VIII Bhavisa living happily in the company of his wives gets four sons सुप्रभ etc and two daughters तारा and सुतारा

8 Our edition rightly reads सयण पणविय गुंदलह separately. 'The people of Bhavisa danced for joy in great tumult' Compare Mar गोंधळ

IX A great sage named Vimalabuddhi comes to Gayaura, and the king with his wives, children, relations and citizens goes out to meet him.

X Bhavisa then worships the Muni with great ceremony.

9 Separate सिवार from चार.

XI Bhavisa tells the Muni his story very briefly

XII The Muni speaks about the stages of life and since it is fleeting, advises religious life to all

XIII If life had been permanent and its pleasures eternal, would great sages have renounced it? This advice sinks deep into Bhavisa's heart and he begins to get sick of life and its pleasures.

SANDHI XIX

The story of minister Vajjoyara, his daughter, whose husband is a gambler, and a merchant Dhanamitta, with whom the daughter of Vajjoyara falls in love. A sage's advice to them all.

I. How Bhavisa further asks the sage who he (Bhavisa) was in a former birth, who he will become hereafter etc.

8 Jacobi in foot notes suggests सपाविय for संभाविय, but it is not quite necessary.

II. The sage tells him the story of a king Mohoyara, his wife Dharā and minister Vajjoyara. How Vajjoyara's son-in-law is a gambler, a thief and a libertine in one.

5. मरु is misread for वरु. Join the latter to नरवह and read नरवहवरु नासु etc. Jacobi's edition reads correctly

6. Separate पिय from कमलवल्लण

9. Read सो and च्छुदेवि apart

12. दुष्पयधर—is evidently दुष्पधर etc , as in Jacobi's edition

III Vajjoyara's daughter one day sees a merchant's son Dhanamitta and falls in love with him.

1. Separate वरुवह from निरारिड.

4. The latter half has one Mātrā more, the हं therefore has to be regarded as having one Mātrā only.

9 Read तणुहज्जति together—Sk तनूभवन्ती

IV Her friend Gunamālā, wife of Dhanamitta, observing the love-lorn condition of the minister's daughter, asks her the reason.

9 पइ भत्ति-त्वयिभक्तेन attached to you' makes capital sense. Jacobi's पइहत्ति is unmeaning

V Vijjoyara's daughter tells her frankly how she had seen Dhanamitta and how she was in love with him Gunamālā proposes that her friend should get her wish fulfilled, but the latter despises the proposal

VI She confesses that it was unfortunate that she should love him, but she also knows she is a married woman and as such must regard Dhanamitta as her brother.

8. Separate वि and भाइ.

VII Gunamālā here-upon begins to love the Minister's daughter more and more. The Minister too, out of affection for his daughter, makes Dhanamitta purveyor to his king People hail it with delight The minister's daughter and Dhanamitta become both devotees of Kosiya and secretly continue their love.

VIII & IX Dhanamitta has a friend Nandimitta The two manage all business in the town. In the mean-while people get scent of Kosiya's hypocrisy and are infuriated Another sage Samādhigupta comes there and exercises great religious influence over the king and the city.

9. Read परिकल्लण हेइविहत्तिए together

13. पइो is पइु lengthened for the sake of rhyme.

X How Samādhigupta explains the tenfold duty to them all and expatiates on the sorrows of worldly life. How human life is very difficult to attain.

XI How it was still more difficult to get birth in a good family and how, having got it, to utilise it properly.

XII On a question of the king, the sage says that liberation was possible to a follower of Jina. The things necessary are व्रत, दशेन, ज्ञान, चारित्र अहिंसा etc.

4. Read जरमरणावच्छ for जरमरणावच्छ

5. Read वयदंसणि नाणि चरिति रम्भु for वयदंसणिनाणिचरित्तरम्भु.
 11. Separate लोह from विरुह
 XIII Further principles of Jainism explained.
 XIV The sixteen obstacles, the four *Kasāyas* etc. explained.
 XV Conclusion of the Muni's exposition.
 XVI The king and the minister like the muni's teaching; other people too leave off going to Kosiya and turn to the new Muni.

SANDHI XX

I Dhanamitta and Nandimitta keep going to the place of Kosiya. One day Dhanamitta says to Nandimitta, 'Friend, Gunamālā keeps wondering at your very meritorious behaviour Will you go and see her.' The latter declines, saying that he never goes to his house in the evening

II Dhanamitta says some one in his house is attached to Nandi The latter should therefore go The latter again declines to go in the evening and dine with him. He has had bitter experiences

3 'I had not marked so long, that you had not visited my place of an evening I shall therefore not let you go unless you tell me ,

Read न वि अक्खिउ instead न विअक्खिउ of the text.

10. देखणह—Infinitive.

III Nandimitta, who has had enough bad experience of *msibhojana*, persuades his friend to give it up The latter protests, saying that the whole army and attendants of king Pahanjana dined by night, but for the sake of his friend he is ready to give it up

पंडुवरह—Compare xvi 8, 1.

4 The first line lacks one syllable. Read like Jacobi वरि जंपिउ जं अलिउ अलज्जिउ

12. Read अज्जुपवित्ति together. 'From today, hence forward ' We would rather expect a form like अज्जपवृत्ति. That this can be an equivalent of प्रवृत्ति has apparently escaped Jacobi, who gives प्रवृत्ति as its synonym What can it mean? Rather from प्रवृत्त—beginning ?

IV Dhanamitta has from that day begun to become devout and follows Jina's religion.

V Still he and the minister's daughter keep going to the anchorite Kosiya. The latter, deserted by people, nurses hatred against Vajjoyara, who has dissuaded people from going to him, and dying in that mental state, becomes Aśanivega, the fearful demon in Tilakadvīpa.

Vajjoyara too dies while fighting for his king.

VI. His death is a serious blow to his daughter Kīrtisenā. She faints and is revived by Dhanamitta. Her lamentation.

2. Read वरि and सयकलोह separately.

3. Separate पवण from सिद्ध. The latter is connected with चंदणरसेण.

4 अत्यमिड ताड—The adjective has the neuter form, although the noun ताड is masculine But this is a phenomenon too common in Apbh

VII. Further lamentations of Vajjoyara's daughter.

6 लड्डियाइ—Compare Maiāṭhī लाड लड्डिय means therefore the fond behaviour (with dear elderly persons) of fondled children

8 जेण जति etc —Has got to be connected with तासु अवसाणि in line 10

VIII Dhanamitta then offers consolation and advice There are occasions when courage is put to the test and one should stand them

3 Separate युण from वट्टइविहोइ, which is an object of सुमरंतइ

4. Combine अणुमरणु (ण) करणु—Dying after a dear person which is done by cowards '

IX Vajjoyara is born again as king Yaśodhana in Tilakadvīpa Kīrtisenā passes life in a devout manner in the company of Dhanamitta and Nandimitta. The latter, following Jina-religion, starves himself, and dies the death of a Pandita (i. e. a wise man) He becomes the king of Gods Viddiyut-prabha in the sixteenth heaven

2 दलु वड्डिउ ताइवि तिलयदीणि—दलु can not mean Sk दल here 'She two cast (or threw) 'dalū' in 'Tilayadīva' How could she know that her father would go to Tilayadīva? Knowing that, what could she have thrown out there?

X He gets a beautiful and youthful form and looking about is astonished to see himself in a new world He then remembers his previous life, and going to the place where he had left his old body, takes final leave of it.

2 उक्कस्तनिवहपरिप्पमाणु should be read as one word, it is a contrast to to झीणाउमाणु of the previous line.

3. Combine सोलह and आहरण.

4 अवहिणाणु is one of the four kinds of knowledge, which are मति, श्रुत, अवधि and केवल

XII How Dhanamitta, his parents and Kīrtisenā follow the Jina-law and become purified The mother observes Suvapancamī for 67 days.

XIII Dhanayatta and his wife are reborn at Hastināpura. Their son, who had gone to the Gaudas, was struck by lightning and then born again as Bhavisayatta in Gayaura

XIV Both Gunamālā and Kīrtisenā are sorrowful on account of Dhanamitta The former abandons all auspicious signs of conjugal life and assumes various vows After death she becomes Bhuvāla's daughter The latter, after death, is born in Tilayadīva and becomes Bhavisa's wife Vajjoyara, who was born as Yaśodhana, was, together with his subjects, devoured by the demon, who was no other than the anchorite Kosiya.

XV The sage sums up by saying that they were all happy then, on account of the good deeds they had done in previous births The lines on the wall of Jina-temple in Tilayadīva were written by the lord of Accyuta-svarga, who was no other than Nandimitta, the friend of Dhanamitta

SANDHI XXI

Bhavisayatta resolves to renounce, giving the kingdom to his son Suppaha Kamalā and Bhavisānurūvā follow him

I All are grateful to the sage that he told them the story of their previous births. They request him to teach them the way to Nirvāna.

1. Jacobi reads वल्लभम् and रज्जु separately But it is scarcely necessary to do so वल्लभरज्जु—the kingdom of the earth '

II Prince Bhavisa wants to renounce the kingdom and the world and announces his intention to all.

III He returns to the palace and distributes rewards amongst people.

IV How Bhavisa tells about the past happenings to his mother, who is happy that her son would be crowned king She now wants to retire

13 Read पुत्तरज्जु together

V But Bhavisānurūvā would not allow her to go alone She would accompany her, leaving husband, child and kingdom to Sumitrā

VI Bhavisa then calls together his father, king Bhuvāla, Kamala, Priyasundarī and others and tells them his intention of becoming a Jain mendicant He entrusts the kingdom to his son Suppaha

1 Jacobi has two त्स in the line, one of them being unnecessary

3 तिन्निवि—Jacobi's edition has त्रिन्निवि

4 Read तिन्निवि for तिण्णिवि

Read सत्थवाय for सच्छवाय

8. Jacobi's edition lacks one word of four mātrās. दिज्जह् of our edition suits exactly.

VII The son persuades the father not to renounce the kingdom and life A righteous king like him did not require renunciation

3 Perhaps to read उवहिपरिहासमत' 'Surrounded by the moat of the sea.' Jacobi's edition reads सविहेयउवहि परिआसमत—which is not very clear. He is therefore obliged to give 'up to the limits of the world' as equivalent of परिआसमत, he is of course doubtful

4 सवन्ति of our edition is unintelligible. Jacobi's नवति should be preferred Or perhaps समति is meant The line then would read capitally. जह्म समति (समन्त्रि) जह्मइलाहिव सेवन्ति चारु अवसर नियन्ति. The latter half of the line in Jacobi (परिवार) चारु अवसर नियति is not so intelligible Possibly there is a mis-reading of व for च

11. Read जो अणिलउ-य अनिलय 'houseless '

13. पडर stands for प्रवर तव पार्थे मम मति प्रवरा—I should know better than you.' Jacobi does not know what to do with पासिउ.

VIII When Suppaha sees that Bhavisa is obdurate, he proposes to his younger brother Dharaninda that he should become king and himself (Suppaha) with their other brothers would be his advisers.

1. Read किं बहुअए (इं) उत्तपडुसियाइ—What is the use of question and answer'

3. करणहं—Gen. of verbal noun, used as Infinitive See note on वण्णणह I iv. 1.

IX The younger brother declines The mother, Sumitrā, persuades Suppaha to obey the king-father, for has she not herself submitted to his will that she should not accompany him?

2 'If any body (a king) does not give you ransom, we shall attack him and level down his pride.'

11. पट्टि परिद्विड-पट्टे (throne) परिस्थापित

X Bhavisa and Kamalā forgive people and ask their forgiveness, and set out, amidst the lamentations of people, for a forest

5. Jacobi's edition reads the latter half thus—पच्छइ भविसए पि (यसुद) रीए for our पच्छइ भविसइ पियजपिरीए Both, however, refer to Bhavisānurūvā

XI How Bhavisa and his mother and wife assume Prarajjyā at the hands of a guru. The sight is too pathetic for the people to be able to control tears

3. Jacobi's edition wants two syllables after विष in the latter half. Our edition has विषसिय, which is exactly what is wanted.

SANDHI XXII

I. The people have a sleepless night. Every body is disconsolate on account of the renunciation of their most beloved King

8. The first half lacks two Mātrās in both the editions. Supply जयु or some such word

11. Jacobi's परिचाए चाए makes no good sense The idea is this 'One who slept in his palace in the close embrace of his young wives, how does he (now) sleep on the bare ground, his body exposed to wind?'

II The people that have accompanied him to the place of the Guru now go back to Gayaura.

5. Join पइय to अणंतवाले—or read पइए अणतवाले. Similarly आणिए for आणिय.

III. Sumitrā's grief. Dhanavai and Hariyatta's lamentations

6 छहेवि is to be read with a short ए—almost like इ.

10. Read अम्बर, to rhyme with कुम्बर.

IV How Kamalā and Bhavisānurūvā, after a severe penance and abstinence from food, die and go to the tenth heaven as Pahacūla and Rayanacūla, i. e. manly beings.

6. There are two mātṛās more in the latter half. If we read (बिबि shortened *metri causa*) the difficulty will be removed

V Bhavisa also dies by starvation, and going to the same heaven, joins his former mother and wife They then once descend on the earth in order to see what their children are doing there.

4 Read दिक्कंकिड जि० is a misprint. Jacobi reads निक्कत्तड which is equal to निक्कान्त.

VI They then go to Gayaura, Tilayadīva, and travel over the sixteen seas. Returning to Gayaura again, they find that their children and friends are all gone.

1. Read मन्दरि for मन्दिरि. To great mountain of that name is meant.

VII They are astonished that every one has perished. It is now Pahacūla's time to transmigrate and dying, he is reborn as Suvasundhara, the son of the overlord of Ganadharvas.

4. This line lacks one syllable. Read निरवि for निवि, and the line becomes flawless both as to metre and sense. Jacobi's edition has the right reading.

5. Read माल निरवि for मालनिरवि.

8. रायहिं at the end of both the halves is equal to राजभि (=राजा) and रागै. Jacobi reads ०सुहभूअह for ०सुह रायहिं and चितियरुवहं for चितिय रायह, which also makes capital sense.

VIII. Rayanacūla and Hemanjaya are born again as sons of Suvasundhara. The latter takes Dikṣā from Munī Sindhara and in the end dies never to be reborn. His sons go on a hunt one day and find a deer in love with a doe.

5. Read तवचरण are one word.

10. Jacobi reads इकजुवाणमड together, which is surely not preferable to our reading.

11. Jacobi reads गराअसत्तगड. He should either have read गरयासत्तिगड (गरकासत्तिगत) or like our edition गरयासत्तियड.

IX The killing of the couple of deer by a huntsman, grieves them very much. They put their sons on the thrones, and retiring, meet death by privation and get final Nirvāṇa. Thus ends the story.

3. Read गय. म is either a misreading or misprint for ग.

9. The poet gives personal information. He belongs to the Dhakkāḍa clan of Banias and is the son of Māesara and Dhaṇasiri.

X The poet now admonishes the people. They should observe the Suyapancami now.

1. Join चितियसुहनिहाण together.

7. Jacobi's सुहियुहि does not make as good sense as our सुहि.

XI. He finishes by telling, how, as a fruit of Suyapancami, Bhavisaṭṭa and others were released from the bonds of action in the fourth birth.

1. अहो लोयहो. This address, and अहो again in line 9 below, amply show that the poem was meant for oral recitation before an audience of laymen. The often repeated निहणहं, अहो जिण अंचहु of VI u 3 and such other phrases also corroborate this view.

Emendations and Corrections to Mr Dalāl's text

(The Roman figures indicate the Kadavaka and the arabic ones the line.)

SANDHI I

I 1	Read सारु	for सातु
9	संकरु	„ संकतु
II 2	दुद्धरवावारि	„ दुग्धरवावारे
4	धणसंपय	„ धणसपय
5	कह सुवमि	„ कहसुवमि
III 4	वरकईहुं	„ वरकईहि
	महासईहुं	„ महासईहि
IV 1	अच्छड	„ अत्थड
3	०संचएहिं	„ सचयएहिं
	तत्थ हो	„ तत्थहो
6	वद्धमाणु	„ वद्धमाणु
V 1	कुरुजगल्ल	„ कुरुजगल्ल
3	०वित्तिविहु	„ ०वित्ति विहु
V 3	०कलमगोहण०	„ ०कलभि गोहण
6	०अवरुप्पर	„ ०अवरुप्पर
	०परिवड्डिय	„ ०परिवड्डिय
10	तरु	„ तरु
VI 1	पसत्थु	„ पयत्थु
4	चक्केसरु	„ चक्केसतु
5	सणकुमारु	„ सणकुमातु
VI 3	०दिवड्ड	„ ०दिवड्डु
6	०सारु	„ ०सातु
	०वारु	„ ०वातु
VIII 1	०वरु	„ ०वतु
3	मणहरणत्थणिंदुअरविंद०	„ मणहरणच्छ- णिंदअरविंद०
8	पुरवइ	„ पुरुवइ
IX 6	संपहारु	„ संपहातु
	०सारु	„ ०सातु
12	सुसुहुत्तु	„ सुसुहुत्तु
X 2	सुवियड्ड	„ सुवियड्ड
4	कन्नावक्खिएहिं	„ कन्नावक्खिएहिं
8	अहरकुरंतियाहि	„ अहतु कुरंतियाहि

10	अवरुड्डइ	for अवतुड्डइ
XI 2	सुहमडणु सइं	„ महमंडणु सिउं
3	अप्पणु सइ	„ अप्पणु सिउ
6	वरु	„ वतु
	वरतरुणि	„ वरततुणि
9	वरु	„ वतु
XII 1	सासणभत्ती	„ सासणिभत्ती
XIII 2	पच्छण्ण समासइ	„ पच्छण्णसमासइ
3	सविणय कुलमजाय	„ सविणयकुलमजाय
XIV 3	अम्हत्तयु	„ अम्हत्तड
9	तिवलितरंगइं	„ तिवलि तरंगइं
6	गुरुवययु	„ गुरुवययु

SANDHI II

I 1	पाउनिनासयरु	„ पाउनिनासयतु
9	अहरु	„ अहतु
12	पदमंकुरु	„ पदमंकुतु
II 1	गुरुवयण	„ गुरुवयण
III 1	वरु	„ वतु
IV 2	ताइं तं जि	„ तं जि तोइ
VI 8	गुरुवयणइं मि	„ गुरुवयणइम्मि
VIII 7	कंति पइ	„ कंतिपइं
8	मड वलंति	„ मडवलंति
X 13	Transfer whole line to the beginning of XI	
XI 10	दुल्लिय	„ दुल्लिए
XII 1	मंभीसिवि लच्छिए	„ म भीसि विलच्छिए
8	मग्गिवि	„ मग्गेवि metre requires it
XIV 2	सावन्नु	„ सामान्नु The former is the true Apbh. form and often occurs elsewhere in the poem.
7	परिहाणइं	„ परिहणाइ

SANDHI III

I 6	०जण मणि	„ ०जणमणि
-----	---------	----------

- 9 कण्डु for कण्डु
 13 परियथु ,, परियणि
 मणि व्रह्म ,, मणिव्रह्म
 III 4 सल्लिअ ,, सल्लिअ
 9 मयथुक्कोवणग० ,, मयथुक्कोवणगु
 12 मयरदरसि ,, मयरदरस
 IV 7 अहिंसिचिय फलमंगल० ,, अहिंसिचिय-
 फलमंगल०
 10 जुवाणभावि ,, जवाणभावि
 V 4 दप्पसारु ,, दप्पसाइ
 विणयनिहेय ,, विणय विहेय
 VII 5 पर महु ,, परमहु
 IX 9 वणितथुरुह रहसेण ,, वणितथु रुहरहसेण
 X 6 ज पिउ ,, जंपिउ
 XI 4 सरुव दुट्ठतथु भासइ ,, सरुवदुट्ठतथुभासइ
 XII 8 एकसरीर० ,, एक्कुसरीर०
 बिहि भायहिं ,, बिहिभायहिं
 XIII 9 कुडु तडवियडपटुत्तरिण,, कुडुतडवियड०
 XIV 5 तड ,, तव
 8 करह तड ,, करतड
 वि मण्णिउ ,, विमण्णिउं
 13 आसि गहथु ,, आसिगहथु
 णुवि सड ,, ण विसड
 XVI 3 णेहमहातरु ,, णेह महातरु
 4 कलितरुवरहो ,, कलितरु वरहो
 XVIII 7 बहु रइवयणालाउ ,, बहुरइ वयणालाव
 XIX 1 पुरिसव्वड ,, पुरिसिब्वड
 3 छहपाणिग्गहणि ,, छहिपाणिग्गहणि
 7 अम्हइं ,, अम्हहिं,
 although the latter is not quite incorrect. Possibly the इ is due to the influence of the following word
 XXI 3 चायदायपाडिवाय ,, चाइदाइ etc.
 But the latter, though a bit obscuring the sense, is not incorrect.
 5 नरिंद हो and सख्खविंद हो ,, नरिंदहो
 सख्खविन्दहो. Jacobi reads नरिन्दो.

- 7 चोरइं for चोरइ
 अणुज्जुअ-वक्कइ ,, अणुज्जु अवक्कइ
 XXII 12 किं खवयइं ,, किंखवयइं
 XXIII 8 तरिय? ,, तरिव०
 तरिय पख्खाइ ,, तरिवपख्खाइ Ja-
 cobi reads पख्खाइ and doubt-
 fully suggests पख्खा होइ as
 explanation But our read-
 ing gives a clear sense 'the
 people, i. e the leader and
 others.'
 XXXIV 2 परिख्खचाय चक्कलिय० ,, परि-
 ख्खचायचक्कलिय०
 12 महरसाइ ,, खहरसाइं
 16 कोवि च्छुडु ,, कोविच्छुडु
 SANDHI IV
 II 6 मंच्छुडु for मं च्छुडु
 7 विसरियणइ ,, विसरिय एणइ Ja-
 cobi's text lacks some words
 in the first half of the line.
 11 सुक्ककुस मत्तगड ,, सुक्क कुसमत्त गड
 III 10 अइत्तयमंडइ दुभहो ,, अइत्तयमंडइदुभहो
 IV 4 सन्नतेयतबिर सराय ,, सन्नतेयतबिरसराय
 6 वित्तु ,, नित,
 V 3 गय पयहिणंति ,, गयपयहिणंति
 14 सउरिसह ,, सउरिसहो The
 former would be more in
 keeping with अवगण्णतह
 VI 1 छहिसयणमरणभउ ,, छहिसयण मरणभउ
 5 णिरुद्धपवणुच्छवेण ,, णिरुद्ध पवणुच्छवेण
 VII 8 वियप्पएसु ,, वियप्पए सु
 9 पुत्ति चोञ्जु ,, पुत्तिचोञ्जु also
 in I 10 and 11
 VIII 7 ०पुरुसाइव ,, ०पुरुसाइव
 रधि पलित्तइं ,, रंधिपलित्तइं
 14 सरइ समत्तइं ,, सरवइसम्मत्तइ
 16 विहिवसेण ,, विविहिवसेण
 णीसइसुदुत्थइं ,, णीसइसुदुत्थइ
 IX 2 सुटु रवणणउ ,, सुटुरवणणउं

6 सोवरणं	for सो वरणं
XIII 4 जस्त माणं	„ उस्तमाणं
SANDHI V	
II 9 सप्परिवाह	„ सप्परिवाह
III 7 चरित्तकुलकमञ्जुति	„ चरित्तकुलकमञ्जुत्तु
IV 6 गड	„ गयड. य is metrically redundant
मंड जणेरिहिं	„ मंडजणेरिहिं
7 गिरिमयणाय	„ गिरिमयणायर
The र is metrically useless, and मयणाय is the name occurring everywhere else.	
VIII 9 विंघणसील जुवाण०	„ विंघणसीलजुवाण०
1 रत्तुप्पलदळ०	„ उप्पलदळ०
which lacks one syllable metrically.	
IX 2 मि ज्झीणपरिवासइं	„ मिज्झीणपरिवासइ
11 सरल्लुलि छरेह कोम-	सरल्लुलिछरेहकोम-
लकर	„ लकर
संज्ञावयव	„ संज्ञावयव
नह तंवरि	„ नहतंवरि
10 किडअ पमाण-णिउत्तु,	किडअपमाण णिउत्तु
X 8 ०दसणायामविहोए	„ ०दसणायामविओहिं
मइमोहं	„ मइमोहिं,
9 परमत्थु	„ परइत्थु
XI 1 करिणि व रोह०	„ करिणिवरोह०
2 पिहियसिंगारिं	„ पिहिय सिंगारिं
7 कमलमहासिरिआयड	„ कमलमहासिरि आयड
XIII 4 दलवट्टिवि	„ दल वट्टिवि
XIV 5 दीविदीड	„ दीवि दीड
10 सज्जसि विगयाइ	„ सज्जसिवि गयाइं
XVI 5 थक्कइ ताम विट्ठुरु पव्वज्जिउ	„ ताम थक्कइ विट्ठुरु पव्वज्जिउ. The line as it is, is metrically very faulty
The readjustment removes all the flaws.	
7 नियवि किड	„ नियविकिड
8 मंभीसिय	„ मं भीसिय

XVII 6 कुळिंदुगिलन्तो(?)	for हर्वि दुगिलन्तो
7 करात्तुगादादो	„ करात्तुगादादो
8 पइटोसि त	„ पइटो सित
XVIII 1 अग्गिक्कुळिंद दिंतु	„ अग्गिक्कुळिंददिंतु
5 दद वाळभड भोइय	„ ददवाळ भडभोइय
XXI 2 तुम्हहमि	„ तुम्हहमि
11 हरियदणच्चकिय	„ हरियंदण चच्चकिय
XXII 4 देवि विट्ठइसणाहहो	„ देविवि ट्ठइ सणाहहो
SANDHI VI	
I 5 महण्णवि खित्ती	„ महण्णविखित्ती
सुअविओअ०	„ सुअविओह०
II 1 अज्जिय गण०	„ अज्जियगण०
4 चंचलजीवलोइ	„ चंचलजीव लोइं
6 मड्डुड	„ मं ड्डुड
9 एमगइ वि	„ एम गइवि
III 7 सोवाणपत्ति कय मोक्खहो	„ सोवाण-पत्तिकयमोक्खहो
IV 1 तवतन्हइं	„ तव तन्हइं
चउत्थि-अवरन्हइं	„ चउत्थिअ वरन्हइ
V 3 पच्चपयारु	„ पंच पयारु
10 कर मउलि	„ करमउलि
VI 1 हियत्थि	„ हियत्तिं
5 सासणभत्ती	„ सासणिभत्ती
11 सिवसासयसइ०	„ सिव सासयसइ०
VII 3 बहुदुक्ख जणेरी	„ बहुदुक्खजणेरी
VIII 7 थिय सुणिवयण	„ थियसुणिवयण०
XI 8 सभरिड	„ संचरिड
XIII 10 गिरिमयणायदीवि	„ गिरिमयणायरदीवि
XIV 14 निरु	„ नितु
XV 2 छहिवंधवलोए	„ सुहि बंधवलोए
9 रयणपुंजपुंजइं	„ रयणपुंज पुजइं
XVI 20 जयकारिवि	„ जय कारिवि
XVI 2 देवि वुल्ल	„ देविवुल्ल
XVII 8 वणि वइसवणरिद्धि	„ वणिवइ स वणरिद्धि
11 नायसइर सिज्जइं	„ नायसइरसिज्जइं
XVIII 2 अच्छहिं	„ अच्छमि
० विजाहरकीळइं	„ ० विजाहर कीळइं
5 छहनिवुइ	„ छहि निवुइ

6 गलियगव्व ववसायअणायर	for गलियगव्व- ववसाय अणायर
9 मयणाउदीउ	„ मयणाउ दीउ
XIX 2 मउअत्तलपल्लकि	„ मउअत्तलि पल्लंकि
3 कन्नोसन्नियवायहि	„ कन्नोसन्निय वायहि
10 मसिखप्परिण	„ मसि खप्परिण
XX 2 न दाइउ	„ नंदाइउ
XXII 3 पर इत्तिउ	„ परइत्तिउ
7 बहुवह मि	„ बहु महंमि
XXII 12 महि सारविय	„ महिसारविय
14 उच्चउरासणइ	„ उच्च वरासणइ
XXIII 4 मिसेसविहोए	„ मिसेस विहोए
XXIV 7 पुव्वकियसुद्धकम्मि	„ पुव्वकिय सुद्धकम्मि
SANDHI VII	

I 3 कम्मरहो	„ कसम्मरहो The स म were evidently so read from a badly written म्म.
4 विजयलिहिय	„ विजय लिहिय
6 बहुववइ	„ बहुववइ
9 भट्टारइ	„ भट्टारहि, latter influenced by the foregoing वहणहि.
8 नियसहएसु	„ निवसहएसु
II 2 परिवदिदिय	„ परिवदिय
3 तरेसह	„ नरेसह due to careless writing.
4 भविसत्तु	„ भविसयत्तु Metre requires only four syllables.
4 जाएसइ	„ जा एसइ
8 अणुज्जुअजपणउ	„ अणुज्जुअ जंपणउ
III 10 भणइ	„ धणइ
V 2 कुलगण गेहहो	„ कुलगणगेहहो
VI 3 दुक्खमहन्नवि वित्तिउ	„ दुक्ख महन्न विधि- त्तिउ
5 बन्धुयत्ति	„ बन्धुयत्तु
० दुब्बयणपवित्तिए	„ ० दुब्बयणभवित्तिए
8 बन्धुयत्तु चरिउ	„ बन्धयत्तुचरिउ
IX 3 पोयतरवरभवणि	„ पोयतर वरभवणि
6 निवळच्छिहि	„ नियळच्छिहि

3 दोत्थिउ	for दोच्छिउ
5 साणु गइहु	„ सायुगइहु
XI 2 सइच्छ०	„ सइत्थ०
7 हुअ	„ इअ
8 सल्लिआवत्तइ	„ सल्लि आवत्तइ
परम्मुहपत्तइ	„ परम्मुह पत्तइ
9 आसन्नविहुरउल्लावइहि	„ आसन्न विहुर उल्लावइहि
XII 7 असंति	„ अ संति
XIII 7 जाणजंपाणइ	„ जाण जंपाणइ
8 ० सुनिउत्तहि	„ ० सुनिउत्तइ
वणिविहइ	„ वणि विहइ
SANDHI VIII	
I 2 पवत्तुअ विउद्धमणु	„ पवत्तुअविउद्ध०
II 4 परिइच्छु	„ परिइत्थु
8 सयल्लुछहि०	„ सयल्लुछहि०
IV 4 वीरचरिउ	„ वीरचरीउ
V 5 निय वरविलयहि	„ नियवरविलयहि
8 अणेय उवाय	„ अणेयउ वाय
9 ० संगिच्छणइ	„ ० संगिच्छणइ
VII 3 दंसणकोऊहलपिय इत्तिउ	„ दसणु कोऊह- लपियइत्तिउ
7 निहित्तचित्त	„ निहित्त चित्त
9 ताइ	„ ताइ
IX 5 छरेयुरयपिअरीउ	„ छरेयुरइपिअरीउ
X 3 वणपूरउ	„ वणतूरउ
XI 6 गुज्झावरणणद्धछणिउत्तहं	„ गुज्झावरणणद्ध छणिउत्तहं
XII 8 अद्धवहि जि	„ अद्धवहिजि
विणिग्गय धाहिहि	„ विणिग्गय धाहिहि
XV 3 एवइंतरी	„ एवइंतरी
5 अम्हइ सिय	„ अम्हइसिय
XVI 7 दुक्खमहन्नवि दोइय	„ दुक्ख महन्न विदोइय
XIX 4 सा अमियेण	„ साअमियेण
16 विवाहकिय	„ विवाह किय
SANDHI IX	
I 8 तहि जि महानरु	„ तहि महानरु
II 1 अवळंबियधीरि	„ अवळंबिय धीरि

- III 5 गरुडकुक्षतरी for गरुडकुक्षतरी, un-
loss कुक्षतरी is Sk. दुष्टन्त्र
- IX 4 तद्विदुः ,, तद्विदुः
5 छद्मगलजणजणियायल्लहो ,, छद्मगल-
जण जणियायल्लहो
8 पियसंदरिमहएविसणाहो ,, पियसंदरि मह-
एवि सणाहो
- 11 नएण वि ,, न एणवि
- X 2 पइसारवारु ,, पइ सारवारु
7 हुकारउ ,, हुकारउ
10 महल्ल कह ,, महल्लह, which
lacks one syllable and is
metrically faulty.
- XI 5 तेहिं (?) ,, ताहिं
6 बहु आरिय ,, बहुआरिय
9 भय-भीसइ ,, भय भीसइ
- XII 9 छहि कन्नन्तरि ,, छहिकन्नन्तरि
- XIII 2 सविणयाए सविसिद्धु ,, सविणयाएसवि-
सिद्धु
- XIV 10 समसज्जसिद्धुअ ,, समसज्जसिद्धुअ
- XV 4 Add हा in the beginning of
the latter half, हा महु पुत्त etc
Metre requires it.
- 13 गहिळीहई ,, गहिळी हई
14 समच्छरहं ,, समच्छरहो
- XVI 2 रयणु पजलंतउ ,, रयणुपजलंतउ
7 उव्वट्टिअ अंगउ ,, उव्वट्टिअ अंगउ
- XVII 4 कडुकंठ कंदलिए ,, कंडु कठकंदलिए
- XVIII 1 तज्जइ ,, तज्जइ
6 संचल्ल ,, संचल्लि
7 थिय मंथर चिर लीळ ,, थियमंथरचिरलीळ
- XIX 7 वि संकिड ,, वि आसकिड Me-
tre requires one syllable less
- XX 2 समिद्धि ,, समुद्धि.
- XX 3 कडक्खपक्खविक्खेविं ,, कडक्खु पक्खु
विक्खेविं
- 9 पणिवापड ,, पणवाइड
- XXI 8 वहुअ नवल्लहारणिं ,, वहु अनवल्लहारणिं
12 उभं सरिड ,, उभंखरिड

- XXII 1 मकुणमच्चइ for म कुण मच्चइ
4 एहावत्थ कुमारिहु ,, एहावत्थकुमारिहु
दीवतरि नारिहु ,, दीवतरनारिहु
6 छेअहिं ,, छेअहिं

SANDHI X

- I 8 तुक्खारतुरङ्गम ,, तुक्खार तुरङ्गम
13 इय एमाइ ,, इयएमाइ
- III 8 पडरकम्मसखेव्वउ ,, पडरकम्म संखेव्वउ
- V 9 काउरिसहिं ,, काउरिसह
- VI 1 पडरु ,, पवरु
3 अणुट्ठिउ (?) ,, अणिट्ठिउ
- VII 6 लज्जइ ,, लज्जइ
11 मभीसिवि ,, म भीसिवि
- VIII 7 जणवइ लज्जणउ ,, जणवइलज्जणउं
8 पियरतुल्लउ ,, पयिरतुल्लउ
X 2 कमलहिं तणउ ,, कमलहिंतणउं
X 6 सियतारहार ,, सियहारतार
X 4 चरियइ ,, चरियहिं
XI 4 पडरपसुहुं ,, पडरपसुहुं
- XIII 1 पडरु पसुहुं ,, पडरपसुहुं
2 कुरुजगलि वि पहाणउ ,, कुरुजगलि वि-
पहाणउं
- 4 पुरपडरहो ,, पुर, पडरहो
5 तिभायविहि (इ)तउ ,, विभायहि हुत्तउ
The emendation adopted is
the reading of B with a
slight change. It suits the
context and sense admirably.
- XIV 3 समिल्लिड ,, संगिल्लिड
सवरि अविहायउ ,, संवरिअविहायउ
- XV 11 समासिएण ,, समासि एण
- XVI 10 मि च्छित्त पय रायहो ,, मिच्छित्तपरायहो
which is metrically lacking
in one syllable and hope-
lessly confused on account
of bad joining of words.
- XVII 11 दुप्पवचि ,, दुप्पवसि
- XVIII 9 देव जणगारिय ,, देहजणगारिय

SANDHI XI

I 4 चरपुरित	for वरपुरित
14 एकचउ	„ एकचउ
II 4 देव सिद्धि	„ देवसिद्धि
7 अह रइ	„ अहगइ
9 देव पट्टणहो	„ देवपट्टणहो
III 2 कर मउलि	„ करमउलि
13 महत्ततियतउवि	„ महत्त तिय तउवि
IV 4 पुनिमइदुद०	„ पुनिमइदुद०
3 कुडिलवयणपडिवयण०	„ कुडिलवयण पडि- वयण०
12 मभीसिनि	„ मभीसिनि
18 तहो तउवि	„ तउ तउवि
V 2 पट्ट	„ मट्ट
7 मउकर	„ मउकउ
चउकर	„ चउकउ
VI 2 नरवइनियड	„ नरवइ नियड
9 काडियनित वीरज०	„ काडियनित- चीर जय०
12 असिनि नि सिरित्त	„ असिनिविसिरित्त
VII 11 सयपियवयणिहि	„ सियपियवयणिहि
IX 2 Drop लहि which is metrically redundant	
3 सा नि समउ वरविलयहि	„ सा विसमउ अरविलयहि
X 5 तबोलकुसुमसुपवित्तइ	„ तबोलकुसुम सुपवित्तइ
XII 10 छहदसह	„ छह दसह

SANDHI XII

II 3 नियसुइण	„ नियसुएण
5 पडुरणेण	„ पडुपडहरणेण
III 8 जयताण	„ जय ताण
20 इच्छए	„ इत्थ ए
25 जत्थ	„ जत्त
29 अन्न ससत्तिपमाणु	„ अन्नसभत्तिपमाणु
V 9 सुएवि	„ सुएवि
19 वि अणक्खे	„ विअणक्खे
20 पुत्त मज्जाय	„ पुत्तमज्जाय
VI 3 सामण्णि	„ सामण्णु

7 पर तउतणउ	for परतउ तणउ
12 पर मवुइ ठज्जइ	„ परसवु इच्छज्जइ
VII 8 सुपुत्तगुणकित्तणेण	„ सुपुत्त गुणकित्तणेण
11 जतउ	„ ज तउ
VIII 3 घरमम्मपेहु	„ घर मम्मपेहु
12 मणसखोहि	„ मणिसखोहि
IX 2 ०पक्खमायपरितुट्ठहि	„ ०पक्खमाय परितुट्ठहि
9 निरवमगइवमालहो	„ निरवमगइ तमालहो
X 2 सा	„ मा
7 चिरयालु	„ चरियालु
XI 10 विगुत्त एण	„ विगुत्तएण
XII 3 सिज्जावत्ति	„ सिजावत्ति
नायभोयपलंकतुलि	„ नायभोय पलंकतुलि
9 पसाहिअं	„ पसाहिओ
11 भणिया ओचिम्बिऊण	„ भणियाओ उम्बिऊण
12 ओपच्च	„ ओ वच्च
XIV 4 चन्दप्पहपाय छित्त	„ चन्दप्पहपायछित्त

SANDHI XIII

I 7 धरहु	„ भरहु
III 7 सायरतरपएस	„ सायरतरपवेस
9 खन्धारि मज्झु	„ खन्धारिमज्झु
IV 1 ०भयकर कुरुवकालहो	„ ०भयंकरकुरुव- कालहो
13 नियपरिवारचारु	„ नियपरिवार चारु
V 9 नरवइअलधु	„ नरवइ अलधु
VIII 6 तुण्हि	„ तुण्हि
IX 1 एकवि	„ ए वि
2 नियजणेरपरिणिदए (?)	„ नियजणेर परिणि- दिउ
XI 2 कोवपडिच्छओ	„ कोविपडिच्छओ
XII 2 बहुगादवराहु	„ बहुगीदवराहु
भीसिवि(?)	„ भेसिवि
XIII 5 पिच्छइ	„ मिच्छइ
10 दरमल्लु	„ दर मल्लु
11 घर दरमल्लु	„ घरदल मल्लु
SANDHI XIV	
I 1 परिवड्डियगव्वह	„ परिवड्डियगआवह
III 5 इअ	„ इअ

IV 8 सव्वहि	for सव्वहं
IV 10 कडुआविड	„ कडु आविड
V 3 संमिलिड (?)	„ सगिलिवि
V 13 पर सुहडत्तणु	„ परसुहडत्तणु
VI 4 उत्थारि (उत्थरिड ?)	„ उत्थरि
6 अहिओयचडिड	„ अहिओय चडिड
9 हयभेरि पयाणड	„ हयभेरिपयाणड
13 कडुआविड	„ कडु आविड
VII 1 नियसत्तिण (?)	„ निहसत्तिण
VII 6 सहूलवयण	„ सहूलवयण
अभोष्ट भडत्तणि	„ अभोष्टभडत्तणि
VII 10 सन्न समाहय	„ सन्नसमाहय
VIII 1 तुरगम जुत्त	„ तुरंगमजुत्त
3 भडत्तण	„ भडत्तण
9 राया	„ ताया
12 वणिवावारकिय	„ वणि वावार किय
IX 10 पुच्छत्तिहि	„ पुच्छत्तेहि
X 1 अवलोइवि	„ अवलोएवि
5 चूडामणि नायसुइ	„ चूडामणिनायसुइ
XI 9 माए	„ मा ए
XIII 10 दरमलत्तु	„ दर मलत्तु
XIV 4 पर सखग्गु	„ परसखग्गु
9 पहराडर अयसमोइ	„ पहराडरअयसमोइ
11 मिलिड	„ मिलिड
XV 3 करुवहं	„ करवहं
7 आरोहिड	„ आरोहिड
9 ललत्तजीहु	„ ललत्तु जीहु
16 कडुआविय	„ कडु आविय
XVI 1 सामिसिन्नि	„ सामि सिन्नि
4 पय असत्थ	„ पयअसत्थ
10 चरिहि	„ वरिहि
12 पर थक्कड	„ परथक्कड
XVII 9 पंचालमच्छं	„ पंचालमिच्छं
10 पिहुमइं	„ पेहुमइं
XVIII 1 पयत्त हो	„ पयत्तहो
2 भविसयत्त हो	„ भविसयत्तहो
9 गय वरि	„ गयडरि
लडडपहारि	„ लडडिपहारि
XIX 1 जं पाविड	„ जंपाविड

XX 2 खणपरियत्त विसमसमसकुलगइ	for खण-परियत्तविसमसमसकुलगइ
ससारधम्महो	„ ससार धम्महो
6 संताणि	„ संताणि
12 मामहसाळि	„ मामह साळि
मिच्छामि	„ मिच्छा मि
SANDHI XV	
I 1 सगामि नियत्तए विसमि समत्तए	„ स-गामिनियत्तए विसमिसमत्तए
7 पसाहाविया दाविया सा	„ पसाहा वियादा वियासा
10 छवित्थिन्नमज्झा	„ छवित्थेन्नमज्झा
II 12 पुवक्कयसुहकम्मइ	„ पुवक्कयसुहकम्मइं
धर	„ बर
III 9 दरमलिवि	„ दर मलिवि
III 1 आमोइवि पमोइवि	„ आमोएवि पमोएवि
IV 1 तह लिनय	„ नहतिलय
5 वारणकेसरि	„ वारणुकेसरि
XV 7 कया सारिसिज्जा	„ कयासारिसिज्जा
XVI 2 तिलडम्भवं	„ तिलडम्भम
SANDHI XVI	
I 2 अहिसिंचिड	„ अहिसिड
II 7 सिद्धमन्ति	„ सिद्धमन्नि
III 8 जिण कलहोइ	„ जिणकलहोइ
IV 3 रिद्धिसमिद्धमणोहरफसि	„ रिद्धि समिद्धमणोहरफसिं
VI 4 फरसु	„ परसु
VII 3 सावयह	„ सवायह
VIII 7 डसु	„ डिंसु
IX 2 वियारि (?)	„ चयारि
5 अल्लियबभचारि	„ अल्लिय बभचारि
9 तिय वेस	„ तियवेस
XI 1 वि चरिड	„ विचरिड
2 कण्णुअकन्नहिं	„ कण्णु अकन्नहि
SANDHI XVII	
I 10 अत्थि	„ अत्थि
II 6 जाइसखुन्नयमाणड	„ जाइ सखुन्नयमाणडं
III 10 मंतिहि	„ मंतीहि
IV 8 विमल्ल मंति	„ विमल्लमंति

VI 3 न	for न
6 निमलु मति	,, निमलुमति
VIII 6 विमलु मति	,, विमलुमति
पाकुल्लियत्तड	,, पाकुल्लियत्तड for
Metie's sake	

IX 11 उब्भडभडभिडडि	,, उब्भडभडभिडडि य
X 5 पइसि	,, पइसि
11 पिणुग पवेस-परपरि	,, पिणुगपवेसिपरपरि
12 अउराहि	,, अउराहु

SANDHI XVIII

IV 2 पाहुडइ	,, पाहुडइ
7 सुदुम्मणयत्तए	,, सुदुम्मणयत्तए
8 पिड राणड	,, पिडराणड
V 1 मरणमहत विडोइ	,, मरणमहत विडोइ
VI 2 विनिवि	,, वेनिवि
8 सोहिणि	,, रोहिणि
IX 3 वदणइत्ति	,, वदण इत्ति
X 9 तिवार वार	,, तिवारवार

SANDHI XXIX

II 5 नरवइ मरुनासु	,, नरवइ मरुनासु
6 पिय कमलम्बण	,, पियकमलम्बण
9 सो च्छेवि	,, सोच्छेवि
III 1 वरजुवइ निरारिड	,, वरजुवइनिरारिड
9 तणुइज्जन्ति	,, तणु इज्जन्ति
VI 8 मि भाइ	,, विभाइ
IX 9 परिकयणहेउविहत्ति	,, परिकयण हेउ- विहत्ति

वदणभत्ति	,, वदण भत्ति
XII 4 जरमरणावत्थ	,, जरमरणावत्थ
6 वयइसणि नाणि चरित्ति रम्भु	,, वयइस- णिनाणिचरित्तिरम्भु
11 लोइ विरहु	,, लोइविरहु

XIV 4 सायारमणायारि विणिओइ	,, सायारम- णायारिविणिओइ
---------------------------	----------------------------

SANDHI XX

II 3 न वि अक्खिड	,, न विअक्खिड
III 4 जपिड जं अलिड	,, जपिड अलिड
12 अज्जुपवित्ति	,, अज्जु पवित्ति
V 4 अरिपुरराए	,, with अरि पुरराए

VI 2 घरि सयल्लोड	for घरसयल्लोड
3 पवण सित्तु	,, पवणसित्तु
VIII 3 गुण वल्लविहोइ	,, गुणवल्लविहोइ
4 अणुमरणकरण	,, अणुमरण करण
X 2 उडस्तनिवदपरिप्पमाणु	,, उडस्त निवद परिप्पमाणु

3 सोलहआहरण	,, सोलह आहरण
XV 3 विज्जावच्छु	,, विज्जावच्छु

SANDHI XXI

I 12 त असु	,, अतसु
IV 13 पुत्तरज्जु	,, पुत्तर रज्जु
V 9 पट्ट पुत्तरज्जु	,, पट्टपुत्तर रज्जु
VI 4 सत्थयाय	,, सत्थवाय
VII 3 उवहिपरिहासमत (१)	,, उवहिपरिआसमत
4 समति	,, सवति
11 जो अणिलड	,, जोअणि लड
VIII 1 कि वहुअए उतपडुत्तियाइ	,, किंवहुअएउ- त्तपडुत्तियाइ

SANDHI XXII

II 1 रवि नं देखणह	,, रविनदे खणह
II 5 पहए	,, पहय
आणि	,, आणिय
III 10 अम्वर	,, अव्वर
V 4 दिक्खकिड	,, णिक्खकिड
VI 1 मदरि	,, मदिरि
VII 4 निएवि	,, निवि
5 माल णिएवि	,, मालणिएवि
6 तेय पणट्ट	,, तेयपणट्ट
8 देवलोइ छहभूअहिं	,, देवलोइछह रायहिं
मणचितियरूअहिं	,, मणचितिय रायहिं
13 हुड	,, हुड
VIII 5 तजचरण	,, तव चरण
IX 3 गय	,, मय
8 बिहि खडहिं	,, बिहिखडहिं
X 1 चित्तियसुहनिहाणु	,, चित्तिय सुहनिहाणु
6 नियसिवि भरेण	,, नियसिविभरेण
XI 7 सुतेय पहचुल०	,, सुतेयपहचुल०

II GLOSSARY.

I have not given the places where the words occur in the text. This was found both unnecessary and tedious. Places are quoted where I have differed from Jacobi, or where I have satisfactorily explained a word left doubtful by Jacobi or where I have myself not been sure of the meaning. These latter places have? against them

I have indicated by D what I clearly think to be Deśis, irrespective of whether they are so held by Hemacandra

Sanskrit equivalents only are given 'Skt.' is placed after words that are *tatsama*. Whereever possible, I have given Marāṭhī, Gujarātī and Hindī words derived from the Apbh words (M G.H.)

Such compound words only are given, one of whose members does not occur in the text independently. E G अद्धार, where आर (चार) never occurs alone, or अंशुवाय, where वाय is not used by itself

Deśi stands for *Deśināmamālā* of Hemacandra.

Hc Gr for Hemacandra's Prākṛit Grammar.

Pai for Pāṭalacchināmamālā of Dhanapāla

Pischel for Pischel's Grammatik der Prākṛit Sprachen

अ
अद्-अति
अद्धार-अतिचार
अद्द-अद्द
अद्दुत्तय-अतिशुक्लक
अद्दुत्ता- " "
अद्दरावय-ऐरावत
अद्दस्य-अतिशय
अद्दस्यवन्त-अतिशयवत्
अद्दहव D-(वायविशेष)
अद्दहवसंखतूरकयोसर्हि III 1, 10
अद्दव-अपूर्व
अद्दर-अपूर=अपूर्ण
अंशु-अशु
अंशुवाय-अशुपात
अंशुय-अंशुक
अंशुव-, " "
अकज्ज-अकार्य
अकखद्-आख्याति
14

अकखर-अखर
सिद्धकखर=नमो अरिहताण
अकखय-अक्षता
अक्षत तण्डुलादि धान्य
" " -अक्षत
अकखण-आख्यान
अकखणय-आख्यानक
अग्ग-अग्र
अग्गि-अग्नि
अग्गिम-अग्निम
अग्गिमित्त-अग्निमित्र a name.
अग्गेय-आग्नेयी
अग्ग-अर्घ
" " -अर्घ्य
अग्गाइय-आघ्रात
" " -(=विराजित)
पणुणयुणहि अग्गाइड XV 12, 3
अंक-Skt.
अंकिय-अङ्कित

अकुर-Skt.
 अकुस-अकुश
 अग-Skt.
 अगण-Skt
 अगण-अङ्गना
 अगरुह-Skt (=छत)
 अगार-Skt
 अगिय-(अङ्गानि)
 मज्झिमवग्गि ताह तस अगिय XI 9, 1
 अणुलि-Skt
 अचित्त-अचिन्त्य
 अक्षण-अर्चन
 अक्षरिय-आश्रय
 अचुय-अच्यत
 अचुयनाह-अच्युतनाथ a name
 अच्युयसगा-अच्युतस्वर्ग
 अच्युतमह-अत्युद्धत
 अच्छइ-अस्ति B आछे
 अच्छर-अप्सरा
 अच्छरिय-आश्रय
 ०अच्छि-अक्षि
 अच्छेरय-आश्रयक
 अजगर-Skt
 अजीव-Skt
 जीवाजीव
 अजोए-अयोगेन (=क्षिप्र) निहणु नेमि पइ अज्जु
 अजोए V 18, 6
 अज-अद्य
 अजवखड-आर्जवखण्ड
 देशविशेषनाम
 अजा-आर्या
 अजिय-अर्जित
 -आर्यिका
 अज्जु-अय M आज, G आजे
 अचइ-अर्चयति
 अंचल-Skt
 अजण-अङ्गन
 अजलि-Skt
 अट्टट्टहास-अट्टट्टहास

अट्ट-अष्ट M. आठ
 अट्टयाल-अष्टचत्वारिंशत्
 अट्टम-अष्टम M आठवा G आठमो
 अट्टविह-अष्टविध
 अट्ठि-अस्थि M हड्डी by Metathesis, अठली
 अट्ठ-आठय
 अट्ठइय-अवर्ततीय H अट्ठाई
 अणइच्छन्त-अनिच्छन्
 अणकर-अनक्ष (=अन्य) एतद्दिं वि अणक्खे
 XII 5, 19 Jacobi's अनाख्य makes
 no sense
 अणखुट्ट D-(अनुदित)
 अणग-अनङ्ग
 अणजवखड-opp of अजवखण्ड q v
 अणज्ज-अनार्थ
 अणत्थ-अनर्थ
 अणत-अनन्त
 -अनन्तपाल a name
 अणतवाळु-अनन्तपाल
 ०पाळु in Jacobi is a Sktism
 अणरामय-अरति
 अणल-अनल
 अणविहेय-अभिधेय
 अणसण-अनशन
 अणायर-अनादर
 अणायार-अनागार
 अणाइ-अनादि
 अणाइवन्त-अनादिमन्
 अणावळेव-अनवलेप
 अणास-अनाश
 अणाह-अनाथ
 अणियन्त D-(अपश्यन्)
 अणित्त-अनियुक्त
 अणिओय-अदियोग
 अणिष-अनित्य
 अणिट्ठिय-अनिष्ठित
 अणिमिस-अनिमिष
 अणिलय-अनिलय
 अणिहय-अनिहत

अणुअंचिवि D-(अणुकृष्य acc. to He Gr. IV 187 referred to by Jacobī, is unsuited) Perhaps अम्मणु-अंचिअं meaning अणुगमण Deśī I 49 gives the clue अणुगत्य नियनियपइ अणुअंचिवि आयव III 20, 8.

अणुअत्तइ-अणुवर्तते (वर्तते, तिष्ठति)

अणुकम्पिय-अणुकम्पित

अणुज्ज-अणुज्ज

अणुज्जुअ-अणुज्जुअ

अणुणइ-अणुनयति

अणुत्तर-अणुत्तर

पञ्च अणुत्तरस्वर्गा

अणुदिणु-अणुदिनं

अणुप्पमाणु-अणुप्रमाणं

अणुबन्ध-अणुबन्ध

अणुबिबिय-अणुबिम्बित

अणुभाव-अणुभाव

अणुमरणे-अणुमरणे

अणुमन्नइ-अणुमन्यते

अणुमरण-अणुमरण

अणुमालिवि-अणुमाल्य (=मालां रचयित्वा)

अणुमोय-अणुमोद

अणुमोयण-अणुमोदन

अणुमोइय-अणुमोदित

अणुयत्त-अणुवृत्ति XII 7, 3

अणुरजिय-अणुरजित

अणुराय-अणुराग

अणुराइय-अणुरागिन्

अणुवह्दि-अणुपालयति

अणुवासिय-अणुवासित

अणुव्वय-अणुव्वत

अणुसंग-अणुवह्

अणुसंधिवि-अणुसंधाय

अणुसरइ-अणुसरति

अणुसार-अणुसार

अणुहरमाण-अणुहरत् (=अणुकुर्वत्)

अणुहवइ-अणुभवति

अणेय-अनेक

अणोवम-अणुपम

अण-अ-य old M. आण, आन

अणव-अणव

अण्णाणिय-अण्णानिन्

अणित्तहि-अण्यत्र

अत्तर-Skt

अतुल-Skt.

अतुलिय-अतुलित

अतोरण-Skt

अथइ D-अस्तब्ध XIII 3, 5 Pāi quotes थडु under गर्वित cf. M. थडु

अत्य-अर्थ

अत्यक D-अनवसर Deśī I 14 अणवसर Or

अत्यक=अथक (c. f. छकिय for छकिय), which means अस्थित 1. ० अस्थिर. XI 12, 5

अत्यमिय-अस्तमित

अत्यवण-अस्तमन

अत्याण-आस्थान

अत्याणिय-आस्थानिक (=सभासद्)

अत्थाइ-अस्ताघ Deśī I 54 M अगाइ आयाम ठाणेछ M अथाक.

अत्थि-अस्ति A Prākṛitism, for अच्छ is the regular Apbh representative of Sk. अस्

अत्थिर-अस्थिर

अदत्तादाण-अदत्तादान अपरिग्रह of the Jainas

अदप-अदर्प

अदिन्नदान-अदत्तादान

अदिय-आर्दित

अद-अर्थ M. आद in आदपाव etc H. आधा

अदरत्त-अर्धरात्र

अदवहि-अर्धपथे

अडुअ-अडुत करिकरपवरडुअडुण XIV 1, 5

अडुत could give both अडुअ and

अडुअ

अघण-अघन

अत-Skt.

अंतर-Skt (=मन) छदियतर

अतरिय-अन्तरित
 अंतरिवि-अन्तरित्या
 अंतराय-Skt
 अंतराल-Skt.
 अंतरिक्ष-अन्तरिक्ष
 अतेउर-अन्त पुर
 अदोलय-आन्दोलक M. आंदोला
 अंध-Skt.
 अंधयार-अन्धकार
 अंधयारण- ,, ,,
 अंधलय-अन्ध. M अन्धला.
 अधार-अन्धकार M अन्धार, अन्धेर (G.
 H also)
 अधारिय-अन्धकारित
 अन्न-अन्य
 अन्नइय-Our text and Jacobi's reading
 VI 1, 1. The Deśi I 19 gives
 तित्त-रुत्त as equivalent. But this
 is an Adj of छवपंचमि and so
 highly unsuited To prefer B's
 reading उण्णइय? See Notes.
 अन्नन्न-अन्यान्य
 अन्नाण-अज्ञान
 अन्नाय-अन्याय
 अन्नेक्क-अन्यैक M. आणीक
 अन्नोन्न-अन्योन्य
 अपत्थिय-अप्रार्थित
 अपरत्थिय-अपराजित Sktism
 अपवग्ग-अपवर्ग
 अपहत्थ-अपहस्त Sktism.
 अपार-Skt.
 अपाव-अपाप
 अपिच्छणिज्ज-अप्रेक्षणीय
 अपिच्छमाण-अप्रेक्षमाण
 अपुज्ज-अपूज्य
 अपूर-अपूर्ण
 अप्प-आत्मा M. आप H आप
 अप्पइ-अर्पयति
 अप्पए-अर्पयति One expects अप्पइ, but the

preceding forms खुम्भए, छुम्भए
 have influenced this one. अर्पयेत्
 in the Notes on IV 7, 8 is less
 correct. [tism
 अप्पडिक्क-अप्रतिकूल Sktism or Prakri-
 अप्पण-आत्मन् cf. M. आपण G. also
 अपमत्त-अप्रमत्त
 अप्पमाण-अप्रमाण
 -अल्पमान I 2, 5
 अप्पसाय-अप्रसाद
 अप्पायइ-आपादयति. तथु अप्पाइइ VII 8, 2.
 See Notes
 अप्पाण-आत्मन् M. आपण
 अप्पाइइD-(संदिशति). Hc. Gr. IV 180.
 अप्पुणु-आत्मन् Vul M आपूण
 अप्फालइ-आस्फालयति. M. आफळणं
 अब्भंजण-अभ्यञ्जन
 अब्भजिय-अभ्यजित
 अब्भत्थिय-अभ्यर्थित
 अब्भत्तर-अभ्यन्तर
 अब्भरहुल्ल-अभ्यर्हणीय
 अब्भहिय-अभ्यधिक
 अब्भास-अभ्यास
 अब्भासइ-अभ्यासयति
 अब्भुत्थाण-अभ्युत्थान
 अब्भुद्धइ-अभ्युद्धरति
 अब्भुद्धरण-अभ्युद्धरण
 अब्भोय-आभोग
 अब्भोट्ट-a people. See Notes
 अभय-Skt
 अभक्क-अभक्ष्य
 अभंग-Skt.
 अभोयण-अभोजन
 अभय-अमृत
 अमग्ग-अमार्ग
 अमंगल-Skt.
 अमणस-अमल्लप्य
 अमरिद-अमरेन्द्र
 अमल-Skt.

अमाया-Skt
 अमिय-अमृत
 अमुणिय-अज्ञात
 अमोह-अमोघ
 अब-आम्र
 अंबर-अम्बर
 अविल-आम्ल Vul M. आम्बिल
 अम्म-अम्ब
 अम्ह-वयम् M. आम्हीं, G अम्हे
 अम्हारय-अस्मदीय G अम्हार, H हमारा
 अम्हारिस-अस्मादृश
 अयंग-अचङ्ग (=अचार)
 अयस-अयश
 अयाण-अज्ञ
 अयाणिय-अज्ञात Also Feminine
 अर-The 18th Tirthankara. See Notes
 अरन्न-अरण्य Sktism for रन्नु
 अरविंद-Skt
 अरविलय=वरविलय q v
 अरहत-अर्हत्
 अराय-अराग
 अराइन-अरात्रिज्ञ (न रात्रिं जानन्ति ते निशाचरा)
 V 17, 1
 अराईण-अरातीनां
 अरि-Skt.
 अरि-अरे in अरि अरि
 अरिडर-Name of a city
 अरिनयर-,,
 अरिपुर-Skt.
 अरिहंत-अर्हन्
 अरुण-Skt.
 अरुह-अर्हत्
 अलय-अलक
 ,, ,, D-(=विद्रुम) Deśi I 16 अलयं विद्रुम
 अलयजालु-IX 16, 9 for अलयजालु changed
 for rhyme with कलयजालु
 अलकख-अलक्ष्य
 अलकखण-अलक्षण
 अलकखय-अलक्षित

अलंकरण-Skt.
 अलकरिय-अलङ्कृत Sktism
 अलकार-Skt
 अलंकिय-अलङ्कृत
 अलंघ-Skt
 अलज-Skt.
 अलजिय-अलजित
 अलहंत-अलभनान
 अलि-Skt
 अलिय-अलीक
 अल्लविय-आलपित
 ,, ,, D-अर्पित V 19, 11, XIII 2, 7,
 XV 11, 15, XXI 6, 11 Jacobi
 reads अल्लिविड in all these cases.
 He has on his side the weight
 of He's authority who in Gr
 IV 39 gives अल्लिविड for अर्पयति
 अलीदई-तं अत्याणु अलीदई लविड X 2, 5 Only
 here. Adv. of लङ्घिड. Quickly
 अलोह-अलोभ
 अवइन्न-अवतीर्ण
 अवकु-अवाक्यम्
 अवक्खु-अपक्षं or अवाक्य with sporadic ख
 अवक्खु किं पि उप्पायड XIX 4, 4
 अवक्खए-अवाचछे गड पड्डपुरड अवक्खए खेविड
 XV 11, 9 He Gr has अवक्खइ
 among the 15 synonyms of दृक्
 See FischeI § 499 This Atmane-
 pada is very rare in Apbh.
 and in the Prākṛits generally.
 अवखेरइ D-(=अवगणयति) I 14, 2, II 9,
 6 This is to be connected with
 the Noun खेरि which means खेद
 अवगणइ-अवगणयति
 अवगाहण-अवगाहन
 अवक-अवक्र
 अवणिंद-अवनीन्द्र A name
 अवणीसर-अवनीश्वर The same as above
 अवत्थ-अवस्था

अवत्थु-अवस्तु
 अवबोध-अवबोध
 अवमाण-अपमान
 अवमाण्ड-अवमानयति
 अवयरइ-अवतरति
 अवयव-Skt सन्नावयव नाई नह तम्बिर V 9,
 11 The parts i e. rays of the
 evening twilight
 अवयार-अवतार
 अवयारिय-अवतारित
 अवयास-अवकाश
 अवर-अपर
 अवरङ्ग-अपराङ्ग
 अवराह-अपराध
 अवरुडण D-(=परिरम्भ) Desi I 11
 अवरुप्परु-परस्परम्
 अवलक्षण-अपलक्षण
 अवलम्बिय-अवलम्बित
 अवलेव-अवलेप
 अवलोय-अनलोक
 अवलोयइ-अवलोकयति
 अवलोयण-अवलोकन
 अवस-अवश्य
 अवसइ-अपशब्द
 अवसप्पिय-अपसर्पित
 अवसप्पिणी-अवसर्पिणी Neo Notes
 अवसर-Skt
 अवसाण-अवसान
 अवसेस-अवशेष
 अवहत्थिय-अपहस्तित
 अवहरइ-अपहरति
 अवहरण-अणहरण
 अवहार-अपहार
 अवहारइ-अपहारयति
 अवहिय-अपहित X 8, 2, XII 6, 11, XIII
 4, 15 Suits all these.
 अवहेरि-(=अवधारण) Coll M. हेरण
 अविक्षण-अयेक्षण
 अविचल-Skt

अविणय-अविनय
 अविणास-अविनाश
 अविणासिय-अविनाशित
 अवियडू-अविदग्ध
 अवियप्प-अविकल्प
 अवियल-अविचल
 अवियाणिय-अविज्ञात
 अवियार-अविचार
 अवियारिय-अविचारित
 अवरोह-अवरोध
 अविसट्ट-अविसृष्ट (=अत्यक्त) तेहइवि कालि अवि-
 सट्टमोह XIV 14, 5 Jacobi's
 प्रसावित does not suit at least
 here
 अविसन्न-अविषण्ण
 अविसाय-अविषाद
 अपिसिद्धय-अविशिष्ट meaning 'common,
 vulgar'.
 अविच्छद-अविशुद्ध
 अपिहत्थ(त्त)-अभिभक्त भाइडु पुण अपिहत्थ(त्तु)
 हरतह X 13, 7 'Brothers, sharing
 common property'
 अपिहाय-अविघात
 अपिहेय-अविधेय
 असइ-अभ्राति
 -असती
 असहम-असन्नमस् कारणं न याणिमो असहम IV
 7, 11
 असक-असक्त
 असगाह-असद्गह
 असक-अशङ्क
 असल-असङ्ख्य
 असग-Skt
 असब-असत्य
 असट्टु-अशस्तम्-forbidden or bad. लइ अज्जि
 रिज्जइ त असट्टु XXI 1, 12 See
 Emendations
 असणिवेय-अशनिवेग A name
 असणेह-अकेह

असत्थ-अस्वस्थ
 असन्त-अशान्त
 -अभत्
 -असत्
 असन्ति-अशान्ति
 असन्न-असन्न
 असम-Skt
 असमत्थ-असमर्थ
 असमाणिय-असमाप्त
 असमाहि-असमाधि
 असंभव-Skt.
 असम्मय-असंमत
 असरण-अशरण
 असरित-असदृश
 असरीर-अशरीर (अल्पायें नब्)
 असहन्ती-असहमाना
 असहाय-Skt
 असार-Skt
 असासय-अशाश्वत
 असि-Skt
 अद्य-अद्युत अद्युत असंभु अचरित V 6, 10
 असुर-Skt.
 असुरत्तण-असुरत्व
 अद्य-अद्युत
 असेव-असेवा
 अह-अथ
 अहकार-Skt
 अहम्म-अधर्म
 अहर-अधर
 अहव-अथवा
 अहवह-अथवा
 अहिय-अधिक
 अहियरिवि-अधिकृत्य
 अवियार-अधिकार
 अहोय-अभियोग
 अहिंसा-Skt
 अहि-अवि or अध (?)
 अहिष्ठ-अधिष्ठ (=अधिष्ठित) शुणिवरु तवतेयाहिष्ठ-
 XVIII 9, 11

अहिष्ठिय-अधिष्ठित
 अहिणदह-अभिनन्दयति
 अहिणदण-अभिनन्दन
 अहिणव-अभिनव
 अहिणाण-अभिज्ञान
 अहिमन्तण-अभिमन्त्रण
 अहिमाण-अभिमान
 अहिसुह-अभिसुख
 अहरम्म-अभिराम
 अहिराय-अधिराज
 अहिलसह-अभिलषति
 अहिलास-अभिलाष
 अहिव-अधिप
 अहिवह-अधिपति
 अहिवायण-अभिवादन
 अहिवाल-अधिपाल
 अहिवाह-अधिवास (=अभिनिवेश) in घरगम-
 णाहिवाह XII 8, 10
 अहिसिय-अभिपिक्त
 अहिसिचह-अभिपिञ्चति
 अहिसित्त-अभिषिक्त
 अहिसिय-अभिषेक
 अहीरु-अभीरु
 अहो-Skt

आ

आह-आदि
 आहह-आविह
 आउच्छह-आपुच्छति
 आवचह-आकुञ्चयति
 आवर-आतुर
 आवल-आकुल
 आवस-आयुस्
 आवह-आयुध
 आऊरह-आपूरयति
 आएस-आदेश
 आपसिय-आदिष्ट
 आओहण-आयोधन
 आकख-आकाङ्क्षा
 आकुंचह-आकुञ्चयति

आखचह D-(=आकर्षति) M खेंचणे, G खिचडु,
H खींचना

आगय-आगत

आगम-Skt.

आगमण-आगमन

आघुष्ट-आघुष्ट

आचार-Skt

आजन्तु-आजन्म

आहत D-(आरुच्य)

आहृष्य D-(आरुच्यते)

आण-आज्ञा M आण

आणइ-आनयति M आणणे

आणत्त-आज्ञप्त

आणद-आनन्द

आणदइ-आनन्दयति

आणद-आनन्दन

आणदि-आनन्दिन्

आणावइ-आनाययति

आभगण-अभ्यञ्जन

आमलय-आमलक M आवळा G आमळो

आसुरीय-some dish eaten with curds
XII 3, 9

आमिळइ D -(=अच्छति)

आमोय-आमोद

आमोयइ-आमोदते

आय-आयात or आयाता G आयो, H आया

आय-इदम, for आए, एण, आयहो see Apbh
Grammar in Introduction

आयय-आत्मज

आयच्छल्ल-(आत्माक्षर 1 e आगमाक्षर ?) जइ
नियमेण सुणहिं आयच्छल्ल, XV 13, 6
where the question is of 'hear-
ing daily' some अक्षर, which
must be आगमाक्षर

आयत्त-Skt

आयन्नइ-आकर्णयति

आयबिर-आत्मात्र

आयर-आदर

आयल्ल-(=आकुल=आकुलित once)सज्जसवसि वहतु

आयल्ल, VI 20, 4 where Jacobi

reads आवल्ल wh is unmeaning

सुहमगलजणजणियायल्लहो IX 9, 5

आयल्ल जणति पइपरियणि IX 18, 10

परिहरि तोमि ताह आयल्ल XI 4, 17

आयल्लइ-आचलति See चल्लइ केसरुलाड नियमि

आयल्लइ XIX 4, 6 अगइ मयणायल्लियइ

XIX 3, 13

आयवत्त-आतपत्र

आयाम-Skt (=वड)

आयार-आकार

-आचार

आयास-आकाश

आयासतिल 1-आकाशतिलक Name of a city.

आयु-आयुस्

आरत्तिय-आर्तिक्य (दीप)

आरभिय-आरब्ध

आराम-Skt

आराइइ-आरावयति

आरिय-आर्या

आरुइइ-आरोहति

आरुद-Skt

आरोसिय-आरुढ

आरोह-Skt

आरोहण-Skt

आरोहिय-आरुढ

आलय-Skt

आलग-आलग्न

आलत्त-आलपित

आलवण-आलपन

आलाव आलाप

आलावण-आलापन

आलिगण-आलिगन

आलिगिय-आलिगित

आलोय-आलोक

आवइ-आयाति G आवु, H आना

आवगड-आपद्वत तो परसरण मरण आवगड

VII 11, 6 पसरइ समइ मरण आवगड

XXII 7, 10 एवहिं लहु नाह आवगड

XVIII 5, 7 See Note on the first

आवग्गण-आवृगण
 आवज्जइ-आपयते
 आवट्टइ-आवर्तते
 आवण-आपण
 आवत्त-आवर्त
 आवय-आपद् कवि आवइ पत्त VI 24, 7
 आवरण-Skt
 आवल-आकुल कवणु इत्थु मणि आवलउ XII
 13, 13=आलउ, as it rhymes with
 सुराउलउ in the next line
 आवलि-Skt.
 आवास-Skt
 आविह-आविक Pāi has आविल कलस
 आवीळिय-आपीडित
 आवेस-आवेश Vul M. आवेस
 आस-अश
 आस-आशा M. आस
 आसु-आशु ? आसु न काइमि XXII 7, 10
 आसय-आशय in पंचासय But in पट्टासए चगड
 अवसर जाणावहि XV 11, 7 it is
 perhaps equal to पासए=पाथे cf. M
 आसपास
 आसंका-आशंका
 आसंकइ-आशंकते
 आसंघ-आशसा Deśi I 63 असघेच्छाइ, for
 derivation see Pischel § 267
 आसंघइ-आशसते
 -उघते XIII 7, 2.
 आसण-आसन
 आसत्त-आसक्त
 आसत्तिय-आसक्त XXII 8, 11
 आसन्न-Skt
 आसम-आश्रम
 आसमन्त-आसमन्तात्
 आसखइ-आसखुद
 आसवार-अश्ववार
 आसाइय-आसादित
 आसाद-आषाढ Vul M. आसाढ
 आसासिय-आशासित

आसि-आसी, आसीव and आसन्
 आसीविस-आशीविष
 आसीस-आशिष्
 आह-आभ
 आहय-आहत
 आहणइ-आहन्ति M. हणणे
 आहरइ-आहरति
 आहरण-आभरण
 आहलइ D-आस्फलयति आहलिय, आहलउ=छुण्व.
 This word can not be separated
 from हल्लोहल्लिय which also means
 छुण्व or व्याकुल
 आहव-Skt.
 आहाणय-आभाणक M. आहाणा
 आहार-Skt
 आहासइ-आभाषते
 आहुक-? लक्खणचलणचञ्जलाहुकइ II 2, 6
 आहुत्त D-(=अभिमुख) रणाहुत्तकाले XIV 8, 7
 Deśi VIII 70 हुत्तोभिखुहे
 आहोय-आभोग
 इ
 इ-for जि in तासइ, जेत्यइ etc
 इक-एक
 इक्खण-ईक्षण
 इच्छइ-इच्छति
 इच्छिय-ईप्सित or इच्छित
 ०इठ-दिष्ट
 ०इत्तहि-(अत्र)
 इत्तिय-एत्तिय
 ,, ,, -बी
 इत्थ-एत्थ
 इत्थु-एत्थु
 ईद-इद
 इदवाय-A name
 इदिय-इदिय
 इदीवर-Skt.
 इडु-Skt.
 इधण-इन्धन M. H.
 इमम्-इदम् Prākṛitism

इय-ईति
इयर-इतर Old M यर, यर
इर-Skt
इह-Skt
इहरति-इह and रति in M आरती परती
इष्ट-इष्ट

ईय-ईय
ईमर-ईमर
ईसि-ईपत्

उ

उभय-उदय
उभदि-उदयि
उइय-उदित
उक्कण्ठिय-उत्कण्ठिय
उक्कण-उत्कर्ष
उक्कोयण-उक्कोयण
उक्कोवण-उत्कोपन
उक्खय-उत्खान
उक्खमिय- (=उत्तमित) from उक्क+एकम
उक्खण-उत्तपनति M उक्खण
उक्खित-उत्क्षित
उक्खिय-उत्क्षिपति
उक्खेयि-उत्क्षेपितु Absolute for Infinitive, very usual with our poet
तद्गो पुत्तु तुग्ग उक्खेयि आड XV 4, 6
'who came to root you out'
उक्खेयि-उत्क्षेपित
उग्गम-उग्गम M G उग्गम
उग्गिन-उग्गिण
उग्गिल-उग्गिलति in M उग्गाला H. उग्गाल
उग्गाल-उग्गाल M G H उग्गाल
उग्गालिय-उग्गालियति
उग्गोस-उग्गोसयति
उग्ग-Skt
उग्गलिय-उग्गलिय
उग्गल-उग्गलति To lift up M. उग्गलणे II
उग्गलना

उग्गाल-उग्गाल, both literally and figuratively Lit तुग्ग सविमाणु जेषु
उ० XVIII 66, उ० उहिसयणमिन्दु
fig XIV 20, 15 उ० विग्गडु समड
तेण XIV 5, 5 etc

उच्चार-उच्चारति
उचिण-उचिणोति

उच्छ-उच्छग
उच्छ-उच्छन
उच्छ-उच्छ D-(उच्छति) M उच्छण, II. उच्छलना
उच्छ-उच्छव Vul M उच्छव, उच्छान
उच्छ-उच्छहते

उच्छाटिय D-(आच्छादित, मृता)
उच्छाह-उच्छाह Vul M H. उच्छाह
उच्छ-उच्छ M ऊस, II ऊस

उजय-उजय

उजम-उजम

उजमण-उजमण M उजमण Feasting of a
vow with a feast

उजमित-उजमित

उजल-उजल M उजल

उजण-उजण See उजमण

उज्जाडिय D-(उज्जाडित) devastated M उज्जाड
(करणे)

उज्जाण-उज्जाण

उज्जाडिय-उज्जाडित 'I उज्जाट

उज्जुअ-उज्जुअ M उज्जु

उज्जोर-उज्जोर

उज्जोअ-उज्जोअति

उज्जाल-उज्जाल M G उज्जाल

उज्जिय-उज्जिय

उज्ज-ओष्ठ M G ओष्ठ

उज्ज-उज्जति M उज्ज II उज्जना

उज्जाल-उज्जालयति M उज्जाल II उज्जाल

उज्जयण-उज्जयण

उज्जाल-उज्जालयति M उज्जाल G. उज्जाल

उज्जिय-गुणिय (विज्जिय)

उत्त-उत्त

उत्तम-Skt.

०उत्त-पुत्र (वणिउत्त)

उत्तरइ-उत्तरति M. उत्तरणं H. उत्तरना

उत्तरण-Skt.

उत्तरावह-उत्तरापथ North-Western India
west of the Sarasvatī

उत्तारिय-उत्तारित M. उत्तारला

उत्तिथइ-उत्तीर्थानि VI 13, 9 said of ships
going into the sea

उत्तुंग-Skt.

उत्थरइ D-(=आक्रामति) Pāi उत्थरि ओवग्गियाइ
अकन्तं. Also Deśi I 169

उत्थलइ D=उच्छलइ which see. Pāi उत्थल्लिय
मुच्छल्लियं H. उथलना

उत्थामिय-उत्थापित VI 17, 9

उदय-Skt.

उदण्ड-Skt.

उदालइ-उदालयति

उदीविय-उदीपित

उद्देश-उद्देश

उद्देशइ-उद्दिशति

उद्ध-ऊर्ध्व

उद्धरइ-उद्धरति

उद्धायओ-उद्धावितः

उद्धूय-उद्धूत

०उन्न-पुण्य (कयउन्नी)

उन्नय-उन्नत

उन्हाळा-उष्णकाल M. उन्हाळा Gr. उन्हाळो

उप्पइय-उत्पत्ति M. उपाई येणें

उप्पजइ-उत्पद्यते M. उपजणें, H. उपजना

उप्पण-उत्पन्न

उप्पमिवि D-(उत्पत्य)

उप्परि-उपरि H. उपपर

उप्पल-उत्पल

उप्पायइ-उत्पादयति

उप्पायण-उत्पादन

उप्पीलिय-उत्पीडित

उत्कुल-उत्कुल

उन्वाहुल D-(=उत्कण्ठा) Deśi I 136 रणरण-
याणिद्वेष्ट

उन्वाहुलिय D-(उत्कण्ठित)

उन्मम्-ऊर्ध्वम् बालहिं उन्मं खरिउ तथु IX 21

12=very much cf. उरउंदरीचरिय

p 19 उन्म-खर-केसपम्भाटा

उन्मइ-ऊर्ध्वयति Old M. उन्मवणें

उन्मड-उद्भट

उन्मण्ड-उद्भण्ड

उन्मन्तय-उद्भन्त

उन्मव-उद्भव

उन्मिन्न-उद्भिन्न

उन्मयेय-उद्भेद

उन्माय-उन्माद

उन्माइय-उन्मादित

उन्मालिय-उन्मालित

उन्माहय-उन्माथक

उन्माहिय-उन्माथित

उन्माइल्ल-उन्मीलित M. उमललें

उन्मुख-उन्मुख

उर-उरस् M. H. ऊर

०उर-पुर (गयउर)

उरय-उरण

०उल-कुल

उल्लवइ-उल्लपति

उल्लाव-उल्लाप

उल्लावइ D-उल्लपति

उल्लूरइ D-(=उल्लयति) Pāi उल्लूरियसुक्कडियं Hc.

Gr. IV 116 तुडेनैव आदेशाः भवन्ति of
wh उ० is one

उल्लोब-उल्लोच

उल्लवइ-उल्लपति

उल्लवस-उल्लदेश

उल्लकण्ठ-उल्लकण्ठ

उल्लजुव-उल्लयुत

उल्लदाण-उल्लदान

उल्लवव-उल्लवव

उल्लभोय-उल्लभोग

०उल्लम-उल्लम

उल्लमिजइ-उल्लमीयते

उल्लय-उल्लक पुण्य गन्धोवण सुपवित्ति XVI 4, 5

उवय-उदय
 उवयार-उपकार
 „ „-उपचार
 उवरि-उपरि
 उवरोह-उपरोध
 उवलकखड्-उपलक्षयति
 उवलकखण-उपलक्षण
 उवलक्खिम-उपलक्षित
 उवलग-उपलग्न
 उववास-उपवास M उपास
 उपवासिय-उपवासित
 उवसग्ग-उपसर्ग
 उवसधरइ-उपसहरति
 उवसत्त-उपशांत
 उवसत्पिणि-उपसर्पिणी See अवसत्पिणी
 उवसम-उपशम
 उवसमिय-उपशमित
 उवसिज्जइ-उवसिज्जइ, by haplology or for metre
 उवसेवय-उपसेवक
 उवसोह-उपशोभा
 उवसोहिय-उपशोभित
 उवहसइ-उपहसति
 उवहासइ- „
 उवहि-उदधि
 उवाय-उपाय
 उविय-उपेत
 उव्वर्गइ-उव्वर्गति (आक्रमते ? Pāi. उत्थरि ओवग्गिआइ अकन्तं) Pischel § 73
 Mg ओवग्गादी=अपवल्गति
 उव्वट्ठिय-उव्वर्तित
 उव्वत्तइ-उव्वर्तयति
 उव्वत्तण-उव्वर्तन M. उटणं
 उव्वहइ-उव्वहति
 उव्वहण-उव्वहन
 उव्विल्लइ D-(for उव्विल्लइ=प्रसरति) Pāi उव्वेलं
 पसरिअं
 उव्वेव-उव्वेग

उहय-उभय
 ऊ
 ०ऊरय-पूरक
 ०ऊरु-पूर
 ऊरु-ऊरु
 ऊसरइ-उत्सरति
 ऊसार-उत्सार
 ऊसारइ-उत्सारयति
 ऊसास-उच्छ्वास M. उसासा
 ए
 ए-(=दे or अरे) An interjection, although doubtful, in उसाहूण जो देइ
 ए मञ्जलो XII 3, 18
 एइ-एति M. एणं or येणं
 एउं-एतत्
 एउजि-एतदेव
 एक-Skt
 एकल्ल-एक M एकला, H. इकला
 एक-एक
 एकचक्र-एकचक्र
 एकइ-एकाकिनी (Lit एकाचित्)
 एकंग-एकांग alone
 एकन्त-एकान्त
 एकन्तर-एकान्तर
 एकमेक-एकैक With an enphonic IV 7, 11
 M. एकमेक
 एकमित्त-एकमात्रम् (?) एकमित्तएहिं कत्तस् दिज्जए
 छविग्गमम् IV 7, 11
 एकम्भुइ-एकम्भुव
 एकयार-एककार
 एकल्लिय-एकाकिनी See एकल्ल
 एकवय-(=एकपाद in Mbh. as a tribe of mountaineers)
 एकवार-एकवार
 एकासण-एकासन
 एकाहार-एकाहार
 एकेक-एकैक
 एत्तहय-इयत् this ह is common in Gr. e. g.
 मनइ for मन

एतद्हि D-(अत्र) also इदानीं in एतद्हि महुमासहो
 आगमण VIII 8, 9 etc.
 एतिय-इयत् M इतकै
 एत्थ-अत्र M एथे, येथे
 एत्थन्तरि-अत्रान्तरे
 एत्थु-अत्र
 एम-एवम् Hc Gr IV 418 gives एम्
 एमहि D-Hc. Gr IV 420 एम्बहि=इदानीम्
 एमाइ-एवमादि From एवमाइ, loss of a whole
 syllable
 एमेव-एवमेव
 एय-एक, and Demon Pronoun
 एयारहम-एकादशम
 एरिस-ईदृश
 एका-Skt
 एवकार-Skt
 एवहु-इयत् M. एवदा See Notes p 136
 एवमाई-एवमादि
 एवहि-इदानीं
 एव-एवम् See एम
 एवमाइ-एवमादि
 एवहि- (एम्बहि=इदानीम्) See एवहि
 एसइ-एष्यति
 एह-एष-एषा or ईदृश
 एहु-एष ओ
 ओचुम्बइ-अवचुम्बति
 ओच्छाडि-अवच्छाद्य
 ओणल-अवनत (ओणअ+अल Apbh. termin-
 ation) Construe as adj of स्कन्ध
 केसकलाड खन्धि ओणल XIX 4, 6
 ओणाविय-अवनामित
 ओत्थाडिय D-(=अवस्तु ?)
 ओमालइ-अवमालयति
 ओरसइ D-(अवतरति) Hc' Gr IV 8 5
 अवतरेरोहओरसौ
 ओरालिय-See Notes p. 85 औदारिक the
 usual sense in Amg. does not
 suit. M. आरोळी ?
 ओळखिय-उपलक्षित M. ओळखणे

ओळगा-अवळग
 ओळि-आवळि M ओळ
 ओळव-उल्लाप
 ओळिय-आर्दित M. ओळ
 ओवगाइ-See उवगाइ
 ओवच-अपवज A word in Māhārāṣṭrī,
 occurs in the Māh gāthās in
 XII 12
 ओवाइय-उपयाचित
 ओसरिय-अपस्तु M. ओसरणें
 ओसह-औषध
 ओसार-उत्सार
 ओसारइ-अपसारयति
 ओसास-उच्छास M उसासा
 ओह-ओष M ओहोळ (?)
 ओहट्ट D-(अपस्तु) M ओहटी Deśi I 166
 ओहट्टो ओसरिए
 ओहल-Read ओहुल as it rhymes with
 कुल XIV 11, 5
 ओहुजइ-उपशुक्ते
 ओहुल-(अवकुल, opp. of उत्कुल) Deśi I
 157, quoted by Jacobī has ओहुर
 for खिन्न. But is ओहुर=ओहल ?
 Doubtful. जाम न वहरिखइ ओहुलइ
 XIV 11, 5. See वहुल

क

कइ-कति
 कइ-कवि vul M कई
 कइय-कृता
 कइयह-कदापि M (poetry) कई
 कउ-कुतस्
 कएकचकु-कृतैकचक्र
 ककस-कर्कश
 ककख-कक्ष M काख, by Metathesis खाक
 ककखड-(पीन ?) पहुआएख सककखडमाणड X 4, 1
 Deśi II 11 ककखडो पीणे does not
 suit, also in X 4, 4 where it is
 an adj. of वयण कर्कश harsh seems
 to suit

कंकण-Skt
 कंखिर-कांखिन्
 कचरा D-Some entable M काचच्या,
 कचोऱ्या पुणो कचरा पप्पडा दिन्नर्भया XII
 3, 8
 कचोल D-a kind of pot M कचोल
 कच्छ,-a country. See Introduction
 कच्छव-for कच्छ, like कुरुव for कुरु
 कच्छाहिव-कच्छाधिप
 कज्ज-कार्य M काज H कज्ज
 कज्जल-Skt. M काजळ
 कंचण-काञ्चन
 कंचणपुइइ-काञ्चनपृथिवी
 कंचणमहि-काञ्चनमही
 कंचणमाल-काञ्चनमाला A name=कणयमाल
 कचि-काञ्ची
 कचुअ-कचुक M कुची
 कंचुली-a bodice, to be tied with a
 string at the back M कांचोळी
 कट्टइ-कर्तयति M काटणें, G. काटवु, H. काटना
 कट्ट-कट्ट Vul M कट
 कट्ट-काठ M काठी stick, H काठ
 कट्टमय-काष्ठमय
 कड-See कडय
 कडय-कटक M कडे
 कडक्ख-कटाक्ष M कडाखा with change of
 meaning
 कडक्खइ-कटाक्षयति
 कडक्खण-कटाक्षण
 कडन्तरिय D-(दारित) See कप्परिय below
 Deśi II 20 कप्परिअकडतरिआ दलिअम्मि
 कडप्प D-(निकर) Deśi II 13 गिअरे कडप्प
 M कडपा
 कडाह-कडाह M कडई कडे,
 कडियल-कटितल
 कडिण-कडिन
 कडिल्ल-कटिवल Deśi II 52 गिच्छिदे कडिवत्थे
 कडिल्ल
 कडिष्ठत्त-कटिष्ठत्त

कडुय-कटुक M कह
 कडुआविय-कटुकुत in the sense of "wor-
 ried, worsted"
 कडुदइ-कर्षति M काढणे
 कडकदन्त-कथन् (कोधेन ज्वलन्) M कढणे
 कणय-कनक
 कणय-कणयकान्ति
 कणयकान्ति-कनककान्ति A name
 कणयतेय-कनकतेज A name
 कणयदीव-कनकद्वीप Name of an island
 or country
 कणयप्पह-कनकप्रभ Same as कणयतेय
 कणयमय-कनकमय
 कणयमाल-कनकमाला A name, see कचणमाल
 कणिट्ट-कनिष्ठ
 कणिर-कणिन्
 कणिस-किंशार, Deśi II 6 किंशारअम्मि कणिसं
 कणेरि D-(=स्फुरण?) Pāṇi कणी कुरणं उव्वइइ
 समरसगमकणेरि XIV 2, 3
 कटइय-कण्टकित
 कंटय-कण्टक
 कठ-Skt
 कंडवइ-काण्डपति VII 3, 4 M काण्डारी-
 helmsman
 कंडु-कन्दुक यम्भिय कन्दु कइय नेराइय. III 1, 9
 See Emendations
 कण्णुअकनहिं-कर्णोपकर्णेषु (through कनोवकनहिं)
 सुअणहिं कण्णुअकनहिं सीसइ XVI 11, 2
 'He (about him) is told from
 ear to ear by good men'
 See Emendations
 कत्तदि-some warlike feat amongst
 the things learnt by Bhavisatta
 दोकरकत्तरिकरणपवंचइ II 2, 7
 कत्तिय-कार्तिक
 कत्थइ-कचिद् Hc. Gr. II 174
 कइम-कईम
 कंत-कान्त

कति-कान्ति

—कान्ते

कतिउर-कान्तिपुर a town, about 20 miles North of Gwalior, now called Kotwal.

कद-Skt

कदइ-कन्दति

कंदप्प-कन्दर्प

कदर-Skt.

कदलि Skt A kind of ornament round the neck कम्बुरुण्ड कन्दलिए रवन्नडं IX 17, 4

कन्दिर-कदिन्

कंदुक्कइ-? VIII 19, 17

कदोष्ट-(=नीलोत्पलम्)

कन्न-कन्या B. कने

कन्न-कर्ण M कान

कन्नधारी-कर्णधारी

कन्नपंगुरण-कर्णप्रावरण A mountain tribe

कन्नाड-कर्णाट M कानडा

कन्नारिय D-(=कर्णयो अङ्गुशेन प्रेरित) आरोहे कन्नारिड गङ्गु XIV 17, 8

कन्नोसन्नइ-कर्णोपसन्ने (=कर्णमूले) 'in whispers'

कन्नोसन्नइ चवइ जणु I 13, 10

कप्प-कल्प (=कर ransom) सो नात्थि जो न महु देइ कप्पु XIII 3, 8 and others

कप्पइ-(दारयति) M कापणे, G कापडु

कप्पड-कर्पट M G. कापड

कप्परिय-(=दारित) See कडन्तरिय above

कप्पूर-कर्पूर M. कापूर G कपूर

कडुरिय-कर्डुरित

कम-कम

कमड-कमठ (=भिड्डभाजन ?) Deśi II 55

Comm. कच्छपे भिड्डभाजेने दैत्ये च कमठ

शब्दभव एव किं सो कमड कहिमि सपाइइ

XIX 4, 4 O: possibly दैत्य-an

evil spirit. 'Have you some-how

contracted the evil spirit'

कमळ-Skt.

कमळ-कमलसिरि A name

कमलाएपि-कमलादेवी Same as above

कमलमहासिरि-कमलमहाश्री Same as above

कमलसिरि-कमलश्री Same as above

कपिय-कम्पित

कपण-कम्पन

कपावइ-कम्पयति

कपिल्ल-काम्पिल्या Name of a city.

कडु-Skt

कम्म-कर्म M काम

कम्मयर-कर्मकर M (poetry) कामारी

कम्मधर-कर्मधर

कम्मर-कर्मकर of Vedic कर्मार. VII 1, 3

See Emendations

कम्मिय-कर्मिक

कय-कृत

कय-क्रय

कयडन्न-कृतपुण्य

कयंजलि-कृताजलि

कयत्थ-कृतार्थ

कयन्त-कृतान्त

कयम्ब-कदम्ब

कयाइ-कदाचिद्

कयार D-(=वृणायुत्कर) Pāi कज्जो कयवरो,

Deśi II 11 पुजे कयारकज्जव etc.

कयावि-कदापि

कर-Skt.

करयल-करतल

करइ-करोति

करण-Skt

करणाहिवइ-करणाधिपति

करणिय-करणीय

करविय-करंभित

कररुइ-Skt

करवाल-Skt.

करह-करभ

कराल-Skt

करालिय-करालित

करि-करिन्

करिणि-करिणी	कहइ-कथयति
करुण-Skt	कहाणय-कथानक M. कहाणी
करोडि-करोडा	कहि-कुत्र Konkani M. खे
कल-कला	काओसग्ग-कायोत्सर्ग
कलयजल-Watery pigment for the lip	काणटिठ-काणाक्षि
रमणि अणगु अहरि कलयजल XI 9, 10	काणण-कानन
कलयल-कलकल	काणीण-कानीन
कलइ-कलयति	काम-Skt
कलरु-Skt	कामधेणू-कामधेनु
कलरुइ-कलरुयति	कहु-कस्मात्
कलत्त-कलत्र	काइ-किं Old M. काई
कलमि-कलम	काड-कृत्या
कलस-कलग M कठशी	काडरिस-कापुरुप
कलहस-Skt	कामिणि-कामिनी
कलहाय-कलयौत	काय-काक
कलाव-कलाप	कायर-कातर G. कायर
कलि-Skt	कारण-Skt
कलिय-कलिन	कारण्ड-कारण्डव
कलुण-करण	कारिय-कारित
कलेवर-Skt	कारुण-कारुण्य
कलइ-कल्यम् M. काल with changed sense	काल-Skt.
G, काले, H. कल	कालायुठ-Skt
कल्लाण-कल्लाण	काइल-An instrument of the horn M.
कल्लामाल-कल्याणमाला A name	कहळा
कल्लोल-Skt.	काहार-Cf. M. कहार. काहारखोर भडभडभोइ
कवय-कवच	XV 2, 10 Deśi II 27 काहारो परि-
कवड-कपट	खवे-परिखंध-menial servant
कवण-क पुन Old M. कवण	किडअ-चिडुक किडअपमाण निउत्त V 9, 13
कवाड-कपाट M कवाड	किम्-Skt
कवित्थ-कपित्थ	किंकर-Skt.
कवोल-कपोल	किंकिणि-किंकिणी
कव्व-काव्य	किज्जइ-क्रियते Old M कीजे
कव्वड-कपट M. कावडी	कित्तण-कीर्तन
कस-कशा	कित्ति-कीर्ति
कसण-कृष्ण	कित्ति-कित्तिसेण A name
कसाय-कषाय	कित्तिसेण-कीर्तिसेना
कसार-कसार	किंदुअ-कहुक
कड-कथम	किन्न-किन्न
,, -कथा	किन्नर-Skt

कियत्थ-कृतार्थ
 किम-कथम्
 किमि-कृमि
 क्रिय-क्रिया
 क्रिय-कृत G. क्रियु, H. क्रिया
 किर-किल Old M. कीर
 किरण-Skt
 किराड-A petty Bania, (here in ridicule) See Tribes and Castes of Bombay, Vol I
 क्रिरिया-क्रिया
 किल-Skt
 किलन्त-कान्त
 किलिर्किचिय-(किलिविलारव कृत) Onomatopoeic for the note of the bird लावक
 किलिट्ट-क्लिष्ट
 किलीण,-किलिण्ण=क्लिणन्त
 किलेस-क्लेश
 किलेसइ-क्लिभाति
 किवान-कृपाण
 किविण-कृपण
 किस-कृश
 किसलय-Skt.
 किसिय-कृशित
 किसोयरी-कृशोदरी
 कीड-क्रीडा M कीड, with changed meaning
 कीय-कृत
 कीर-a people mentioned with खस and बबर X 1, 11
 कीरइ-क्रियते
 कील-क्रीडा
 कीलइ-क्रीडते
 कीलण-क्रीडन
 कुइय-कृपित
 कुकुड-कुकुट M. कुकुड-(कुभा)
 कुक्खि-कुक्खि
 कुकुम-Skt

कुग-कोंगुदेश Modern Coimbatore and Salem, roughly
 कुट्टिय-कुत्तित
 कुचिय-कुञ्चित
 कुट्टिम-Skt
 कुडिल-कुटिल
 कुडिल-"
 कुडुम्ब-कुटुम्ब
 कुणइ-करोति
 कुण्डल-Skt.
 कुत्तिय-कुतीर्थ
 कुद-कुद
 कुत-Skt.
 कुय-Name of the 17th Tirthankara
 कुद-Skt.
 कुपह-कुपथ
 कुप्पइ-(कुप्पति) But in VIII 19, 9 and IX 20, 6 it appears to mean भाषते
 कुमार-Skt
 कुमारि-कुमारी
 कुभ-Skt
 कुरु-Skt. The name of a country and its people. Also कुरुव
 कुरुवेत्त-कुरुक्षेत्र Indraprastha
 कुरुजगल-कुरुजांगल A country, Delhi province of to day
 कुरुड D-(वक्र or चञ्चल)
 कुरुल D-(कुडिलकेश) M. कुरुले
 कुरुलइ D-(आक्रन्दति)
 कुरुव=कुरु
 कुरुइ-कुरुपति
 कुल-Skt
 कुलकुलइ D-(आक्रन्दति)
 कुलफस-कुलपांसन
 कुलत्तिय-कुलबी उत्तिय for इत्तिय owing to the preceding ड
 कुवर-कुमार M कुवार
 कुवल्लय-Skt.
 कुविय-कृपित

कुसरीर-कुशरीर
 कुसल-कुशल
 कुसलत्तण-कुशलत्व
 कुसासन-कुशासन
 कुसुम-Skt
 कुसुमावह-कुसुमायुध
 कुहइ-कु० प्रति decay of. जइ डट्टम्भइ तो कुहइ
 अह डज्झइ तो छारु Hc Gr IV 365, 3
 कूड-कूट M कोडे
 कूर-कूर
 कूळ-कुल
 कूव-कूप G. कुवो
 कूवार D-Plaintive wail, तं कूवार छणिवि
 VIII 14, 1, एम करेवि छइरु कूवारउ
 IX 15, 12 कूव+आरव or रव
 केजर-केशूर
 केणर-करणरु Old M. केणें-valuable
 केत्तिय D-क्रियत्
 केत्थु-कुत्र
 केम-कयम् G केम
 केय-केयी
 केर-(=लवविन्) A possessive suffix
 like तण, तणिय
 केलि-केली
 केवल-Skt
 केस-केस
 केसरि-केसरिन्
 केह D-कौटुम्भ
 कोइल-कोफिल G. H. कोयल
 को-क
 कोऊहल-कौतूहल
 कोकइ D-(व्याहरति) M. कोकणे
 कोडि-कोटि
 कोइ D-आश्चर्य M. कोड
 कोदव-कोदय
 कोमल-Skt
 कोय-कोप
 कोस-कोप
 कोसिय-कौशिक A name

कोइ-कोष

क्रिय=क्रिय

ख

खइय-खादित=खाय Pāi विलुम्पिअवम्फिअ खइअ

,,-क्षपित

खगा-खद्गा

खज-खाय M खाजा (करजा)

खजइ-खायते

खचइ D-(कषति) M खेचणे H. खिचना

खण-क्षण Vul M खिण

खणइ-खनति M खणणे

खंड-Skt

खडइ-खण्डयति

खंडण-खण्डन

खत्त-क्षत्र G खत्री

खद-भुक्त G खाधु

खत-क्षान्त

खंतव्व-क्षन्तव्य

खंति-क्षान्ति M. खन्त with changed meaning

खंध-स्कन्ध M. खान्दा

खधार-स्कन्धावार

खंधावार-Sktism

खप्पर-खर्पर M खापर

खमइ-क्षमते Coll M खमते (घेणे)

खपइ D-(आर्द्रा करोति)

खंभ-स्कम्भ (=स्तम्भ) M खाम्भ

खम्मइ-क्षाम्यति

खय-क्षय vul M. खय-(रोग)

खयर-खचर

खयाल-(खजाल?)=तरुषंड

खर-Skt

खरिय D-(भुक्त) Pāi खदखरिआय भुत्तम्मि
 But 'rough' would suit more.

See डम्भ

खल-Skt.

खलइ-खलति M. खळणें

खलभलिय D-(=क्षुब्ध) M. खळवळणें

खलु-Skt.

खवय D-(कन्ध) Deśi II 67 खवओ खन्धे
 खवइ-क्षपयति
 खस-खस people
 खाय-खादित
 खाम-क्षाम
 खारिय-क्षारित of M खारवट
 खिज्जइ-खियते M खिजणे
 खिङ्ग-क्रीडा
 खित्त-क्षिप्त
 खिवइ-क्षिपति
 खीण-क्षीण
 खीर-क्षीर 1 e पय M खीर a dish pre-
 pared from milk
 खुट्ट D-(=बुद्धि) M खुट्ठे He Gr. XIV
 118
 खुडइ D-(=बुध्यति) M खुडणें
 खुद्-छद्
 खुम्भए-क्षुम्भयते
 खुर-Skt.
 खुल्लय-खल्लक
 खुदइ-क्षुम्भयति
 खेइय-खेदित
 खेइज्जइ-खेयते
 खेउ-क्षेम O. M. खेव
 खेड D-(=खेटक) M खेडे
 खेडी D-(क्रीडानौ) खुडे
 ऐत्थ सल्लिहे एमेव न सुच्चए खेडी XII 12, 16
 खेड् D-(=क्रीडा)
 खेड्ढय D-,,
 खेड्ढ D-(रमते)
 खेत्त-क्षेत्र
 खेम-क्षेम
 खेयर-खेचर
 खेर D-(=खेद) परिवट्ठियखेरेड् X 17, 5
 खेरि D-,,
 खेल्लइ D=खेड्ढइ
 खेवइ-क्षेपयति
 खेविय-खेदित
 खोणी-क्षोणी

खोर-A people कीरखोर खसबन्वर X 1, 11
 खोइ-क्षोभ
 खोइइ-क्षोभयति
 ज
 गइ-गति
 गइन्द-गजेन्द्र
 गडरव-गौरव
 गगिर D-(गद्गद्)
 गगा-Skt
 गजिय-गर्जित M गाजणें
 गजोल्लिय D-(रोमांचितम्)
 गण-Skt
 गणइ-गणयति
 गणण-गणना
 गणहर-गणधर
 गठि-ग्रन्थि M. गांठ
 गट-Skt.
 गत्त-गात्र
 गत्तिय
 गद्-गदा
 गद्दइ-गर्दभ
 गंतूण-गत्वा Prktism
 गथ-ग्रन्थ
 गध-Skt.
 गधि-Skt
 गधोवय-गन्धोदक
 गन्न-गणनं सारासारपरिखल्लणगन्नइ II 2, 8
 गम्भ-गर्भ M. गाभा interior
 गल्लिभय-गर्भिन् M. गाम्भण
 गभेसरि-गर्भेश्वरी
 गम-गमनं 1 e. from that island, VII
 3, 6
 गमइ-गमयति
 गमण-गमन
 गम=अगम् Prktism जेण वुड्ढाण पासं गमे
 तकुओ IV 13, 10
 गंपि-गत्वा
 गंभीर-Skt.
 गभीरत्तण-गभीरत्त Prktism

गम्मइ-गम्यते

गय-गज

गयडर-गजपुर Hastinapura, Capital of
Kunjangala

गयण-गगन

गयद-गजेन्द्र

गयवइय-गतपतिका

गयसाल-गजशाला

गया-गत G H गया

गयारि-गजारि

गरिट्ट-गरिष्ठ

गरुय-गुरु G. गरुदी

गल-Skt

गलइ-गलति

गलरयइ-(खिति) He Gr IV 113 क्षिपे
गलत्थ etc from गल+इस्त ?=गलइत्थ,
then गलत्थ to eject by putting
the hand on the throat

गलथलइ I-(=नि सारय) To be connected
with the above XIII 8, 21,
13, 2

गवक्ख-गवाक्ष G. गोख

गविट्ट-गवेपित

गवेसय-गवेपक

गवेसइ-गवेपयति

गव्व-गर्व

गसेइ-प्रसते

गह-ग्रह

गहगहइ D-(=सकुलभवति) रहसिंह गयडर गइगहइ
III 1, 12

गहण-ग्रहण

गहिय-गृहीत

गहिर-गभीर M गहिरा

गहिल्ल-ग्रहिल

गहीर-गभीर

गाइय-गाइका (गीतवती)

गाढ-Skt

गाम-ग्राम M. गांव, G. गांम, H. गाम

गामिय-गामिन्

गामिणि-गामिनी

गार-कार

गारड-गौरवम्

गारि-कारिन्, कारिणी

मारिय-कारित

गाव-गर्व

गाविय-गर्वित

गास्-ग्रस्त

गाह-ग्राह (=पूर्वग्रह or आग्रह)

गिज्ज-गीयते Old M गीजे

गिज्जइ-गृह्य

गिन्हइ-गृह्णाति

गिर-गिर्

गिरि-Skt

गिलइ-गिलति

गिहवर-गृहवर गिहवरो दाणइन्दो XII 3, 28

गिहासम-गृहाश्रम

गीय-गीता

गीद-गाढ

गुजर-गुर्जर M गुजर G. गुजरात

गुज्ज-गुह्य M गुज a secret

गुड-Skt.

गुडिय D-(अलकृत खज्जीकृत) cf *Kumar-
Pitru* p 449 तह पक्खरसत्ताहगुडअसि
पुड्ढाडइसत्तु

गुण-Skt

गुणअत्तम्-गुणवत्त्वम्

गुणमजरि-A name

गुणमाल-गुणमाला A name

गुणवय-गुणवत्

गुणव्वय- " "

गुणवन्त-गुणवत्

गुत्ति-गुत्ति (बुद्धेयम्) Desi II 101

गुदल D-(=आक्रन्द.) M. गोन्धळ Confusion

गुमगुमन्त D-(=शब्दं कुर्वत्) M. घुमणे

गुरु-Skt

गुरुकी-गुरुका

गुरुहार-गुरुभार

गुलियड-(गुडमिश्र) Pāi कंदुओ गुलिओ does
not suit here

गुलुगुल D-(=शब्दं करोति) M गुलुगुल (गोटी
करणे)

गुह-Skt

गेय-Skt.

गेह-गृह

गेहिणि-गृहिणी

गोयर-गोचर

गोडर-गोशुर

गोट-गोष्ठ M गोठा

गोड-गौड name of a country Bengal

गोतम-गौतम

गोपय-गोप

गोल-गोत्र M. गोत गोतवळा

०गोयर-गोचर

घ

घय-घृत G. H. घी

घग्घरय-घर्घर

घड-घट M. H घडा

घडइ-घटते M, घडणे

घण-घन

घणसार-घनसार

घटा-Skt.

घलिय D-(=कृति)

घर-गृह M घर G घेर

घरवइ-गृहपति

घरवास-गृहवास

घरिणि-गृहिणी

घटइ D-(=क्षिपति) Hc, Gr. IV 334,
422 etc M घालणे

घवघवन्त D-(=परिमल प्रसरन्) M. घमघमाट

घाय-घात M. घाय-घाव

घाइय-घातित

घाइजइ-घात्यते

घाण-घ्राण M घाण bad smell

घारिय D-(घृतपूर्ण) Suggested by Desī
II 108 घारन्तो घेवरे चेअ

घिय-घत G. H. घी

वित्त D-(=क्षिप्त)

घुठ-घुष्ठ

घुम्मइ-घूर्णते M. घुमणे

घुलइ-घूर्णते M. घोळणे

घुलिवि-Abs of above

घुसिण-घुसुण

घोर-Skt

घोळइ-घूर्णते

घोस-घोष

घोसण-घोषणा

च

च-Sktism

चइत्त-चैत्य

चउ-चतुर् M. चौ

चउक-चतुष्क An auspicious figure made
up of grains of wheat M.

चौक भरणे

चउकन्ध-चतुःस्कन्ध

चउक्कासन-चतुष्कासन

चउथ-चउत्थ

चउत्थ-चतुर्थ M चौथ

चउपासिय-चतुष्पार्श्वक

चउप्पय-चतुष्पाद

चउरस-चतुरश्र

चउरग-चतुरग M. चौरग

चउविह-चतुर्विध

चउवीस-चतुर्विंशति M. चौवीस, बोवीस

चउव्विह-चतुर्विध

चक-चक M चाक

चकल-(=चतुर्ल)

चकलिय D-(=चक्रवत् भ्रान्त)

चक्रेसर-चक्रेश्वर

चकसु-चक्षुस्

चग D-(=चार) Desī III 1 चगं चारु.

Coll M. चांग, चांगट

चबंक्रिय-चर्चाङ्कित

चच्चरि-चर्चरी

चचल-Skt.

चडइ D-(=आरोहति or प्राप्नोति) M. चढणें
 चडकर D-चट्कार
 चडुल-चडुल M चाटल (?)
 चङ्गण D-(=मर्दन) Hc Gr. IV 126
 चङ-Skt
 चद-चन्द्र
 चदण-चन्दन
 चदप्पह-चन्द्रप्रभे the 8th Tirthankara
 चदरासि-चन्द्रराशि A name
 चदलेह-चन्द्रलेखा A name
 चापइ D-(=आक्रमते) M. चापणे ?
 चमक-चमत्कृति M. चमक
 चमर-Skt
 चप-चम्पा A mountain city, different
 from चम्पा of upper Bihar
 चंपइ=चप्पइ
 चम्म-चर्मन् M चामडी
 चयइ-च्यवते
 " -त्यजति
 चयारि-चत्वारि
 चर-Skt.
 चरइ D-चरति
 चरह D-(=चोर)
 चरण-Skt
 चरिय-चरित M (दिन-) चरिया
 चरित-चरित्र vul M. चरीत
 चरिम-चरम
 चरुय-चरु
 चल-Skt
 चलइ-चलति
 चलण-चलन
 चलइ-चलति
 चवइ D-(=कथयति) Hc. Gr. IV 2
 „-च्यवते A technical Jain word for
 rebirth
 चवण-च्यवन
 चपल-Skt.
 चहोड D-(=पिष्टन) C. M. चहाड
 चाय-स्याग

चाउरंग-चतुरंग
 चाडुय-चाडु
 चाणक-(=चाणाक्ष)
 चामर-Skt
 चामरगाहिणि-चामरग्राहिणी
 चामीयर-चामीकर
 चार-Skt
 „-(=इच्छा)
 चारण-Skt.
 चारहड-चारभट
 चारित-चारित्र
 चारु-Skt
 चालइ-चालयति
 चाव-चाप
 चाहइ D-(=वाञ्छति) M चाहणे, H. चाहना
 ० चिह्नी-चेष्टा
 चिणइ-चिनोति
 चित्त-चित्र
 चित्त-Skt.
 चित्तंग-चित्राङ्ग a name
 चित्तइ-चिन्तयति
 चिन्तवइ-
 चिन्ता-Skt.
 चिन्तामणि-Skt
 चिन्ध-चिह्न See इन्ध
 चित्र-चीर्ण
 चिन्ह-Skt.
 चिर-Skt
 चिरयाल-चिरकाल
 चिराणय-चिरातन
 चिरावइ-चिरयति
 चिलाय-किरात Hc. Gr. I 183
 चिहुर-चिकुर Hc Gr. I 186
 चीरइ D-(नखभिन्नान् करोति) M चिरणें
 चुअ-च्युत
 चुकइ D-(=चक्षति) M. चुकणें H. चुकना
 चुटिय D-(चुटुकीकृत)
 जुणइ-चिनोति See चिणइ
 जुणण-चूर्ण

चुबड़-चुम्बति
 चुबण-चुम्बन
 चुबिजन्त-चुम्ब्यमान
 चुबिर-चुम्बिन्
 चुड-(= वलयानि) M. चुडा bangles
 चूडामणि-Skt
 चूरिय-चूर्णित M. चुरलें
 चूय-चूत
 चूय-"
 चेय-चेतना M चेव
 चेडय-चेटर Kon M चेडा
 चेण-चेतना
 चेडिय-चेळ
 चोइय-चोडित
 चोज-चोथ (=भाथर्य) M. चोज Deśi III
 14 चुजमच्छरिए
 चोर-Skt
 चोरत्तण-चोरत्त्व
 चोरइ-चोरयति
 चोरण-Skt.
 चोळ D-(= अगवन्न) M. चोळी, of women
 only
 च्छोडइ D-(= छुडति) M सोडणे, G. छोडवु, H.
 छोडना

छ

छ-षप्
 छक-पट्क M. छका
 छजइ-(राजते) M. साजण
 छट्ट-षष्ठ
 छड-षप्
 छड-छटा
 छडय D-(=सिञ्जन) M. सडा
 छइइ D-(=सुञ्जति) Hc. Gr. IV 91 छुचेश्छइ
 etc
 छण-क्षण M. सण
 छंडइ-छइइ G. छांडवूं, H. छांडना, M सांडणे
 छत्त-छत्र M. छत
 छत्तधार-छत्रधार
 छन्द-छन्दस्

छन्दाइत्त-छन्दस्वत् (स्वछन्दावु) वर्ती M. छंदिट्ट
 छन्न-Skt.
 छल-Skt
 छलइ-छलयति
 छवि-छविस्
 छाइय-छादित
 छाय-
 छाइ-छाया
 छिजइ-छियते
 छित्त-क्षेत्र 15, 3 M चेत
 छित्त D-(=स्पृष्ट) H छीना M. शिवणें to touch
 Deśi III 27 छित्त छिविए
 छिद्-छिद्
 छिन्दइ-छिनति H छीनना
 छिन्न-Skt
 छिवइ D-(=स्पृशति) M शिवणे
 छट्टइ D-(=छुच्यते) G छुटव, H छुटना M
 सुटणें,
 „- D (=भ्रमयति)
 छड D-(=यदि)
 छहु D-(=क्षिप्त)
 छवइ D-(=क्षिपति)
 छूड D-(=क्षिप्त)
 छेय-छेद

ज

ज=यत् Pronoun
 जइ-यति
 ”-यदि Old M. जइ
 जइयइ-यदा
 जडण-यडुना H. जडणा
 जक्ख-यक्ष M जक्ख very old, जखीण a
 semihuman being
 जक्खकइम-यक्षकइम
 जग-जगात्
 जगडन्त D-(=युध्यन्) M. जगडणे
 जगइ-जागर्ति M. जागणे
 जगम-Skt
 जंघ-जघा

जट्ट-A country, probably, Jat-country
round about Bharatpuri

जड-Skt

जण-जन

जणइ-जनयति

जणण-जनक

जणणि-जननी

जणवत्-जनपद

जणेर-जनक

जत्ता-यात्रा

जरथ-यत्र

जश=जम्+न

जम-यम II जम

जम्पइ-जल्पति

जपणय-जल्पन

जपाण D-(वाहनविशेष)

जउदीर-जम्बूद्वीप

जम्म-जम्मन्

जम्मण-

जर-जरत्

जय-जगत्

„-Skt

जयइ-जयति

जयकारइ-(जय जयेति करोति)

जयत-Skt

जयनदण-A name

जयसुदरि-A name

जयासि=जया आसि

जरा-Skt

जल-Skt

जलइ-ज्यलति M जळण

जलजन्त-जलयन्त्र (=नौका)

जलण-ज्वलन M, जळण

जलदेवय-जलदेवता

जलन्तरि-जलान्तरे

जलबम्म-जलवर्त्म (=नौका)

जलवाहिणी=जलवाहिनी

जलहर-जलधर

जस-यशस

जराहण-यशोवन A name

जतामेइ=जसाम्+एइ

जसोहर-यशोधर

जसोह-यशश्चेत्

जदा-यथा

जहि-यत्र

जरिच्छिय-यथेप्सित

जा-यात्र

जाइ-जाति

„-याति

जाइय-याचित

जाईसर-जातिस्मर

जाण-जात

„-जात

„-यान

० जाणय (जात)

जाणइ-जानाति

जाणु-जात

जाम-यावत्

जामहि-यात्र

जामाय-जामात

जामाइय-जामातृक M जामाई, II जमाई

जामाउव-

जाय-जात

जायइ-जायते

जार-Skt.

जाल-Skt

„-ज्वाला M जाळ

जालन्वर-Name of a tribe and country
probably in the Doab in Punjab

जालिय-ज्वलित M जाळया

जि-(एय) M चि, च, G ज

जिठु-ज्येष्ठ

जिण-जिन

जिणइ-जयति

जिम-यथा

जिम्मइ D-(=भुज्यते) M जेवणे, G जमडुं

जिव-(यथा) Seo जिम, M जनि

जिय-जित

जियइ-जीवति
 जिहं-यथा
 जिहं-,,
 जीय-जीवित
 जीव-Skt
 जीवइ-जीवति
 जीवगाह-जीवगाह
 जीवण-जीवन
 जीविय-जीवित
 जीह-जिह्वा M. जीभ
 जुअराय-युवराज
 जुजइ-युज्यते
 जुज्झ-युद्ध M. झुज, झुज
 जुज्झइ-युद्ध्यते
 जुत्त-युक्त
 जुत्ति-युक्ति M. जुगत
 जुय-युग
 जुयल-युगल
 जुयलय-युगलक
 जुव-युत
 जुवइ-युवति
 जुवईयण-युवतिजन
 जुवलय-युगलक M. जुळ
 जुवाण-युवन M. H. जवान
 जुअ-यूत M. जुआ (वा)
 जुआर-यूतकार M. जुगार, जुवार
 जुड-जूट M. जुडी
 जुह-यूथ
 जेट्ट-ज्येष्ठ M. जेठा
 जेतिय-यावत् M. जितकें
 जेत्यइ=जेत्युजि
 जेत्यहि-यत्र M. जेथें
 जेत्यु-यत्र
 जेम-यथा M. जेम in जेम तेम
 जेह-यादृश्
 जोअण D-(=लोचन)
 जोइवि-योजयित्वा
 जोएसर-योगेश्वर

जोग-योग M G H जोग
 जोग्ग-योग्य M जोगा,
 जोयइ D-(पश्यति) G जोडुं
 जोयगण-ऊँयोतिर्गण (through जोइंगण)
 जोयण-योजन
 जोवइ-जोयइ
 जोव्वण-यौवन M H. जोबन
 जोह-योध coll M जोवा a strong man,
 originally, a fighter
 जोहइ-युध्यते

झ

झकिय D-(=वचनीय)² Deśi III 55 वयणिज्जे
 झकिय
 झखइ D-(=विलपति) He Gr. IV 148
 विलपेझख
 झटति-झटिति M झट quickly
 झटप्पइ D-(=अवस्फन्दयति) M. झटपणे, G झटपहु
 झत्ति-झटिति
 झप D-(=अवपात) M झांप, झेप a leap.
 झांपिधि D-(=छादयित्वा) M. झापणे, झांकणें H.
 झपना
 झलझलन्त D-(दीप्यमान) M झळकणे, झळाळण
 झलरि-वायविशेष
 झल्लोझल्लिड D-(=झुन्ध)
 झसिधि-ध्वसित्वा
 झाण-ध्यान
 झायइ-ध्यायति
 झीण-क्षीण
 झुणि-ध्वनि झुणि आलत्त सिरिण संचालिवि XVI
 4, 10
 झुलक D-(=वायुलहरी) झुत्ताहलमालझुलकइहि IV
 10, 11 M झुळक्
 झुलकिय D-(=प्लुष्ट) विरहदवग्निझुलकियकायड
 III 20, 8 of M झळ लागणे to be
 scorched
 झरइ D-स्मरति

ट

टक्क-A name for Punjab between

the Beas and the Indus. See
Cunningham, Ancient Geo-
graphy, P. 146

टकार-Skt.

टिड D-(=यूतस्थान) Deśi IV 3 टेण्टा
जूअपयम्मि

टिंटाउत्त-टेण्टापुत्र

ठ

ठविय-स्थापित vul M ठिव, ठेव

ठाइ-तिष्ठति vul M ठारुतो

„-स्थाने Old M ठाई

ठाण-स्थान M. ठाण

ठिय-स्थित Old M. ठी

ड

डरुइ-(दशति) M डाक

डजझइ-दध्यते

डभ-दम्भ M डंभ

डर D-दर H. डर

डसण-दशन M. डसणें

डहइ-दहति M डाह

डाल D-(शाखा) M. डाळी, दाळी, Deśi IV 9

डाली साहाए

डिभ-Skt.

डोहिय-Deep M. डोह

ढ

ढक-ध्वाक्ष Pāl द्वाय कायला काया

ढकइ D-(=च्छादयति) I 10, 12 M दांरुण, दांपण

ढण्डवाल or दद-? V 18, 5

ढकइ-दौस्ते (=सगच्छति)

दोयइ D-(=क्षिपति) cf दुक्खमहन्नि दोइय

ण

All Apbh ण has been deliberately
changed to न as shown in the
Notes Some words that have
escaped are given below

ण-न

णइ-नदी

णउ-न

णं-(=इव) remnant of णूण-नूण

णच्छिड-नाशयतु करइ कज्जु को णच्छिड X 4, 7

See Notes

णज्जइ-ज्ञायते

णठ-नष्ट

णटत D-(गोपयन्) Deśi IV 20 Comm.

णडइ गुप्यति

णत्थि-नास्ति

णदथु-नन्दन

णर-नर

णरकेसरि-नरकेसरिन्

णरनाह-नरनाथ

णरवइ-नरयति

णरवर-नरवर

णरवरिन्द-नरवरेन्द

णराहिय-नराधिप

णरेस-नरेश

णरेसर-नरेश्वर

णव-नव

णवर D-(केवल)

णवि-नापि (=न)

णह-नभस्

णाइ-न(चित्)

णाइ D-(=इव)

णाइणि-नागिणी

णाउं-नाम

णाणाविह-नानाविध

णाम-नाम Prktism

णायरिय-नागरिक adj of भासई, polite Ja-
cobi's आयरियइ is a misreading.

णावइ-ज्ञायते

„ D-(=इव)

णासइ-नश्यति

णाह-नाथ

णाहि (हि)=न M नार्ही

णिइवि=णिएवि (इट्ठा)

णिउत्त-नियुक्त

णिगुण-निर्गुण

णिज्जिणइ-निर्जयति
 णिज्जर-निर्जर M. निजरणे
 णिज्जुण-निर्ज्वनि
 णिहण-निर्धन
 णिहुअ-निर्धूत
 णिण्णासयर-निर्णाशक
 णिण्णासिय-निर्णाशित
 णिप्पह-निष्प्रभ
 णिप्फल-निष्फल
 णिबज्झइ-निबध्यते
 णिभर-निर्भर
 णिभिण्ण-निर्भिज
 णिम्मल-निर्भल
 णिय-निज
 णियय-निजक
 णियइ D-(=पश्यति)
 णियच्छइ-नियच्छति (=पश्यति)
 णियाणु-निदान
 णिरंकुस-निरंकुश
 णिरत्थ-निरर्थ
 निरंतर-निरन्तर
 णिरवज्ज-निरवय
 णिरवसेस-निरवशेष
 णिरारिउ D-(=निश्चितम्)
 णिरुद्ध-निरुद्ध
 णिलय-निलय
 णिल्लोह-निर्लोभ
 णिविद्ध-निविद्ध
 णिव्वहइ-निर्वहति
 णिव्वुइ-निर्वृति
 णिव्वुद्ध-निर्वृद्ध
 णिसि-निशा
 णिहाण-निधान
 णिहि-निधि
 णीसइ-निःशब्द
 णीसास-निःशस
 णेह-क्षेह

त

त-Demonstrative Pronoun

तइय-त्वदीय
 तइयय-तृतीय
 तइयहँ-तदा
 तइयोय-त्रैलोक्य
 तउ-तव
 तओ-ततस्
 तक्काल-तत्काल
 तक्खण-तत्क्षण
 तज्जइ-तर्जयति
 तड-तट M तड (कावणे)
 तड-(almost=स्पष्ट ?)
 तडकिय-(तटकृत) M तडफणे
 तडि-तडित्
 ०तणय-तनक (सबन्धिन्) See केर
 तणु-तणु
 तणुइज्जइ-तनक्रियते
 तणुभव-तनद्भव
 तणुरुह-तनुरुह
 तण्डव D-(=समृद्ध) M. तांडा
 तण्डवइ-(=वृत्ति) Pāi कासं तंडवं suits
 for तण्डविय वण्ण I 9, 1 colours
 were displayed
 तत्त-तप्त
 ,, -तत्त्व
 तत्थ-तत्र
 तत्थो-,,
 तदिण-तद्दिन
 तत्त-तत्र
 तन्ह-तृष्णा M. तहान, also rarely तान्ह, तान
 तन्हविय-(तृष्णायित) M. तान्हवलेका
 तम-तमस्
 तमाल-Skt.
 तविर-ताम्र M. तांबेरा, तांबडा
 तबोल-ताम्बूल in M. ताम्बोळी
 तरइ-तरति M. तरणे, G. तरे
 तरंग-Skt.
 तरण-Skt
 तरणि-Skt
 तरंड-Skt.

तरल-Skt
 तरलानिय-तरलित
 तर-Skt
 तरुण-Skt Also in M. and H.
 तरुणि-तरुणी
 तलि-तले
 तलेर D-(=नगररक्षक) Deśi V 3 नयराखले
 तलरो अ XV 5, 6 This was a high
 police officer or magistrate of
Niryādhammakahā XVI अनेय
 बहने राईसरतलवरमाडबियकोडुबियइम्भसिट्टि-
 सेनाप्रतिस्त्यवाहपभियओ
 तव-तपस्
 तवइ-तपति in M ताव G and H. also
 तग D-(=मन्त्रक) See Notes
 तवसि-तपस्वी
 तस्सेय-तत् श्रेयस्
 तह-तथा
 ता-तदा
 ताडइ-ताडयति
 ताणय-त्राण
 ताम-तावत्
 तामहि-"
 ताय-तात्
 तार-Skt
 तार-तारा A name
 तारिय-तारित
 ताल-Skt
 ताव-तावत्
 तावस-तापस
 तावेल-तद्वेला
 तासिय-त्रासित
 ताही-त्रास्यति
 ति-त्रि
 तिडणिय-त्रिगुणित
 तिय-त्री
 तिकाळ-त्रिकाळ
 तिक्ख-तीक्ष्ण M तिला
 तिछक्क-त्रिपट्

तिण-तृण M. तण
 तिणवन्त-तृणवत्
 तित्त-तृप्त
 तित्तय=तेत्तिय
 तिस्थ-तीर्थ
 तिस्थयर-तीर्थकर
 तिस्थकर-तीर्थकर
 तिनाण-विज्ञान
 तिन-तीर्ण
 तिभाय-विभाग
 तिम-तथा
 तिमिर-Skt.
 तिरिक्ख-तिरश्च (पक्षिन्)
 तिरिय-तिर्यक्
 तिरियत्तण-तिर्यक्त्व
 तिल-Skt.
 तिलय-तिलक
 तिलयदीव-तिलकद्वीप
 तिलयछन्दरि-तिलकछन्दरी Said of भविष्याथुरुवा
 तिलोय-त्रिलोक
 तिळ-तैल
 तिळायरु-तैलादर or तैलाचार A ceremony
 immediately preceding marri-
 age, where तैल, हरिद्रा are to be
 first used by the bride and
 then by the bridegroom
 तिवग्ग-त्रिवर्ग
 तिवळि-त्रिवलि
 तिवार-त्रिवार M. तिवार
 तिविह-त्रिविध
 तिवेय or तिवेइय-A Name
 तिसट्टि-त्रिषष्टि M. ते (त्रे) सट
 तिच्छद्धि-त्रिच्छद्धि
 तिह-तथा
 तिहुं-?तिहुं संपन्न गुणंतरिण XXII 10, 10
 तिहुअण-त्रिभुवन
 तीर-Skt.
 तीवण D-(=अशनविशेष)
 तीस-त्रिंशत् M. H. तीस, G. त्रीश

तीसम-त्रिंशत्तम G. त्रीशमो, M तिसावा
तुक्खार-(=तुष्कार) Tokharian ? An attri-
bute of horses from place of
origin, like सैन्धव, वनायुज

तुंग-Skt.

तुष्ट-तुष्ट

तुष्टि-तुष्टि

तुष्टि-तुष्टि M तुटी, Coll M तुटी

तुंड D-(=खुख) Jacobi's वासण रुंडइ VII
1, 5 is bad

तुण्डि-तुण्णीम्

तुम्ह-युयम्

तुम्हार-तुम्हदीय H. तुम्हारा, G तमारा

तुरय-तुरग

तुरग-Skt.

तुरगम-Skt.

तुरंत-स्वरमाण M तुरुन, G. तरत ?

तुरिय-स्वरित

तुलइ-तुलयति

तुल-तुल्य

तुहुं-त्वम्

तूर-तूर्य

तूरिय-,,

तूल-Skt

तूलिपलक-तूलपल्यक M G पलंग, Old M. तुळी
a bed

तुसइ-तुष्यति

तेतीस-त्रयंशिशब्द M. तेतीस, G. तेत्रीश

तेत्तइ-तत्र

तेत्तिय-तावत् Old M तेतुळे

तेत्थइ-तत्र चित्, like कत्थइ. Coll M. तिथेंय

तेत्थु-तत्र M तेथें or तिथें

तेम-तथा M तेम, G. तेम

तेमइ-तथाचित्

तेय-तेजस्

तेरस-त्रयोदश M in धनतेरस, G. तेरस

तेसिय-त्वेपित ? पर उग्मेउ तेसिओ XIII 7, 2

तेह-तादृश

तो-तत्तस्

तोइ-ततोऽपि H. तोई or तोबी

तोडइ-त्रोटयति M. तोडणें, G तोडडुं

तोणीर-तूणीर

तोय-Skt.

तोरण-Skt

तोरि-तव ? तोरि वसिष्णु मइ वासइ XIII 8, 4

तोस-तोष Vul M. सतोस

तोसइ-तोषयति

तोसविय-तोषित

थ

थकइ-तिष्ठति Old M थाके

थट्ट D-(सौभाग्य) M. थाट

थड D-(अभेया पक्ति) M. थट or थड, G थट

थडु D-(गर्वित) Pāl. थडाय गव्विआ

थण-स्तन M H थान

थन्त-तिष्ठत् G. थत

थभ-स्तम्भ

थंभइ-स्तम्भते

थभण-स्तम्भन M थांभणें

थरहरइ D-(=कम्पते) M थरथरणें H.

थरहरिय D-(=कम्पित) Pāl. वेविअं च थरहरिअ

थळ-स्थल M थळ in पाणथळ, उसाचे थळ, G. थळ

थविय-स्थापित

थवक-स्तवक

थाइ-तिष्ठति

थाण-स्थान

थाम-स्थानम् (=बल) Pāl. थाम बल

थाल-स्थालि M थाळा G थाळ

थावइ-स्तौति

थिय-स्थित

थिर-स्थिर M. H. थीर, G. थिर

थुअ-स्तुत

थुइ-स्तुति

थुणइ-स्तौति

थुत्त-स्तोत्र

थुत्थुकारिय=(=थुत्थुकारित) M. थुत्थुकरणें

थुव्व-स्तव्य

थुव्वइ-स्तव्यते

ग्रहल-स्थूलफल. स्थूलानि फलानि 1. ७. प्रत्येक
नौक्तिकं यस्य

थोअ-योअ-स्तोक M. थोडे G. थोहं

थोइलय-स्तोरु

थोर-स्थूल M. G. H. थोर

द

दइ-(दया)

दइया-दयिता

दइव-दैव

दइवायत्त-दैवायत्त

दस-दश

दसण-दर्शन

दसिय-दर्शित

दक्ख-दक्ष

दक्खवइ-दर्शयति M दाखवतो

दक्खिणावत्त-दक्षिणावर्त

दक्खिन्न-दाक्षिण्य

दडत्ति D-(=तडत् इति कृत्वा) M. दडदड

दडवड-(दडदइ इति रव कृत्वा) cf. M दबादव

पडणार दही. In Hc. Gr IV 330

दडवड होइ विहाणु seems to mean
'soon' and in IV 422 मयर-

इयदडवड पडइ अपूरइं कालि 'a hasty
attack'

दद-दड

दंड-Skt.

दंडावइ-दण्डयति

दत्त-Skt

दत्त-Skt

दति-दन्तिन्

दप्प-दर्प

दप्पर्यंत-दर्पयत्

दप्पण-दर्पण

दमक्किय=appears to be coined to rhyme
with चमक्किय and may be con-
nected with दम्- to harm, to
overpower

दम्मइ-दम्पते

दय-दया

दयावरु-दयापर

दयावण=दीन Deśi IV 35 दयावणो दीणे

दर-(=ईषत्)

दरमलइ D-(=कम्पते) M. डळमळणे

दरिसइ-दर्शयति

दरिसावण-दर्शक

दळ-Skt.

दळइ-दळयति

दळण-दळन

दळमलइ=दरमलइ

दळवट्टइ D-(=निर्दळयति) M. तळपट करणें (समुळ
नाश करणें)

दवगि-दवाग्रि

दवणय-(=दमनक) M. दौणा a kind of
fragrant shrub held sacred

दब्ब-द्रव्य

दस-दश G. H. दस

दसण-दशन

दसविह-दशविष

दइ-दश M. दहा

दहइ-दहति

दहमय-दशम

दहि-दधि M. G. दही

दहीय=दहि for metre

दाइ-ददाति

दाइय-दायाद M. दाइज

दाडिम-Skt. G. दाडम

दाढा-दद्या M. G. H. दाढ

दाण-दान

दाम-Skt.

दाय-Skt. (or आदान)

दाया-दाह

दार-दारा

दारिइ-दारिद्र्य

दारुण-Skt.

दावइ-दर्शयति Coll M. दावणें, G. दावु

दावइ-दापयति

दास-Skt.

दासि-दासी

दाह-Skt.

दाहिण-दक्षिण H. दाहिना

दिक्ख-दीक्षा

दिज्झ-दीयते Old M. दीजे

दिट्ठ-दृष्ट Coll and Old M. दीठ.

दिट्ठन्त-दृष्टान्त

दिट्ठि-दृष्टि Old M. दिठी

दिह-दह

दिण-दिन

दिणयर-दिनकर

दिणमणि-दिनमणि

दित्त-दीप्त

दित्ति-दीप्ति

दित्त-दत्त M. देता

दिज्ज-दत्त

दिप्पन्त-दीप्यमान M. दिपणे

दिय-दिज

दियंवर-दिगंबर

दियह-दिवस

दियावह-दापयति

दिव-दिब

दिवहु-द्वर्ध

दिवस-Skt.

दिवसयर-दिवसकर

दिब्ब-दिव्य

दिस-दिशा M. दीस

दिसह-दिशति

दित्ति-दिशा

दिहि-धृति

दीण-दीन

दीव-दीप M. दिवा, G. दिवो

„-द्वीप In M. लखदीव, मालदीव, islands in the Indian Ocean.

दीविय-दीपिका M. दिवली

दीसह-दृश्यते M. दिसे

दीह-दीर्घ

दीहर-„

दुकम्म-दुष्कर्मन्

दुकिय-दुष्कृत

दुकड-दुष्कृत

दुकदिर-दुष्कन्दिन्

दुकम्म-दुष्कर्म

दुकर-दुष्कर

दुकलियारय-दुष्कलिकार

दुकह-दुष्कथनीय

दुक्काल-दुष्काल Coll M. दुक्काळ

दुकिय-दुष्कृत

दुक्ख-दुःख Coll M. दुख

दुक्खद-दुःखद

दुक्खलिय-दुःखित M. दुखलेला

दुक्खानिय-दुःखापित M. दुखावणे

दुखड-द्विखण्ड

दुग्गा-दुर्ग

दुग्गाह-दुर्गति

दुग्गम-दुर्गम

दुग्गाह-दुर्गह

दुग्घर-दुर्गह

दुग्घोष्ट-हस्तिन् Desi V 44 दुग्घुष्टदूणया हत्थी

दुच्चरिय-दुश्चरित

दुच्चार-दुश्चार

दुज्जण-दुर्जन

दुज्जय-दुर्जय

दुट्ठ-दुष्ट

दुट्ठिय-दुष्टा

दुत्तर-दुस्तर

दुत्थ-दुःस्थ

दुत्थिय-दुःस्थित

दुद्धर-दुर्धर

दुन्नय-दुर्णय

दुन्निरिक्ख-दुर्निरीक्ष

दुन्निवार-दुर्निवार

दुप्पेच्छ-दुष्प्रेक्ष

दुप्पह-दुष्पति

दुप्पय-द्विपद

दुप्पयार-दुष्प्रचार

दुप्परिणाम-दुष्परिणाम

दुप्पवंस (च^१)-दुष्प्रपञ्च See Notes

दुप्पवंच-„

दुष्पवण-दुष्पवन
 दुष्पियर-दुष्पितृ
 दुष्पच्छ-दुष्प्रेक्ष
 दुष्पुत्त-दुष्पुत्र
 दुम्-दुम्
 दुम्मइ-दुर्मति
 दुम्मइ-दुनोति
 दुम्मण-दुर्मनस्
 दुम्मणवन्तय=दुम्मण
 दुम्मारु-दुर्मरित
 दुम्भइ-दुम्भइ
 दुरक्कर-दुरक्षर
 दुरम्भस-दुराक्षस
 दुरागगि-दुराचारिन्
 दुरालोयण-दुराजोकन
 दुरास-दुराश
 दुरिय-दुरित
 दुल-दुल
 दुलभ-दुलभ
 दुल्लखय-दुल्लक्ष
 दुल्लघ-दुल्लघ
 दुल्लिय-दुल्लित
 दुल्लह-दुल्लभ
 दुल्लालइ-दुल्लारति
 दुवार-द्वार
 दुवियण-दुविकल्प
 दुविरह-दुविरह
 दुविह-द्विभिध
 दुव्व-दुवां
 दुव्वयण-दुव्वचन
 दुव्वयणय-दुव्वदनरु
 दुव्वक-दुव्वक्य A Name
 दुव्वसण-दुव्वसन
 दुव्वसत-दुव्वसन्त
 दुव्वाय-दुव्वोत
 दुव्वसण-दुव्वसना
 दुव्वसिर-दुव्वसिन्
 दुव्विणीय-दुव्विनीत
 दुव्विथइ-दुव्विथ

दुव्विसह-दुव्विषह
 दुसंकड-दु सकट
 दुसंकर-दु सकर
 दुसम-दुषमा Technical Jain term for a
 cycle of years. See Notes
 दुसह-दु सह
 दुसील-दु शील
 दुह-दु ख
 दुहिय-दु हितृ
 दुअ (दुय)-दुत
 दुमइ-दुनयति
 दुर-Skt.
 दुरास-दुराश
 दुस-दुप्य
 दुसइ-दुपयति
 दुसण-दुपण
 दुसह-दु सह
 दुहव-दुर्भग
 देइ-ददाति M. देई, G H दे
 देक्खइ-पश्यति M देखणे, H. देखना
 देखइ=देक्खइ
 देव-Skt As Voc., addressed to a
 king -
 देवय-देवता
 देवग-देवाङ्ग Adj of clothes
 देवत्तण-देवत्व
 देवर-देष्ट M दीर, H. देवर
 देवलोय-देवलोरु
 देवि-देवी
 देस-देश G. H देस
 देसिय-देशित
 देह-Skt.
 देहुर-देवगृह M. देवारा a miniature
 wooden temple for domestic
 gods
 दोकर-दुष्कर
 दोखइ-दुखिण्ड
 दोखइ-दुखिण्डयति
 दोस्थिइ-दुस्थिइ-दु स्थित

दोमिय=इमिय
 दोस-दोष Vul M दोस. H.
 दोस-द्वेष
 दोह-द्रोह
 दोहय-द्रोहक
 दोहग-दौभाग्य
 दोहत्तण-द्रोहत्व
 दोहलय-द्रोहलक M. डोहाले
 दोहिय-द्रोहिन्
 दोहितय-दौहित्र

ध

धकड-वर्कट Name of a Bania family to
 which our author belongs
 धगधगन्त D-(=उग्र उवळन्) M. धगधगीत
 धण-धन
 धण-धणमित्त A name
 धणमित्त-,, A name
 धणयत्त-यनदत्त A name
 धणयदित्ति-धनदीप्ति A name
 धणयल्लिड्ड-धनलक्ष्मी A name
 धणवड्-धनपति A name
 धणवाल-धनपाल A name
 धणसिरि-धनश्री A name
 धणिय-धन्या (=प्रिया) Deśi V 58
 धणु-धनुस्
 धणुह-धनुष्य
 धणुहर-धनुर्धर
 धंयड D-(आग्रह) Deśi V 57 धन्या-लज्जा
 does not suit म वृद्ध करि असगार्हि
 धयड VI 2, 8 Don't persist in
 a wrong idea '
 धन-धन्य
 धम्म-धर्म
 धम्मिल्ल-Skt has borrowed this word
 form the Pr. Pāli. कबरी धम्मिल्ल
 धय-ध्वज
 धयवड-ध्वजपट
 धर-धरा
 धरह-धरति

धरण-Skt
 धरणि-धरणी
 धरणिद-धरणीन्द्र A name
 धरणीधर-Skt.
 धवल-Skt.
 धवलिय-धवलित
 धाड (धाड्ड) D-(=रुदन) विणियत्तु लोड धाड्ड
 सुअंतु XXII 2, 8 and अडवहिज्जि
 विणिग्गय धाहिहिं VIII 12, 8 (=धाहिहिं)
 cf M. धाय मोकलणे-to cry aloud
 धाड्य-धावित
 धाडिय D-(=प्रेषित) M. धाडणे to send
 धाम-Skt.
 धार-धारा M G धार
 धारय-धारक
 धारइ-धारयति
 धावइ-वायति M धावे
 धाहाविय=धाविय-धावित The ह for metre's
 sake कर उम्मेवि धाहाविड भणइ VII
 3, 10
 धाहि=धाइ (ह for metre) which see
 धिट्ठ-धृष्ट M धीट
 धीय-दुहित्
 धीर-Skt
 धीरायर-धैर्याकर
 धीरिय-धीरित
 धीरिम-धैर्य
 धुअंत-धुवन्
 धुकु D-(=मद स्थितं) M. धुकधुकण said of
 life's last breath
 धुणइ-धुनाति
 धुत्त-धूर्त
 धुय-धुत
 धुर-धुरा
 धुरधर-Skt.
 धुव-धुव
 धुवइ-धुनाति
 धूम-Skt
 धूय-दुहित्

धूलि-Skt.

धूव-धूप

धूववति-धूपवति

धूसरिय-धूसरित

धोरणि-Skt

धोय D-(=प्रक्षालयति) M धुणे, H. धूना

न

नइ-नदी Vul M नई

नड-न

नडल-नकुल

न-(=इ))

नचइ-नृत्यति M. नाचणे, G नाचडु, II नाचना

नजइ-जायते

नठ-नष्ट G नाठो

नस्थि-नास्ति G नथी

नदअ-नन्दक

नदइ-नन्दति

नदण-नन्दन

नदि-नन्दिमित्त A name

नदिमित्त-नन्दिमित्र A name

नदिवडुण-नन्दिवर्धन A name

नदिवहण-

नंदीसर-नन्दीश्वर

नदिष्ठय-नन्दिष्ठत

नमसइ-नमस्यति M. नवसणे with changed meaning

नमिय-नमित्त

नसु-नम

नमोत्थु-नमोस्तु

नयण-नयन II नेन

नयर-नगर M. नेर in जामनेर, पारनेर names of towns

नयवत-नयवत्

नर-Skt

नरय-नरक

नराहिव-नराधिप

नरिंद-नरेन्द्र

नरेस-नरेख

नरेसर-नरेश्वर

नव-Skt.

नवइ-नमति

नवकारइ-नमस्करोति

नवम-Skt.

नवर D-(केवलम्)

नवल-(=नव) M G नवल

नवहलिय-नवफलित

नवि-नापि

नह-नभस्

,,-नव

नहलिय-नभोनिलय (=देव)

नहु-नखल

नाइ D-(=इव)

नाइत्त-ज्ञाति(?)अहिष्ठहमिलिय सयलनाइत्त VII.

13, 1

नाड-नाम Old M नाड, M. नाव

नाडि-नाडी

नाण-ज्ञान

नाम-Skt

नामगगहण-नामग्रहण

नाय-ज्ञात

नायभोय-नागभोग Same as नायसेज which sec

नायखइ-नागखड्डा

नायर-नागर

नायरि-नागरी

नायरिय-नागरिका

नायरियायण-नागरिकाजन

नायसिरि-नागश्री A name.

नायसेज-नागशय्या

नारइय-नारक

नारसिंह-Skt. name of a tribe

नारसीह-नारसिंह

नारि-नारी

नारिएर-नारिकेर Vul M. नारिएळ, नारेळ

नावइ D-(=इव)

नास-नास Vul M. नास

,,-नासा

नासइ-नस्यति

नासाय-नासया or नासायै ?

यय देइ नासाय पेय पसत्थं XII 3, 7

नाह-नाथ Old M. नाहो husband

नाहि-न

नाही-नाभि

निउजइ-निउङ्गे

निउत्त-निउत्त

निओय-नियोग

निकाय-Skt.

निकय-निष्कय

निकारण-निष्कारण

निक्खंत-निष्क्रान्त

निक्खेवय-निक्षेप

निक्खेविष-निक्षेपित

निगंत-निर्गच्छत्

निगाथ-निर्ग्रन्थ

निगाय-निर्गत

„- निर्गज in गिगायाउ गयसालउ IV 10, 4

निगाह-निग्रह

निग्धिण-निर्वृण

निघोस-निर्घोष

निघोस- „

निच्च-नित्यम् Old M. नीच always

निच्चल-निश्चल

निच्चय-निश्चय Vul M. निच्चय

निज्जावय-निर्यामिक

निज्जिय-निर्जित

निज्जीव-निर्जीव

निज्झायइ-निध्याति (=पश्यति)

निज्झुण-निर्वृति In M (रुण-)झुण

निट्ठइ-नितिष्ठति

निट्ठरिय-निर्दरित M. बेडर, G निडर

नित्त-नेत्र

नित्ति-नीति

निद-निद्रा Vul M. नीद, नीज

निदडु-निर्दग्ध

निदलेइ-निर्दलयति

निद-निग्ध

निदण-निर्धन

निद्राडिय-निर्घाटित Cf मालवणरिंदधाडिए लुडीए

मन्नखेडम्भि Pāi end

निनइ-निनद

निनाद-Skt

निंद-निद्रा H नीन्द

निंदइ-निन्दति

निनेहय-नि स्नेह

निप्फकिय-निप्पङ्कु

निप्फद-निप्पन्द

निप्फल-निप्फल

निबद-Skt

निबध-Skt.

निबधण-निबन्धन

निबिड-Skt.

निब्भर-निर्भर

निर्भिभट-? निर्भिभटइं हारावलिधटइं V 9, 9

निमाणिय-निर्मानित

निब-Skt

निमित्त-Skt.

निम्मच्छइ-निर्घक्षति

निम्मच्छण-निर्घक्षण

निम्मज्जइ-निर्मज्जति

निम्मल-निर्मल

निम्मह=निम्महण

निम्महण-निर्मथन

निम्माणिय-निर्मानित

निय-निज

„-नीत

नियय-निजक

नियइ D-(=पश्यति)

नियडं-नियम

नियच्छइ D-पश्यति

नियड-निकट Coll M. आड ना नीड (?)

नियत्त-निवृत्त

नियत्तइ D-निवर्तयति

नियत्थ-(परिहित) Deśi IV 33 गिअत्थं

वरिहिण It could however be traced to नि+वस्+त, where व undergoes यशुति and स्त regularly becomes त्य. Not a Deśi therefore.

नियम-Skt

नियव-नितम्ब

नियर-निकर

नियल-निगड

नियवि=निएवि (दृष्ट्वा) नियवि क्तिउ (कृत) कय-
तदन्तरु V 16, 7

नियसिवि=न्युष्य (=उपोष्य) निव्वाहइ जो नियसिवि
भरेण XXII 10, 6

नियाण-निदान

निरजण-निरञ्जन

निरम्मणा(ण)य D-Deṣi I 22 has अम्माइआ
for अनुमार्गगामिनी and I 49 अम्मणु-
अचिअ for अनु(मार्ग) गमनम्. अम्मण
thus seems to mean pursuit
निरम्मणाउ therefore should mean
of which no one is in pursuit,
or which no body seeks. This
sense suits the context very
well हुउ कालिं जइवि निरम्मणाउ XVI
8, 10

निरलकार-Skt

निरवराह-निरपराध

निरवसक-निरपशङ्क

निरवसेस-निरवशेष

निरवेक्ख-निरपेक्ष

निराउह-निरायुध

निरारिउ D-(निश्चितम्) See निरु

निरावराह=निरवराह

निरावसन्न-निरवसन्न (=विषण्ण) निरु has inten-
sive sense here.

निरिक्खइ-निरिक्षते

निरिक्खण-निरिक्षण

निरु-निश्चितम्

निरुज्जम-निरुत्थम

निरुत्त-निरुत्त (=निश्चयेन) M. निरुत्ते

निरुत्तर-Skt.

निरुद्ध-Skt.

निरुत्तयमाण-निरुत्ततमान

निरुम्भण D-(=निरोधन)

निरुपम-निरुपम

निरुवसग्ग-निरुपसर्ग

निरोह-निरोध

निरोवम-निरुपम

निलय-Skt

निलीण-निलीन

निव-नृप

निवडि D-(=निष्पत्य) cf. Hc Gr IV 444

वलयवालिनिवडणभएण घण उद्धम्भुअ जाइ.

चम्मट्टिसरीउ निवडि जाइ मसाणि खउ XX

9, 9 The anusvāra, however,
makes it difficult. Possibly it is
a mistake

निवडइ-निष्पतति

निवसइ-निवसति

निवह-Skt

निवाण (=निव्वाण)-निर्वाण, in the sense of
निर्वाणस्थानं=विश्रामस्थानम् Hc. Gr. IV
419 has निवाणु for निव्वाणु-‘अहवा तं
जि निवाणु’ वरभवणहो पिकलतु निवाणइं
V 7, 7 M. निवारणे

निवारइ-निवारयति

निवारण-Skt

निवास-Skt

निविट्ट-निविष्ट

निविति-निवृत्ति

निविस-निमेष

निवेइय-निवेदित

निवेसइ-निवेशयति

निव्वन्न-निष्पन्ना (=जाता) भविसत्तहो गेहिणि निव्वन्नी
XX 14, 2

निव्ववसाय-निर्व्ववसाय Old M. वेवसाव

निव्वहइ-निर्व्वहति

निव्वाहइ-निर्वाहयति

निव्विडइ (=निव्वडइ)-निष्पद्यते. निव्विडउ कज्जु
किं वित्थरेण IV 5, 12

निव्वुइ-निर्व्वृत्ति

निव्वय-निर्व्वेद

निसन्न-निषण्ण

निसायर-निशाचर

निसि-निशा

निसियर-निशाचर

निष्ठद्वि D-(=भरानत) Pā1 निष्ठद्विमकन्तभरोणयं

निष्ठणइ-निष्ठणोति

निहृष्टइ-निहृष्टयति

निहण-निधन

निहणइ-निहन्ति

निहृम्मइ-निहृन्त्यते

निहृसन्ति-नियसन्ति See Emendations

निहाय-निघात

निहाण-निधान

निहाळइ-निहाळयति M. निहाळणें निहाळवु

निहि-निधि

निहित-निक्षिप्त

निहीण-निहीना

निहुय-निधुत (=निधुवनं छरत)

निहेळण D-(=गृह) Deśi IV 51 निहेळणमगार-
जघणेसु

निहोळइ D-(पातयति)

नीर-Skt

नीसइ-निशब्द M नीसाद

नीसंदेह-नि सदेह

नीसरइ-नि सरति

नीसळ-नि शल्य

नीसार-निस्सार 'passage', if in कर्ण्डि
जिणभवणहो नीसारइ V 7, 2 नी० is
a noun

नीसारइ-नि सारयति

नीसारय-नि सारक

नीसास-निश्वास

नी साहार-नि सन्धार or नि संवार acc. to Hc
Gr IV 82 बहु भज्जइ नीसाहार साउ
XIV 16, 6 unmitigated defeat

नीसेस-नि शेष

उ-किनु

वृणं-वृजम् Prktism

नेइ-नयति M. नेई

नेवर-वृष्टुर M. नेवरें

नेत्त-नेत्र

नेमित्त-नैमित्त

नेमित्तिय-नैमित्तिक

नेराइय-नीराजन

नेवत्थ-नेपत्थ

नेसण-निवसन, as reference to छरत shows

विहडियनेसणाइ मिहुणाण व छरयारभइ IV
8, 10 M नेसणें

नेह-खेह

नोरुसाय-नोरुषाय

न्हाइ-क्षाति

न्हवण-क्षपण

न्हविय-क्षपित

न्हाण-ज्ञान M न्हाणे, न्हाणें

न्हावइ-क्षापयति

प

पइ-पति

पइज्ज-प्रतिज्ञा M. पैज

पइठ-प्रविष्ट old M. पैठा

पइत्त-पयत्त which see.

पइल-प्रकीर्ण

पइव्वय-पतिव्रता

पइसइ-प्रविशति old M. पैसणे०

पइसरइ-प्रतिसरति (=प्रविशति)'

पइसार-प्रतिसार (प्रवेश or मार्ग) old M.
पैसार

पइसारइ=प्रवेशयति

पइहर-पतिगृह

पईसइ=पइसइ

पउजइ-प्रयुक्ते

पउत्त-प्रयुक्त

पूउत्थ-प्रोषित

पउर-पौर

„-पुत्र in M. (भर-)पूर, also Vul. M.
पचूर

पउरिस-पौरुष

पएस-प्रदेश

पओलि-प्रतोली

पओसि-प्रदोषे

पओहण-प्रवहण
 पओहर-पयोधर
 पक-पक्क M पक्का and also पाका G, II
 पक्ख-पक्ख M पाखा (wing of a house)
 पक्खय=पक्ख side
 पक्खत्त-प्रक्षिप्त? (=प्रभुष्य) रणरसपक्खत्ति यण
 वइयुत्ति XIV 7, 12
 पक्खरिय D-(=सनइ) Deśi VI 10 पक्खरा
 तुरयकवचे See युडिय
 पक्खवाय-पक्खपात
 पक्खालइ-प्रक्षालयति
 पक्खि-पक्खिन् M पांखरू, H परी
 पक्खिय-पक्खिक meaning 'partial'
 पक्खित्त-प्रक्षिप्त
 पगळिद-प्रगलित
 पगाखु-प्रकामम्
 पगुण-प्रगुण
 पघोस-प्रगोष
 पघोसिय-प्रवोपित
 पक-Skt.
 पकय-पकज
 पकयसिरि-पङ्कजश्री (=कमलश्री)
 पकिय-पकिल
 पगण-प्रांगण
 पगुरइ D-(=प्रावृणोति) M पाघरण
 पगुरण D-(प्रावरण) M पाघरण
 पघय-प्रत्यय
 पक्कख-प्रत्यक्ष
 पक्कखइ-प्रत्याख्याति
 पक्कखण-प्रत्याख्यान
 पक्कुरइ D-(=उपालभते) Ilc. Gr. IV 156
 उपालम्भेणपक्कार
 पक्कासन्न-प्रत्यासन्न
 पक्कुत्तर-प्रत्युत्तर
 पक्कुत्त-प्रत्युत्त
 पक्केडि D-(प्रत्युत्त) पक्केडि आयहो पिउ बुच्चइ
 VI 22, 5 Ilc Gr. IV 420 gives
 पक्केडि for प्रत्युत्त
 पच्छइ-पश्चात् G. पाछे, H. पीछे

पच्छए-To rhyme with नियच्छए
 पच्छन्न-प्रच्छन्न
 पच्छाइय-प्रच्छादित
 पच्छिम-पश्चिम Vul M. पच्छम
 पच्छिल-,, G पाछला
 पच्छुत्ताविय-पश्चात्तापित cf. Vul M पछिताप
 पजलंत-प्रज्वलत्
 पज्जत्त-पर्याप्त
 पज्जलिय-प्रज्वलित
 पज्जालइ-प्रज्वालयति M. पाजळणे
 पज्जुत्त-पर्युप्त
 पच-Skt.
 पचत्त-पचत्व
 पचम-Skt
 पचमि-पञ्चमी
 पचविह-पञ्चविह
 पचाल-Skt Name of country and
 people in the Doab, contiguous
 to कुरुजगल
 पचासय-पञ्चाशत्
 पचुर-पञ्चोदुम्बराणि Possibly five vari-
 eties of fruits of the Ficus
 Religiosa kind were prohibited
 महु मज्झ महु पचुराई खज्जति न XVI 8,
 1 See also XX 3, 3
 पचेडिय D(=विनाशित) appears to have
 similar sense with फेडिय wh.
 occurs in the same line जेण लोयस्स
 लोहत्तण फेडिय दुट्ठरुदप्पदप्प च पचेडिय
 IV 13, 8 Deśi VI 15 has पचेड...
 छसदे, so that our word means
 छसलित=छसलेन हत totally crushed.
 पंजर-Skt
 पट्ट-Skt
 पट्टण-पत्तन पाटण as latter part of names
 of many cities
 पट्टासन-पट्टासन (=सिंहासन)
 पट्टवइ-प्रस्थापयति M पाठवणं
 पट्टइ-पतति M. पडणं

पडह-पटह

पडाय-पताका

पडिकूल-प्रतिकूल

पडिक्खलइ-प्रतिक्खलति

पडिगाहइ-प्रतिगृह्णाति

पडिग्गहय-प्रतिग्रह

पडिच्छइ-प्रतीच्छति

पडिच्छण-प्रतीच्छन (=स्वीकार)

पडिजपइ-प्रतिजल्पति

पडिपट्ट-प्रतिपट्ट

पडिपरिहव-प्रतिपरिभव

पडिपहर-प्रतिप्रहर

पडिपिल्लइ D-क्षिपति

पडिबन्ध-प्रतिबन्ध

पडिबिन्ध-प्रतिबिम्ब

पडिबिन्धइ-प्रतिबिम्बयति

पडिभट्ट-प्रतिभट्ट

पडिभमिय-परिभ्रांत

पडिम-प्रतिमा

पडिमल्ल-प्रतिमल्ल

पडियक्ख-प्रतिपक्ष जालगवक्ख-पक्खपडियक्खहि

IX 4, 5 contrast to पक्ख (not एक्ख as in Jacobi) a wing of a door or some such thing

पडियंकिय-प्रत्यङ्कित

पडियच्छइ-परियच्छइ which see

पडिरक्खिय-प्रतिरक्षित

पडिरव-प्रतिरव

पडिवयण-प्रतिवचन

पडिवइर-प्रतिवैर

पडिवक्कइ- (=प्रतिवाक्यं करोति)

पडिवक्ख-प्रतिपक्ष

पडिवज्जइ-प्रतिपथते

पडिवन्न-प्रतिपन्न

पडिवनिय-,,

पडिवाय-प्रतिवाच (=प्रतिवाक्यं)

पडिवाइय-प्रतिपादित

पडिवालइ-प्रतिपालयति

पडिसक्कइ-परिसक्कइ which see

पडिसइ-प्रतिशब्द M. पडसाइ

पडिसुर- (=प्रतिकूल) Probably from प्रतिस्वर
Deśi VI 18 पडिसुरो चेअ पडिकूले

पडिहार-प्रतिहार

पडोव-प्रतीप

पडु-पटु

पडुत्तर-प्रत्युत्तर

पडुत्तिय-प्रत्युक्ति cf उत्तपडुत्तियाई XXI 8, 1

पदइ-पठति M पदणें, पाढे, H. पढना

पदम-प्रथम

पदक्क-प्रदौकित Probably a Prākṛitism
in Sanskrit

पणय-प्रणत

,, -प्रणय

पणइणि-प्रणयिनी

पणच्चिय-प्रणर्तित

पणट्ट-प्रनट्ट

पणमिय-प्रणमित

पणवइ-प्रणमति

पणवाय-प्रणिपात

पणाम-प्रणाम

पणासण-प्रणाशन

पणासिय-प्रणाशित

पणीह- (प्रणिधि) पुणु पुणु वि छमित्तहि 'कयपणीह
XIII 12, 5 Loss of find इ for
rhyme Pāi चरो पणिही suits here.

पंडरिय-पाण्डुरित

पंडव-पाण्डव

पंडिय-पण्डित

पत्ते-पत्र M पत्ता in a diff. sense, H. पत्ता

पत्त-प्राप्त

पत्तल-पत्रल M. पातळ ?

पत्ताणइ-प्रत्याययति, सो तुम्हई विवाड पत्ताणइ
XVII 7, 2

पत्ति-पत्नी In XX 3, 2 our text rightly
reads परत्तिय and not पत्तिय.

पत्तियइ-प्रत्याययति

पत्थण-प्रार्थना

पत्थाण-प्रस्थान

पत्थिव-पार्थिव
पदरिसिय-प्रदक्षित
पदेकलङ्-प्रपक्ष्यति
पधाइय-प्रधावित
पति-पक्ति Old M पाति

पंथ-पथिन्
पथिय-पथिक

पत्रय-पत्रग

पत्रया-पर्णकानि Betel leaves बुणीण तद्वा
पत्रया जेहिं दिना XII 3, 21

पन्नारस-पञ्चदश

पन्हु-प्रखव M पान्हा

पप्पडा-पर्यट M G पापड

पप्फुल्लिय-प्रफुल्ल

पब्भट्ट-प्रभट्ट M. वाट

पब्भार-प्राग्भार

पभणइ-प्रभणति

पभोय-प्रभोग

पमत्त-प्रमत्त

पमाण-प्रमाण

पमाय-प्रमाद

पमायइ-प्रमाचते

पमुक्क-प्रमुक्त

पमुह-प्रमुख

पमुहोइ-प्रमुख चिम्

पम्मुह-प्राङ्मुख

पय-पद Vul M पय

„ पयस्

„-प्रजा

पयइ-प्रकृति

पयग-पतद्ग

पयट्टइ-प्रवर्तते

पयड-प्रकट

पयडइ-प्रकटयति

पयहावइ- „

पयहावण-प्रकटीकरण

पयडि-प्रकृति

पयड-प्रचण्ड

पयत्त-प्रयत्न

„-प्रष्टत

पयत्थ-पदार्थ

पययिय-प्रगन्वित

पयल=पङ्क (प्रकीर्ण, सिञ्चित)

पयपइ-प्रजल्पति

पयरम्ब-पादरक्ष

पयल्लय=पय-पद plus an Apbh diminutive
termination of M. पाडल्ले

पयहिणम्-प्रदक्षिणम्

पयाणय-प्रयाणक

पयार-प्रकार

पयाव-प्रताप

पयास-प्रकाश

„-प्रयास

पयासइ-प्रकाशयति

पयासय-प्रकाशक

पयासिर-प्रकाशिन

पयाहिण-प्रदक्षिण

पयाहिणइ-प्रदक्षिण करोति

पर-परम्

परएस-परदेश

परम-Skt

परमत्थ-परमार्थ

परमप्पय-परमात्मन्

परमेट्टि-परमेष्ठिन्

परमेसर-परमेश्वर

परम्पर-परम्परा

परम्मुह-प्राङ्मुख

परय्यस-परवश

परस-त्पर्थ

पराइय-परायात

पराणए-परायणति

परामरिसइ-परामृशति

परायय-परागत

पराहव-पराभर्ष(=आपइ) जमज्झ पराहवि...इहु
अणुहविउ पई XII 10, 12

परि-परि

परिउवइ-परिचुबति

परिउवण-परिचुवन

परिओस-परितोष
 „-परिद्वेष
 परिओसइ-परितोषयति
 परिक्रव-परीक्षा
 परिक्रवइ-परीक्षते
 परिक्रवण-परीक्षण
 परिखिवइ-परिक्षिपति
 परिखुहिय-परिक्षुभित
 परिगलिय-परिगलित
 परिग्गह-परिग्रह
 परिचत्त-परित्यक्त
 परिचाय-परित्याग
 परिचित for परचित I 9, 6
 परिद्धिय-प्रतिष्ठित
 परिद्धविय-प्रतिष्ठापित
 परिणयणय-परिणयनय परिणय and नय are
 synonymous XIV 3, 1
 परिणइ-परिणयति
 परिणाम-Skt
 परित्त-परीत
 परिपुगल-(=श्रेष्ठ) जपइ भविसयत्तु परिपुंगल IX
 8, 6 See पुगल
 परिप्पमाण-परिप्रमाण
 परिप्फुड-परिप्फुट
 परिप्फुरिय-परिप्फुरित
 परिभावइ-परिभावयति
 परिभूय-परिभूत
 परिमल-Skt
 परिमलिय-परिमृदित M. मळण
 परिमाइ=परिमाति 1 e परिमाण. Or perhaps
 to read like Jacobi छगइपरिमा इव
 V 8, 5
 परिमिय-परिमित
 परिखुक्क-परिखुक्त
 परिखसइ-परिखुचति
 परिमोक्कल-परिखुक्त
 परियच्छइ-(=पश्यति) Old M. परियेसणे
 परियंचइ=परि+अचइ which see

परियइइ-परिवर्तयति
 परियण-परिजन
 परियत्त-परिष्ठत्त
 परियत्तइ-परिवर्तते
 परियतिय-परिवर्तित
 परियर-परिकर
 परियरिय-परिचरित
 परियल-(परितल ?) a small dish. M. परेळ.
 परळ
 परियाण-परिदान
 परिरक्खइ-परिरक्षति
 परिवज्जइ=परिवज्जइ-परिवर्तयति
 परिवत्तर-परिपक्वमि निम्मज्जिड परिवत्तरतांण
 XVI 2, 5
 परिवत्थ-परिवत्त
 परिवाडि-परिपाटी
 परिवाय-प्रतिवात XXII 1, 11
 परिवार-Skt
 परिवास-परिवत्त छणियत्थइ मि ज्झीणपरिवासइ V
 9, 2
 परिवीढ-परिपीठ
 परिवेयइ-परिवेदयते कायरघरिणि कावि परिवेयइ
 XIV 11, 7
 परिसक्कइ-परिष्वक्ते (परिक्रमते)
 परिहइ-परिदधाति
 परिहण-परिधान H. पहिरण
 परिहत्य D=(दक्ष) Pā1 परिहत्यो दच्छो. मइ मि
 छिड परिहत्यु वहतव VIII 2, 4
 परिहव-परिभव
 परिहाइ-परिधापयति
 परिहाविय-परिधापित
 परिहास-Skt
 परिह्वय-परिभूत
 परिहोइ-परिभवति
 परिसम-परिभ्रम
 परोप्पर-परस्परम्
 पलय-प्रलय
 पल्ल-प्रकम्ब
 पलंबिय-प्रलम्बित

१लव-५ १
 पलायि-प्रलापित
 पलासय-पलाशः
 पलिन-प्रदीप्त M पलिता a torn,
 पलिप्पइ-प्रदीयते
 पलाइर-प्रलोकिन्
 पलोयइ-प्रलोकते
 पलोयण-प्रलोकन
 पलोवइ-पलोयइ
 पळक-पर्यङ्क M पळग
 पळइ D-पर्यस्यति
 पळव-Skt
 पळव-A country, whose capital is
 given as कपिल XVII 2, 2
 पवजइ-प्रपद्यते
 पवच-प्रपञ्च
 पवङ्गिय-प्रवर्धित
 पवण-पवन
 पवत्तइ-प्रवर्तयति
 पवभ-प्रपन्न
 पवर-प्रवर
 पवगिस्इ-प्रवर्धति
 पवहइ-प्रवहति
 पयाथु-प्रमथण
 पवाल-प्रवाल
 पवात्त-प्रवास
 पवाइ-प्रवाह
 पवाहइ-प्रवाहयति
 पवित्त-पवित्र
 „-प्रवृत्त
 पवित्तिय-प्रवर्तित
 पविति-प्रवृत्ति, (=प्रभृति in अज्जुपविति णिसिभो-
 यणु परिहरिइ मइ XX 3, 12
 पविस्समाण-प्रविशन्
 पवेस-प्रवेश
 पव्व-पर्वन्
 पव्वइय-प्रवर्जित
 पव्वय-पर्वत
 पव्वय-Name of a country between
 the Ravi and the Sutlej

पव्वयवइ—King of the above
 पव्वयनरिन्द—,,
 पसय—मृगविशेष Deśi VI 4 पसओ मृगविशेष or
 प्रसूत would suit पसयच्छि both in
 V 14, 2 and in V 15, 4
 पससइ—प्रशसति
 पससय—प्रशसक
 पसग—प्रसग
 पसत्थ—प्रशस्त
 पसन—प्रसन
 पसर—प्रसर
 पसरइ—प्रसरति
 पसाय—प्रसाद Old M पसाय
 पसारिय—प्रसारित
 पसाहइ—प्रसा ग्यति
 पसाहणय—प्रसाधन
 पसिद्ध—प्रसिद्ध
 पसिद्धि—प्रसिद्धि
 पसुव—पशु
 पसुय—प्रसूत
 ”—प्रसून
 पह—पथिन्
 ,,—प्रभा
 पहय—प्रहत
 पहचल—प्रभचूड A name
 पहजण—प्रभञ्जन
 पहणइ—प्रहन्ति
 पहर—प्रहर
 ,,—प्रहार
 पहरइ—प्रहरति
 पहरण—प्रहरण
 पहरिस—प्रहर्य
 पहसइ—प्रहसति
 पहाण—प्रधान
 पहार—प्रहार
 पहाय—प्रभात M पहाट
 पहाव—प्रभाव
 पहावइ—प्रभवति
 पहिय—पथिक

पहिङ्-प्रष्ट 1n पहिङो तर्हि दुक्किरिक्खे खयाले IV
3, 1

पहिङ्ग-प्रष्ट

पहिरइ-(from परिइ by Metathesis) परि-
दधाति M पेहेरणे, H पेहेरना, पेहेराव

पहिलय-प्रथम M पहिले

पहु-प्रष्ट

पहुचइ-(प्रभवति) He Gr IV 390 M.
पोहचणे, H. पहुचना

पहुत्त D-(प्रष्ट) सग्गहो को न पहुत्तु XII 3,
30

पाइक-पदाति Old M. पाईक, H. पाई (दल)

पाइवि=पावि वि see पावइ

पाउस-प्राष्ट M पाऊस, H. also

पाडिय-पादित

पाण-प्राण

पाणि-प्राणि

पाणिगहण-पाणिग्रहण

०गहण-

पाणिय-पानीय

पाणियहारि-पानीयहारिणी

पामर-Skt

पाय-पाद M. पाय चदप्पहपाय छित्त XII 14, 4
=पादौ स्पृष्टौ

पायड-प्रकट

पायडइ-प्रकटयति

पायस-Skt

पायार-प्राकार

पार-Skt.

पारक-परकीय M. पारखा

पारणय-पारणक M पारणे

पारद-प्रारब्ध

पारंपर-परम्परा (=पुराण) पारंपरकव्वहं लहिवि भेउ
XIV 20, 17 परंपरा suits well.

पारंभिय-प्रारब्ध पारियच्छि

पाल-Skt.

पालइ-पालयति

पालण-पालन

पाव-पाप

पावइ-प्राप्नोति

पावज्ज-प्रवज्ज्या

पाविङ्ग-पापिष्ठ

पास-पार्श्व जेण तुम्हाण पास गम तक्कुओ IV 13, 19
M पास, पार्शी, G. पासे, H. पास

"-पाश

पासिड-पार्श्व, पार्शात्. अण्णहिं पासिड अण्णहिं
लिज्ज II 1, 7

पासडिय-पाषण्डिक

पासाय-प्रासाद

पासेइय-प्रस्वेदित H. पसीना? G परसेवो

पाहण-पापाण

पाहरिय-प्राहरिक

पाहाण-पाषाण

पाहुड-प्राभृत (=उपायन)

पि-अपि Prktism

पिड-पीतं

पिडहर-पितृगृह

पिक-पक्क M पीक, पिकलेलें

पिक्खइ-प्रेक्षते

पिच्छइ-प्रेक्षते H पीसना?

पिज्जइ-पीयते

पिंजर-Skt

पिट्ठिवि-(मारयित्वा) M. पिठणे

पिंड-Skt.

पिंडवास-पिण्डवश्य ? (=सुहृज्जन)

पिपीलि-पिपीलिका

पिम्म-प्रेमन्

पिय-पितृ

"-प्रिय G. H. पिडुं, पिया

पियइ-पिबति

पियइत्त-प्रीणयितु

पियउल्लिय-प्रिया

पियम्म-प्रेमन्

पिययम-प्रियतम

पियर-पितृ

पियल्लय-प्रिय

पियउदरि-A name

पियार-प्रियतर H. पियार, प्यार G. also

पियास-पिपासा

पडइ D-(प्रयति, क्षिपति)

पिमुण-पिशुन

पिहिय-पिहित

पिहमिपाल-पृथिवीपाल

पिहु-पृथु

पिहुमइ-प्रथुमति A name

पीट-पीडा

पीडिजति-पीड्यमाना

पीण-पीन

पेणि D-(=प्राप्ति) II पत्रा

पीट-पीडा

पीळिय-पीडित

सवर-Skt

पुगल D-(अष्ट?) तुहु वणिवरकुमारि कुलि पुगले
V 11, 7 See पणिपुगल

पुगव-Skt.

पुण्डइ-पुण्डति C पूळरु, H पूठना

पुण्डण-पुच्छा M पुमणें

पण्डिय-पण्डित(=प्रमथ) लिहिनि न पुण्डिड X 7,
22 M पुसण

पूज-पूजा

पूजइ-पूजयति

पूजइ-पूर्यत

पूज-Skt

पूजइ-पूजयति

पूजविय-पूजित

पूठ-पूठ M. पुठा

पुणव-पुनर्न

पुथु-पुतर

पुठ-पुण्ड

पुत्त-पुत्र

पुत्ति-पुत्री

-पुत्ति in पुत्तिचोज्जु an interjection
often occurring in IV 7

पुन-पुण्य

पुणिमा-पूर्णिमा Vul M पुनिवा

पुप्फ-पुष्प

पुर-Skt

पुरओ-पुरत

पुरएव-पुरदेव

पुरइर-Skt

पुरंधु-²

पुरय-गोपुर² in IX 4, 4, gardenhouse²
r VIII 10, 5

पुरयण-पुरजन

पुरवइ-पुरपति

पुरवाल-पुरपाल

पुराइय-(पुराकृत)

पुराण-Skt

पुरि-पुरी

पुरिस-पुरुष

पुरिसगर-पुरुषकार

पुरम-पुरुष occurs much less frequently
'han पुरिस

पुरेस-पुरेश

पुलय-पुलक

पुलइय-पुलकित

पुलिं- a name of a wild tribe men-
tioned with बव्वरसवर XIX 11, 2

पुव-पूर्व

पुव्वएत्त-पूर्वदेश

पुव्वमात्त-पूर्वपार्श्व

पुव्वविदेह-पूर्वविदेह a country

पुग्गि-पूर्वम्

पुहइ-प्रथिवी

पूय-पूजा

पूर-Skt

पूरइ-पूरयति

पूरय-पूरक

पेम्म-प्रेमन्

पेय-Skt. occurs in XII 3, which is
mainly in Māhārāstri

पेरइ-प्रेरयति

पेसइ-प्रेषयति

पेसण-प्रेषण (=कार्य)

पेसल-पेशल

पेसन्न-पेशन्न

पोय-पोत

पोयणडर-पोतनपुर identified with तक्षशिला
 पोढ-प्रौढ
 पोत-पोत्र (=वस्त्र) M पोत
 पोत्थय-पुस्तक M. पोथी
 पोष्कल-पूगफल M. पोफल
 पोमलच्छि-पञ्चलक्ष्मी =कमलश्री Paraphrase of
 of proper names is our author's
 habit
 पोमाइड-for पामोइड overjoyed तउ सोहगों
 जणु पोमाइड VIII 19, 5 Jacobi's
 genial suggestion
 पोसइ-पुष्यति
 पोसह-पौषध
 फ
 फस-स्पर्श M फास
 फसइ-स्पृशति
 फसण-पांसन
 फग्गुण-फाल्गुन Mārwaḍī फागण, फाग
 फट्टइ D-(स्फटति)=दारयति
 फदइ-स्पन्दते
 फरसु-परशु M फरस
 फरहरत-onomatopoeic
 फल-Skt.
 फलय-फलक
 फलह-,,
 फलिह-स्फटिक
 फलेइ-फलति
 फार-स्फार M. फार
 फाडिय D-(स्फाटित) M फाडलं
 फाडय-(स्पर्शक) स्पर्शयोग्य
 फिट्टइ D-(अडयति) M फिटणे
 फुट्टइ-स्फुटति M फुटणे, H फुटना
 फुड-स्फुट
 फुडिय-(=कृत said of अथर) स्फुटित M फुटलेला
 फुरइ-स्फुरति
 फुल-Skt
 फुसइ D-स्पृशति (=मार्ष्टि) He Gr 1V 105
 फेडइ D-(स्फेडयति?) M फेडणे Causal of
 फिट्टइ? see पंचेडिय of थाउ वि फेडइ तासु

फड D-(=मण्डली) in जूअप्फडि M. फड
 व
 वइट्ट-see वइसइ Past Part M बैठा, बैठक,
 H ° बैठ
 वइसइ-उपविशति Col M वइस, बैसन
 वइसणय-उपवेशनक (=सिंहासन) In all the
 passages where it occurs it is
 closely associated with रज्जु एह
 सपय इउ वइसणउ रज्जु XXI 6, 9,
 8, 7 and 9, 7
 वइसारइ-उपवेशयति Causal of वइसइ
 वईसइ=वइसइ
 वज्जइ-वध्यते
 वद-Skt
 वधुयत्त-वन्धुयत्त Loss of anuswāra for
 metie
 वदिग्गह-वन्दिग्राह
 वदिण-वदिन् Bard
 वध-वन्ध
 वधइ-वध्नाति
 वधण-वन्धन
 वधव-वान्धव Coll M वधव
 वधु-Skt
 वधुयत्त-वन्धुयत्त A name
 वप्प D-(=पितृ) M H. बाप, G बापु, बापुजी
 वभयारि-ब्रह्मचारिन्
 वभचेर-ब्रह्मचर्य
 वभत्तण-ब्रह्मत्व (=ब्राह्मणत्व)
 वय-वक
 वल-Skt
 वलवत्त-वलवत्
 वलि-वलिन्
 वलिकिय-वलिक्रिया
 वलिवण्ड D-(=वलात्कार) करइ वलिवडउ च वकर
 मंछलु अहिसुई Sar Kanth p. 130
 M वण्ड?
 वन्वर-वर्वर a tribe, coupled always with
 the Khasas
 वइल-Skt

बहव-बहु
 बहिणि-भगिनी M बहीण, G बेण, H. भेण
 बहिरिय-बधिरित M. बहिरा
 बहु-Skt
 बहुअ-बहु
 बहुत्त- " M. बहुत, बहुतेक, H. बहोत
 बहुविह-बहुविध
 बहुह-बहुधा
 बाण-Skt.
 बार-द्वार G. बारण
 बारस-द्वादश Coll M G. H. बारस, mean-
 ing the 12th day of the month
 बारह- " M. बारा
 बाल-Skt
 बालहारि-बालधारी भविस्सो बालहारि XII 6, 8
 बासन-वस्त्र Coll M. बासन a rich garment
 बाह-बाष्प
 „ -बाहु
 बाहिर-बाहिस M. बाहेर, H. बाहार
 बाहु-Skt.
 बाहुबलि-Skt. Son of the Tirthankara
 Rsabha
 बि०-द्वि०,
 बिणि-द्वौ
 बिलि- „
 बिब-Skt.
 बीय-द्वितीय
 बुज्झइ-बुध्यते Old M. बुझणें, बुझाविणें
 बुद्ध-Skt.
 बे-द्वि M G H. बे
 बोह D-(=भाषण)
 बोहइ D-(=कथयति) Hc. Gr IV 2
 कथेर्वज्जर etc.
 बोहवइ-Causal of above
 बोहि-बोधि
 बोहिय-बोधित In कालायुल्लण्डइ बोहियाइ I 9,
 3 caused to burn like incense
 भ
 भवहा-(=भू)

भक्ख-भक्ष्य
 भक्खइ-भक्षयति
 भग्ग-भग
 भग-Skt
 भंगि-Skt
 भगुर-Skt
 भज्झइ-भज्यते
 भजइ-भनक्ति
 भजण-भजन
 भट्ट-भट्ट
 भट्ट-भट्ट
 भट्टइ=भण्डइ-भाण्डानि ships III 22, 12
 भट्टारय-भट्टारक
 भट्टारिय-भट्टारिका
 भणइ-भणति
 भट्ट-भाण्ड
 भट्टण D-(कलह) Deśi VI 101 कलहे भट्टण
 M. भांडण
 भट्टारिय-भाण्डारिक
 भट्टल्ल-भाण्ड M भांडवल with a slight
 change in meaning
 भण्णइ-भण्यते
 भत्त-भक्त
 भत्तार-भर्तृ
 भत्ति-भक्ति
 भत्तिवत्-भक्तिमत्
 भंति-भांति H भांति
 भमइ-भ्रमति
 भमर-भ्रमर
 भमाडइ-भ्रमति This ड is common in M.
 G. तावाडणें, उवाडणें, देखाडडु, भमाडडु
 भमिर-भ्रमिन्
 भय-Skt
 भयंकर-Skt.
 भयभीसइ-(=भयेन भीतो भवति)
 भयावण-भयानक M भयाण
 भर-Skt.
 भरइ-भरति
 „-स्मरति

भरडक्खिय D- (=विस्फारित) भरडक्खियळोयणु

भरड-भरत

भङ्गय-भद्रक

भङ्गि= F. for Skt भङ्ग a spear.

भव-Skt.

भवयत्त-भवदत्त a name.

भवण-भवन

”-अमण M भौवणे with slight change in sense

भवत्त-अमत्त

भविय-भव्य

भवियण-भव्यजन

भवियत्त=भवयत्त

भवित्ति-read पवित्ति=प्रवृत्ति see Emendation to VII 6, 7

भविस=भविष्यत्त

”-भविष्य

भविसयुक्क=भविषाणुक्क

भविसत्त=भविष्यत्त

भविसयत्त-भविष्यदत्त A name

भविषाणुमइ=भविषाणुक्क

भविषाणुक्क=भविष्याणुक्क A name

भवीत्त-भविष्य

भवे-भवेत्त

भव्व-भव्य

भसल D-(भमर)

भा-भास

भाणु-भाणु

भामइ-अमति

भामरि-(=अमण, i. e. प्रदक्षिण)

भाय-भाग

”-भाणु Vul M. भाया brother-in-law, G H भाई

भायण-भाजन

भायर-भाणु

भार-Skt.

भागिय-भारिक M भारी very much, G. भारी Heavy

भाल-Skt.

भालवल-भालतल

भाव-Skt

भावइ-भावयति

भावण-भावना

भावयत्त=भविषाणुक्क in XI 8, 3

भास-भाषा

”-भा

भासइ-भाषते

भासतरेण-भाषातरेण IV 13, 7 Prkism.

भासिय-भाषिणी

भासिणि-”

भासुर-Skt

भिडडि-भुडुडि

भिगार-भृगार Old M भंगार

भिह-भृत्य

भिज्जंत-भिद्यमान

भिडइ D-(=आक्रमते) M भिडणे, H भिडना

भित्ति-Skt

भिल-Skt

भिस-भृशम्

भुअ-भूत Sktsm अणिट्ट कणिट्टं भुअ सप्पहारं III 26, 9

”-भुज

भीम-Name of the King of सिंहलद्वीप

”-Skt

भीरु-Skt

भुअग-भुजगप्रयातम्

भुजइ-भुजे

भुडिणी D (वराही) Desi VI 106 कोळमि

भुडभुंडीरा

भुत्त-भुक्त

भुव-भुज

भुवण-भुवन

भृय-भूत Sktsm

भृमि-Skt.

भृलया-भृलता Prkism

भृवाल-भृपाल A name

भृसिय-भृषित

भेय-भेद

भेरि-Skt.

नेसिवि-भोषयित्वा

भोइय-भोगिक

भोग-Skt

भोग्ग-भोग्य

भोज-भोज्य

भोय-भोग

भोयण-भोजन

भोत्राल-भ्रवाल

म

म-मा

मइ-मति

मइद-मृगद

„=मीद्रकन् रर A name

मइदकन् रर-मृगन्द्रकन् रर A name

मइल्-मलिन 11 मल

मइलइ-मलिनयनि

मइवत-मतिमत्

मइअ-मृदु M मज

मइड-मुकुट

मइण-मौन

मइलइ-मुकुटयति

मइलि-मौलि

मइर-मइर

मइह-मयूह

मभीराट-(=मा भेपी इति वदति)

म-मा

मस-मास

मग्ग-मार्ग M मार्ग

मग्गइ-मार्गयति M मार्गणे, H मार्गना

मकुण-मत्कुण

मगल-Skt

मगल-मागत्य

मचकुद-मुचुकुन्द

मक्ष-मर्त्य

मक्षइ-(=मृदाति)

मच्छ-मत्स्य Vul M माछली

„-मत्स्य A country

मच्छर-मत्सर (=दशमशकादि) दसमसयमच्छर

सगहिं XIX 10, 10. M मच्छर

मच्छरिय-मत्सरित

मज्ज-मज्ज

मज्जइ-मज्जति

मज्जण-मज्जन

मज्जा=मजाय पिट्टिवि मजारहिउ निमाणिउ XVII

10, 9 He was beaten and dishonoured beyond limit

मज्जार-मर्यादा

मज्जार-मार्जार M मार्जर

मज्झ-मध्य

मज्झत्य-मध्यम्य

मज्झु-मज्जु

मज्जि-Skt

मडक D-(=पट) M मडक

मडकइ=मडप्कर which see

मडप्कर 11-(=गर्व) Pā मरट्टो मडप्करो गग्गो

मडय 11-(=पञ्ची)

मद-मठ

मण-मनस

मणजोए-मनोजवेन

मणप्पिय-मन प्रिय

मणयेय-A name

मणहर-मनोहर

मणाउ-मनाइ

मणि-Skt

मणिट्ट=मण+ट्ट

मणिवलय-Skt

मणुअ-मणज

मणुज्ज-मनोज

मणोज्ज-

मणोरह-मनोरथ

मणोहर-मनोहर

मणोहिराम-Sktsm for मणाहिराम

मड-मद

मडइ=Loc of मण्डअ-Skt मण्डप जो मण्डइ

रणभरधुरहो खधु XIII 8, 11 or मडयति

मंडण-मण्डन

मडल-Skt

मडलग-मण्डलाग (अति) Pā करवाल भड-

लग च

मंडलिय-माण्डलिक

मंडव-मण्डप M. माण्डव

मंडाय- D(=मोदकादि खाद्यम्)

मत्त-Skt.

„-मर्त्य

मत्तवारण-Skt.

मत्थय-मस्तक

मत्थासूल-मस्तकशूल

मदण-मदन

मंत-मन्त्र

मंतइ-मंत्रयति

मंतणय-मंत्रण

मंति-मंत्रिन्

मंतिण- „

मंथर-Skt.

मंद-Skt.

मंदिर-Skt.

मन्-मान्य

मन्इ-मन्यते

मन्वर-?मन्वरबहु कमलई समउ आइया XII 5, 7.

मम्म-मर्म

मम्मण-मन्मनः

मय-मत

„-मद

„-मृग

„-मृत

मयगल-मदकल

मयंक-मृगांक

मयण-मदन

मयणवेय-A name

मयणाय-मैनाक name of an island country

मयरट्ट D(=वारवनिताः) णं गयजोव्वणाउ मयर-
ट्टउ IV 9, 4. Is it to be connected
with Sk. मदरक्त ?

मयरद्धय-मकरध्वज

मयरंद-मकरन्द

मयरहर-मकरगृह (=मदन)

मयराय-मृगराज

मरइ-प्रियते

मरट्ट D(=गर्व) Pāi. मरट्टो मडप्फरो दप्पो

मरण-Skt.

मरणत्त-मरणत्वम् जाइजरामरणत्तविणासणि XX

11, 8

मराल-Skt.

मरु-Skt. Name of a country

मरुकुंद-Name of a flower of the
Jasmine variety

मरुवेय-मरुद्वेग A name

मरु-Skt.

मलय-Skt.

मलइ-मृदनाति

मलिण-मलिन

मलित्त-मलित्व

मल्ल-Skt.

मल्लर-? मल्लरगणाइ III 23, 1

मल्लंत D-(लीलायमान) Deśi VI 119 मल्लर्ण
लीला

मलय-मशक

मसरकइ D-(Snap one's fingers)

मसाण-श्मशान M. म(स)सण

मसि-मषी

मह-महा

महएवि-महादेवि

महएय-महार्थ

महग्विम-„

महण-मथन

महत्तण-महत्त्व

महत्तर-Skt.

महत्थिम-महार्थत्व

महंत-महत्

महंतय- „

महंतर-महत्तर

महमहइ D(=प्रसरति) Hc. Gr. IV 78

महमहो गन्धे

महल्ल-टल्ल

महवा-मधवा

महव्वय-महाव्रत

महा०-Skt	मारुभ-name of a people and country
महाइ D-(=महात्मन्)	मारुय-मारुत
महायण-महाजन	माल-माला
महालस-Wiong for महाजसेण XV 7, 7	मालइ-मालती
महि-मही	माली-Skt
महिम-महिमन्	मालर D-(=भीकल)
महिय-मथित	मास-मांस
महियल-महीतल	„-Skt
महिल-महिला	माहप्प-माहात्म्य
महिबइ-महीपति	माहुल्लिग-मातुल्लिग M. माहाद्धग
महिपाल-महीपाल A name	मि-अपि
महिम-महिष	मिग-मृग
महीयल-महीतल	मिच्छ-म्लेच्छ a barbarous people and their country
महीहर-महीधर	मिच्छइ D-(=इच्छति) मिच्छइ न दण्ड XIII 13, 5
महु-महु	मिच्छत्त-मिध्या
महुत्त-सुद्धत्त	मिच्छा-मिध्या
महुमास-मधुमास	मिणइ-मिमीते
महुयर-मधुर	मित्त-मात्र
महुर-मधुर	„-मित्र
महेस-महेश	मिरिय D-(=सुद्धर.) ? VII 2, 9
महोयर-महोदर A name	मिलइ-मिलति
माइ-माति	मिलइ-सुचति
माइय-मातृ	मिसल-मिश्र M मिसळ
माएसर-मायेसर A name	मिसलइ-मिश्रयति M. मिसळणे
माण-मान	मिहुण-मिधुन M मेहुण
माणइ-मानयति	मीसिय-मिश्रित
माणण-मानन	सुअ-मृत H सुवा
माणरारी-मानकारिणी	सुअइ-सुचति
माणिणि मानिनी	सुक्क-सुक्त
माणिभइ-माणिभद्र A name	सुक्क-सुख
माथुल-मातुल	सुक्क-सुख
माणेसर=माणिभइ	सुक्क-सुख
माभ-मातुल	सुग्ग-सुद्ध M सुग, H. सुग G, मग
माभइ=माभ	सुक्कइ-सुच्यते, मृत्रयति
माय-मातृ M, माय, H. माई	सुच्छ-सूत्रा
मायंग-मातंग	सुज्झइ-सुच्यति
मायरि-मातृ	सुद्धि-सुद्धि
मायहिय-मागधी	सुणइ-(=जानाति) from ज्ञा
मारइ-मारयति	सुणति-(=गणयन्ति)

मुणाल-मुणाल

मुणि-मुनि

मुडइ-मुण्डयति

मुत्ताहल-मुक्ताफल

मुद-मुद्रा

मुदिय-मुद्रित

मुदध-मुग्ध

„-मुर्धन्

मुवइ-मुभइ

मुसइ-मुशति

मुद-मुख

मुदलोहमल-मुदयलोहमल

मुदपति-(=मुखपत्रावलि) कयमुदपति पसाहियतिल-
यहिं XI 9, 3?

मुदप्पिय-मुखप्रिय

मुहल-मुखर

मुदवत-मुखवत्

मुहासुदि-मुखसुदि

मुदिय-मुली

मुदियइ-मुधिकायाम् (=मुधा)

मुहुत्त-मुहूर्त

मुहुल्लय-मुख

मुद-Skt.

मेइणि-मेदिनी

मेत्त-मात्र

मेरय-मामक

मेरु-Skt.

मेलइ-मेलयति

मेलवय-मेलापक

मेलवइ-मेलइ which see

मेलइ=मिलइ

मेत्त-मेघ

मेह-मेघ

मेहुण-मैथुन

मेहेसर-मेघेश्वर A name

मोइय-मोचित

मोकळइ-(=मोचयति) M. मोळळें (करणे) मोकळणें
with change in sense.

मोकख-मोक्ष

मोगर-मुद्र M. मोगर

मोडइ-मोटयति

मोत्तिय-मौक्तिक M. G. मोर्ता

मोय-मोद

मोळ-मूल्य M. मोळ

मोर-मयूर M मोर G. H.

मोह-Skt

मोहइ-मोहयति

मोहण-मोहन

मोहिणि-मोहिनी

य

This has entirely disappeared from the Piākṛits, with the exception of the Māgadhī. It has been changed to ज. But a secondary य has appeared in some Prākṛits, especially the Aṃg. and through it the Apbh This however, only in the body of the word and not initially Therefore there are no words beginning even with this secondary य. A few cases like याणइ are sporadic. The words that have been given below, are all second members of compounds etc., or such as have an affix or preposition before them.

०यण-जन

०यणिय-जनित

„-तनित

यवत्ता-यवत्रा (preparation of यव)

०यळ-तळ

०यळइ-चळति

याणइ-जानाति

याणिइ-शातुम्

र

रइ-रति

रइय-रचित

रउइ-रौद्र

रउरव-रौरव रउरवकाळ means the time
a foetus has to pass in the
womb of the mother, which
by Hindu and Jain philosophy
is regarded 'a place of confine-
ment and filth VI 12, 5.

रक्ख-रक्षस्
रक्खइ-रक्षति
रक्खण-रक्षण
रक्खस-राक्षस
रक्खसि-राक्षसी
रंगावलि-Skt.
रच्चंत-रज्यमान
रज-राज्य vul M. राज
रंजइ-रजयति
रंजण-रंजन
रडइ-रटति M. रडणे
रण-Skt
रणलणत-(नादं कुर्वन्) Onomatopoeic.
रणरणय-रणरणक
रणरणंत-(=कणत्) Onomatopoeic
रत्त-रक्त
रत्ति-रात्री Vul M. रात
रंच-रंच
रत्त-अरण्य M. रान
रमइ-रमते
रमण-Skt.
रमणि-रमणी
रमणीय-Skt.
रंभ-रम्भा
रम्म-रम्म्य
रम्मइ-रम्म्यते
रय-रजस्
,, -रत
रयण-रत्न
रयणचूळ-रत्नचूळ A name
रयणायर-रत्नाकर
रयणि-रजनी
रव-Skt.

रवड-In दडवडरवड पडंति दहिणं XVI 4, 4
Onomatopoeic.

रवण-रमण
रवन्न-रम्म्य
रवि-Skt.
रविंद-अरविन्द
रविण्णह-रविप्रभ A name
रस-Skt
रसणा-रसना
रसत-रसत्
रसायण-रसायन
रसोइ-रसवती (=पाक) Old M. रसोय, H.
रसोइ, रसई
रह-रथ Old M. रहवर
रहस-रभस
रहिय-रहित
राइ-रात्री
राई-राजी or राजिका
राळ-राजकुळ (=प्रासाद) Old M. राजळ
राणड-राजा M. G. H. राणा
राणी-राज्ञी M. G. H. राणी
राम-रामा
राय-राग
,, -राजन् M. राय
रासि-राशि M. रास
रिड-क्रतु mensis रिडसोणियजळु थंभइ III 4, 4.
,, -रिडु
रिक्ख-क्रक्ष (=नक्षत्र)
रिज्झइ-क्रध्यति
रिछ-क्रक्ष
रिछोळि-पंक्ति
रिद्ध-क्रद्ध
रिद्धि-क्रद्धि
रिद्धत D-(=प्रोभमान) कळहोयकति रिद्धंतड
XVI 3, 8
रिसइ-क्रषभ
रिसि-क्रषि
रुअ-रुज्
,, -रुत

रुह-रोदिति H रोना रोदति in Jacobi is incorrect Skt.
 रुक्ख-रुक्ख M. महारुक्ख
 रुक्ख-रोचते
 रुक्खतड-रुक्खमान in X 10, 5, is more natural than Jacobi's ओज्झंतड
 रुट्ट-रुट्ट
 रुणरुण D-(=रुणरुदित)
 रुणरुणइ D-(=रुण रोदिति)
 रुद्ध-Skt.
 रुंद D-(=विपुल)M. रुद
 रुद्धुलत D-निःषसन् or गद्गदकण्ठ in II 9, 9, VII 7, 8, VIII 12, 7 etc.
 रुवइ-रोदिति
 रुहरुहइ-(=मन्दं वहति) वामगि छत्ति रुहरुहइ वाड IV 5, 4
 रुहुरुहइ D-(=उत्कण्ठा) In III 20, 11 etc. Not in II 5, 8, where our text reads हुंठ वुहं
 रुव D-रूप
 रुसइ-रुव्यति M. रुसणें
 रे-Skt.
 रेणु-Skt.
 रेर-² भमिय रेर XV 5, 6
 रेह-रेखा M. रेव
 रेहइ-(=राजते) राजति in Jacobi is a mistake
 रोमंच-रोमाञ्च
 रोमंचिय-रोमाञ्चित
 रोवइ-रोदिति
 रोस-रोष
 रोसिय-रोषित
 रोह-रोहक
 रोहिणि-रोहिणी

ल

लइ-ला Imperative of
 लइ-Interjection. H. ले
 लइय-(=गृहीत, स्वीकृत) from ला

लइजइ-see लेइ Passive
 लउदि-लगुह
 लएवि, ०विणु-see लेइ. Absolutives
 लक्ख-लक्ख
 लक्खइ-लक्खयति
 लक्खण-लक्खण
 लग्ग-लग्ग
 लग्गइ-लगति
 लंयइ-लङ्गयति
 लच्छि-लक्ष्मी
 ,, -mother of Kamala
 लज्ज-लज्जा
 लज्जइ-लज्जते
 लज्जणय-लज्जाकर
 लज्जाविणज्ज-लज्जनीय
 लज्जिर-सलज्ज
 लंछण-लंछन
 लइइ D-(=सुकुमार or सुन्दर)
 लइयि-Fond behaviour of fondled children. M. लाड
 लहुअ-लहुक M. लाह
 लह-लह M. लावणें
 लहमइ-लहयते M. लावणें
 लपह-लंपट
 लवकत्त-लंबकर्ण See कज्जपंगुरण
 लय-लता
 ,, -see लेइ. Past Participle
 ललंत-ललत्त
 ललिय-ललित
 लव-Skt
 लहइ-लभते
 लहु-लघु
 लहुआरी-लघुतरा, आ for अ metri causa or लघुकारिणी, an epithet of blame.
 लाह-लाह Name of Gujarat without Kathiawar M. लाह in लाहवाणी, a sub-caste of Banias
 लायइ-लगयति M. लावणें
 लालिय-लालित

लावय-लावक a bird M. लावी
 लाविय-see लेइ Causal Past. Part. M
 लाविला
 लावन्न-लावण्य
 लाह-लाभ Old M लाहो
 लाहव-लाघव
 लिंग-Skt.
 लिजइ D-(=आदीयते) from ला Passive
 लित्त-लित्त
 लील-लीला
 लिहइ-लिखति M. लिहिणे
 लीह-रेखा
 लुंचइ-लुञ्जति
 लुद्ध-लुब्ध
 लुलिय-लुलित्त
 लुम्भए-लुम्भयते
 लुहइ D-(=मार्ष्टि)
 लेइ-(=लाति)
 लेस-लेश्य
 लोण-लवण in M लोणचे a kind of pickle
 लोय-लोक
 „-लोच (1 e. केशलुञ्ज) in XXI 11, 7
 लोयण-लोचन
 लोल-Skt.
 लाह-लोभ
 „-Skt
 लोहजंघ-Name of a minister. See In-
 . troduction
 लिहइ D-(=निलीयते) He Gr IV 5, 5
 निलीने णिलीअ लिहवा M लिङ्गे to hide
 च
 व-इव
 „-वा होइ न होइ व जेइउ I 4, 8
 वइ-पति
 वइजइ-see वयइ=वदति Passive साहम्मियव-
 च्छल्लु वइजइ XX 11, 2
 वइर-वैर
 वइराय-वैराज
 वइरि-वैरिन्

वइरिय- „
 वइसवण-वैश्रवण
 वइसाह-वैशाख
 वंस-वंश
 वसयाल-वशजाल
 वक्क-वाक्य
 वक्कर-वक्र
 वक्कयाणइ-व्याख्यानयति M वाखाणणे
 वविलिय-पक्षक
 वग्ग-वर्ग
 वग्गइ-वल्गति
 वण्य-व्याघ्र M पाघ
 वंक्क-वक्र M वक्र विवर of Jacobi is due
 to bad splitting up of text मज्झि
 महत्तराण न कयाइचि वक्कवि वक्कु वुच्चए
 XII 5, 17-In the midst of
 great people, even a crooked
 man does not say crooked
 things'
 वक्कुड=वंक M. वांकडा
 वक्कइ-वक्कयति
 वचइ-वजति He Gr IV 225 वजवृत्तमदां व
 Kon वचता, G वचवु
 वच्चरा-(=Sk. वचा a herb that is suppos-
 ed) when eaten, to clear the
 throat e g ब्राह्मी सुण्डी वचा सुष्टी
 पिप्पली मधुसमिता। पञ्चरात्रप्रसङ्गेन कोकिला
 स्वर उच्यते ॥ XII 3, 23
 वच्छयल-वक्ष स्थल
 वच्छत्थल-Sktism
 वच्छल-वत्सल
 वच्छल-वात्सन्य
 वज्ज-वज्र
 वज्जइ-वर्जयति M वजा (करणे)
 वज्जरइ D-(=कथयति) He. Gr. IV 2 कथे-
 वंज्जर etc.
 वजावइ-वादयति M वाजवणे
 वज्जोयर-वज्जोदर A name

वंचइ=वचइ In the text XV 17, 2 चचिनि
wrong for वचिनि

„-वञ्चयति

वचण-वञ्चन

उच्छइ-वाञ्छति

वट्टइ-वर्तते

वट्टइ-वर्तते

वडवाणल-वडवानल

वडु D-(=महत्) Deśi VII 29, वडुो महान् O

M वाड in वाडें कोडें Jacobi's वुडु
in XII 6, 3 is not happy

वडुार=वडुयार Comparative

वडुमाण-वर्धमान

वडुइ-वर्धते M. वाढणं

वडुारइ-see वडुइ Causal XII 4, 8

वण-वन in M वणवा ?

„-वण M. वण

वणय-वनज

वणि-वणिज् M. वाणी, G. वाणिओ, H. बनिया

वणिइत्त-वणिक्पुत्र

वणिज्-वाणिज्य Coll M. वणजेला जाणे

वत्त-वक्त्र

„-वार्ता M. H. वात, Guj. वात

वत्तइ-वर्तते or वर्तयति

वत्तयार-वार्ताकर a messenger

वत्तिय-वर्तित

वत्थ-वत्थ

वद्धारिय-वर्धापित G. वधारे, वधारुं

वद्धावण-वर्धापन Vul M. वरधावा

वद्धाविय-वर्धापित

वद्धिय-वर्धित

वद्धइ-वन्दते

वद्धण-वन्दन

वद्धणहति-वन्दनभक्ति

वन्न-वर्ण

वन्नइ-वर्णयति M वानणे

वमाल D-(=कलकल) Pāi कलयलो वमालो

य-or (पुञ्ज) He. Gr. IV 102

पुजेरारोलवमालौ

वम्मह-मन्मथ

वम्महती-मन्मथायमाना Denominative.

वय-वयस्

„-वत्

„-वाच्

वयइ-वदति तं वणु विलसतवयतहंमि III 7, 13

वयस्-वयस्य

वयंसिया-वयस्या

वयण-वचन

„-वदन

वयणिज्-वचनीय

वर-Skt. (=श्रेष्ठ)

„- „ (=वरयितृ)

„- „ (=प्रसाद)

वरइ-वरयति

वरइत्त-वरयिता

वरग-वराङ्ग

वरगण-वराङ्गना

वरयर-वरतर

वराइय-वराकी

वराडिय-वराटिका

वराय-वराक

वराह-Skt.

वरि-वरम् M. वर, G. वारु

वरिय-वृत्त

वरिट्ट-विरिट्ट

वरिस-वर्ष Coll M. बरीस, G. बरस

„-(=मेघजल)

वरिसइ-वर्षति H. बरसे, बरसात

वरेइ-वरयति

वलइ-वळति M वळण

वलग्गइ D-(=आरोहति) Pāi. वलग्गमारुद्धं, He.

Gr. IV 206 आरुह्यश्चवलग्गौ. M. वळगणे

वळण-वलन

वळत्थ D-(=पर्यन्त)

वळय-Skt.

वळि-Skt (=त्रिवलि)

वळइ-In कुरुवळइ पोयणवळइ XIV 13, 14 is

a suffix meaning 'belonging to.'

M G. H. वळइवाळा, दिळीवाळा

वड्डह-वड्डभ O. M. वाल्हें, G. व्हाला

ववगय-व्यपगत

ववसाय-व्यवसाय O. M. वेवसाव

वस-वश

वसह-वसति

वसंगय-वसगत Sktism.

वसन-Skt.

वसह-वृषभ M. G. वसो

वस-Skt

वसुनंदय-वसुनन्दक a sword.

वसुधर-वसुन्धरा

वसुधरि- „ „ A name

वसुमह-वसुमति

वसुह-वसुधा

वह-(?) दसदिसि वहकयब ओराळिड XV 14, 7

वहह-वहति

वहण-वहन

„ -वसन VII 1, 7 व० भंडारहि संजवियह

वहु-वधू G वहु, H. बहु, B. बऊ, also in M.

बोहर-वधूवर

वहुअ- „

वाहय-वाहित

„-वादिन्

वाहणी-वादिनी

वाहत्त-वादित्र

वाणि-वणिज् M. वाणी, G. वाणिया XIV 8, 5

वाणियय- „

वाणिज्-वाणिज्य

वाणिजिय-वणिज्

वाणी-Skt

वाम-Skt.

वामीसिय-व्यामिश्रित

वामोह-व्यामोह

वामोहण-व्यामोहन

वाय-वात in असुवाय

वाय-वाक्

„-वात

„-वाद

„-वात

वायह-वाचयति

वायरण-व्याकरण

वायस-Skt.

वार-वार (=वेला)

वारह-वारयति

वारण-Skt

वारवार-वारवारम्

वाल-पाल e. g. भूवाल

वालह-वालयति

वावरह-व्याप्रियते M वावरणे

वावरण-व्यापरण M. वावर and वापर

वावार-व्यापार

वावि-वापी H G बावडी

वास-Skt (=वसति)

„-Skt. (=गन्ध)

„-वासस्

वासह-वाशति

„-वासयति

वासन-वासना

„-वस्त्र (from वस्)

वासर-Skt.

वासव-वासवदत्त A name

वासवदत्त- „

वासरह-वासरह

वाह-वाह in केवलवाहो an Adj. of चन्द्रपहनाह

वाह-व्याध

वाहह-वाहयति

वाहण-वाहन

वि-अपि

विअणक्खे-(विअण=वेदना Pāi and अणक्ख=अक्षि, with a pained eye Or. वि and अणक्ख which see. XII 5, 19

विउज्झह-विउज्झते

विउणारउ-द्विगुणतर

विउद्ध-विउद्ध

विउल-विपुल

विउलहरि-विपुलगिरि One of the five hills surrounding Rājgir in Bihar

विउस-विउस

विएस-विदेश
 विओय-वियोग
 विओह-विबोध
 विसय-विश
 विकुच्छिय-विकुत्सित
 विक्रम-विक्रम
 विक्रय-विक्रय
 विक्रिय-विक्रीत M. विक्रि-ले
 विक्रयाय-विक्रयात
 विक्रवाइ-विक्रयाति
 विक्रवेव-विक्रैप
 विगाइ-विकृति
 विगस्थय-विकृत्थक
 विगय-विगत
 विगाह-विग्रह
 विगुत्त D-(=व्याकुलीकृत) Deśi VII 64,
 विगोवो आउलय
 विगुप्पइ-विगोप्यते
 विगोव-विगोप
 विग-विघ्न
 विचल्लिय-विचलित
 विचित्त-विचित्र
 विच्च-वर्त्मन
 विच्चइ D-(=समीपमायाति) जइ एइउ विच्चइ मम
 सरीरि XIX 6, 3
 विच्छाय-Skt.
 विच्छेयय-विच्छेदक
 विच्छेय D-(=विरह)
 विच्छेइय D-(=विरहित)
 विजय-वैयक
 विजा-विद्या
 विजावच्च-वैयावृत्य
 विजाहर-विद्याधर
 विज्जिज्जइ-वीज्यते
 विज्जुज्जल-विद्युज्ज्वल
 विज्जुप्पह-विद्युत्प्रभ A name
 विज्जुल-विद्युत्
 विजे D-(=मार्गेण or अर्थ) कयविजे in Ill
 9, 4 etc

विडंब-Skt.
 विडंबइ-विडम्बयति
 विडबण-विडम्बन
 विदत्त D-See विदवइ Past Part
 विदप्पइ D-See विदवइ Pass.
 विदवइ D-(=अर्जयति) He. Gr. IV 108
 अर्जविदव etc.
 विणट्ट-विनष्ट
 विणय-विनत
 „-विनय
 विणास-विनाश
 विणासइ-विनश्यति
 विणासण-विनाशन
 विणिय-विनीत
 विणिउत्त-विनिधुत्त
 विणिओय-विनियोग
 विणिओयइ-विनियोजयति
 विणिग्गय-विनिर्गत
 विणिम्मिय-विनिर्मित
 विणियत्त-विनिवृत्त
 विणिरोह-विनिरोध
 विणिवारइ-विनिवारयति
 विणीय-विनीत
 विणु-विना
 विणोय-विनोद
 वित्त-Skt.
 „-वृत्त M. वित्तणे, G. वीत्थं
 वित्तत-वृत्तान्त
 वित्तविय-वर्तित
 वित्ति-वृत्ति
 वित्थय-विस्तृत
 वित्थर-विस्तर
 वित्थरिय-विस्तरित
 वित्थार-विस्तार
 वित्थारइ-विस्तारयति
 वित्थिन्न-विस्तीर्ण
 विदित्त-विदिशा A name of a city
 विदिविउ-विद्रावित (=नाशित)
 विदाण-विद्राण

विद्वाग्णि-विदारणी
 विद्वाविय-विद्रावित
 विद्रुम-विद्रुम
 विद्रुसिय-विद्रुपित
 विद्ध-Skt
 „-वृद्ध
 विद्धसद-विध्वसते
 विनदइ-विनदति
 विद-वृन्द
 विवण-वेधन
 विजन्-विज्ञप्त
 विजप्पइ-विजप्पते
 विजवइ-विजपति M. विनरणे
 विजाण-विज्ञान
 विजास-विन्यास
 विप्प-विप्र
 विप्पिय-विप्रिय
 विष्कुरइ-विष्कुरति
 विष्मम-विष्म
 विष्मय- „ „
 विष्माडिय D-(=नाशित) Desi VII 70
 विष्माडिय M. वाभाडे काढणे to tear
 into shreds
 विभीसावण-विभीषण
 विमण-विमनस्
 विमहण-विमर्दन
 विमल-Skt
 विमल-Skt Name of a person
 विमल=विमलवृद्धि
 विमलवृद्धि-Skt A name
 विगाण-विमान
 विभीसिय-विमिश्रित
 विमुक्क-विमुक्त
 विमुह-विमुह
 विभय-विस्मय
 विभल-विहल
 विभिय-विस्मित
 वियक्खण-विचक्षण
 वियड-विड

विरुद्ध-विदग्ध
 वियण-विजन
 वियणिय-वितनित
 वियप्प-विरूप
 वियप्पइ-विरूपते
 वियभइ-विजृम्भते
 वियभण-विजृम्भण
 वियरइ-वितरति
 विरुहइ-विचलति
 वियसइ-विरुसति
 वियाणइ-विजानाति
 वियार-विरार
 „-विचार
 वियारण-विचारण
 वियारिय-विदारित
 वियाल-विकाल
 वियालिड-विगालित² सा अमिण वियालिड मग्गइ
 VIII 19, 4 She wants stained
 amita' The reading पिगालिड
 noticed in foot notes would
 mean dearer, better 'She wants
 something better than amita'
 वियास-विरास
 विरुज्जइ-विदुषयति
 विरइय-विरचित
 विरजमाण-विरज्यमान
 विरत्त-विरक्त
 विरहिय D-(=कृषीभूत) M विरळ होण
 विरस-Skt
 विरह-Skt
 विरभार-विरूपतर VI 10, 8
 विरुद्ध-Skt.
 विरुअ-विरूप
 विरुअ-विरूप(=अशुक्त) विरुअव कियड जन समा-
 णिड VIII 15, 7
 विरोलिय-विरोहित
 विरोह-विरोध
 विरोहय-विरोधक
 विलय D-(=वनिता)

2, 9 and पुल्लयवि० देह् XIX 12, 1
Not in II 2, 9 where our read-
ing एमाइ विसिद्धिर्हि is correct.

विसिद्धि-दलति Hc. Gr. IV 176

विसन्न-विषण्ण

विसम-विषम

विसरित-विसदृश

विसदृह-विषहते

विसाय-विषाद

विसाल-विशाल

विसिद्ध-विशिष्ट

विसुत्त-विस् पट्टणि सुत्तविसुत्तइं चाहइं III 5, 7
the ins and outs of city life.

विच्छद-विच्छद

विच्छदि-विच्छुदि

विसुरइ D-(=खिद्यते) Hc Gr. IV 182
खिदेज्जरविसुरौ

विसेस-विशेष

विसेसइ-विशेषयति

विसेसण-विशेषण

विहग-विभंग
,, -Skt.

विहंजइ-विभक्ते

विहट्ठइ-विघट्टयति

विहडप्फड D-(=त्वरितं) Hc. Gr. IV 174
mentions it among 'भाषाशब्दा'
like आहित, ललक, विड्डिर most of
which, strangely enough, he
does not mention in his
Deśināmamālā.

विहडावण-विघटन

विहंजइ-विखण्डयति

विहत्त-विभक्त

विहत्तिप्प-विभक्त्या

विहत्थ-विहस्त

विहरइ-विहरति

विहल-विफल
,, -विहल

विहलंघल D-(=विह्वल ?) Adj. of गत्त, in

XVIII 5, 3 and of करोडि in VX	मीलास-मि बास
12, 5	मुचड-उच्यते
विहव-मिभम	मुठि-ठुठि
विहवत्तण-मिमात्त्व	मुठिय-मुठित्थित
विहसड-विहसति	मुत्त-उत्त
विहाण-मिभि	मुत्त D-(=मिपण्ण)
„-विभान (=प्रभात)	वेग्ग-वेग
विहाय-विघात (?) परमेसर तहो काइ विहायड	वेडड-वेडयति M वेदणें
XVIII 4, 2 It appears how-	वेय-वेग
ever to mean 'happened' and	„-वेद
thus should be connected with	वेयंग-A Country-मरु वेयग कुंग वेराड मि
Skt विवा	X 1, 12
विहार-Skt	वेयडिय D-(=प्रत्युत्त) Deśi VII 77 वेअडिअ
विहावड-विभानयति	पच्छुत्ते
विहास-Skt,	वेयड्ड-वैताडय
विहि-विधि	वेयण-वेदना
विहिय-विहित	वेयारड D-(=प्रतारयति) विहारयति ? Deśi
विहिन-विभिन्न	VII 95 वेआरिअमपि पयारिअरुचड
विहणड-विधुनोति	वेराड-वैराट Name of country The मत्स्य?
विहुर-विधुर	The present Alwar and round
विहुरी-(विहुरा ?) IX 22, 2 नियरुजविहुरी	about it
heartily delighted in her work,	वेराय-विराग
enthusiastic over it.	वेला-Skt
विहुर-विभूति	वेलाउल-वेलाकुल
विहसिय-विभूषित	वेल्हल D-(=कोमल) Deśi VII 96 वेल्हलो
विहिय-विधेय	मडअविलासीड M. वेल्हाळ
विहोय-विभव	वेस-वेप
वीढ-पीठ	„-वेइया Coll M वेस्वा
वीणाळरणि-वीणाळपनं of M लावणी a kind	„-वेप
of popular song, sung to the	वेसत्तण-वैश्यत्व
accompaniment of a stringed	वेहव-वैभव
instrument	वोइय-व्यपेत
वीयराय-वीतराग	वोल D-(कलकल) Deśi VI 90 हुड्डे वमाळ
वीर-Skt	M. बोळू बोला
वीस-विश्रुति	वोलड D-(=गच्छति) O. M. वोळणें
वीसड-विश्रुत्त	वोहिय D-(=प्रवहण)
वीसमड-विश्रामयति	वोहियिव D- „
वीसरड-विस्मरति M विसरे	स
वीसवड-विश्रामयति M विसावे	सड-वाची

सङ्-सती

सङ्-स्वयम्

सङ्ग D-(=उदित) Deśi VIII 5 सयत्त उदित
Possibly from सचित्त ?

सङ्गत्य-स्वत्व (अभिमान) ? मङ्गलियङ् न होंति
कुल्ल सङ्गत्य चारुङ्गि XV 8, 10

सङ-शत

,,-समम् (=सह)

सङ-,,

सङ्गण-शकुन

सङ्ग-सपुण्य

सङ्ग-सपुण्य

सङ्ग-सम्मुखम्

सङ्ग-स्वदेश

सङ्ग-स्वत्सर

सङ्ग-स्ववर्धण

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति (= समाश्वासित) ? ति वयणि धणवङ् सं-
वासिङ् III 8, 9

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति Doubling of क
sporadic or metri causa

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति ? शकेय see Introduction
p. 7

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति

सङ्ग-स्वर्ग

सङ्ग-² Deśi VIII 4 quotes सङ्ग- सुक्त
as the view of some If we read
सङ्ग- adj. of दारङ्, the sense
would be clear. 'He then
goes to open doors' i e. to
courtezans, as the next line
in the Kadvaka shows सो सङ्ग-
दारङ् परिसङ्ग- XVI 9, 8

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति

सङ्ग- Skt.

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति

,,-सङ्गोति

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति

सङ्ग- Skt.

सङ्ग-सङ्गोति

सङ्ग- Skt.

सङ्ग-सङ्गोति

सङ्ग- Skt.

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति ? तो बहुभङ्गलसङ्गिच्छणङ् चङ्ग-

चङ्गनिम्मच्छणङ् VIII 5, 9

सङ्ग- Skt.

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति

सङ्ग-सङ्गोति (=मारित) H. सङ्ग

सङ्ग- D- (=अभिप्रेत) Deśi VIII 17

सङ्ग-सङ्गोति तह अहिप्पे

सङ्ग-सङ्गोति

संचड-स्वच्छन्द
 सचडाय-Skt.
 सजल-Skt
 सज्ज-Skt.
 सज्जन-सज्जन
 सज्जिय-सज्जीकृत
 सज्जत-सावस
 सच=सचय ? मल्लज्जआदग्गणसंचइ (=परिचय)

II 2, 7

सचइ-सञ्चिनोति
 सचय-Skt
 सचर-Skt
 सचरइ-सञ्चारति
 सचरण-Skt
 सचलइ-सञ्चलति
 सचलइ-,,
 सचार-Skt
 सचारइ-सञ्चारयति
 सचालइ-सञ्चालयति
 सञ्चुण्णिय-सञ्चूर्णित
 सञ्चवाय-for सत्थवाय
 सजय-सयत
 संजम-सयम
 संजलिय-सञ्जलित
 संजवइ-संयच्छति
 सजाय-संजात
 सजुय-सयुत
 सज्जुत-सयुक्त
 सजोय-सयोग
 सजोयइ-सयोजयति
 सजोइय D-(दृष्ट) See जोयइ
 सजोत्तिवि-सयोज्य
 सज्ज-सञ्ज M. सांज
 सट्ट-(=मत्थ meaning स्वस्थ) ? पीणुण्णयसट्टइ...
 थणवट्टइ II 1, 4
 सट्ठि-षट्ठि
 सण-शण M. सणकाही
 सणकुमार-सनवड्डुमार
 सणाह-सनाय

सणिइ-सनिद्र
 सणेह-स्नेह
 संठवइ-सस्थापयति
 संठिय-सस्थित
 सडेवय-सदेवक (आरट्ट) or सीमा (?) Dcśī
 VIII 7 सदेवो सीमा गामइं कुकुडसंडेव-
 याइ 1 5, 6.

सतत-स्वतन्त्र
 सत-सप्त
 ,, सत्त्व
 सत्तकखर-सप्ताक्षर
 सत्तम-सप्तम
 सत्ति-शक्ति
 सत्तु-शत्रु
 सत्थ-सार्थ
 ,,-शास्त्र
 सत्थत्थ-शास्त्रार्थ
 सत्थवाय-सार्थवाह
 सत्थवाहिरु-,,
 सत्थिलय-सार्थ
 सद-शब्द
 सदहण-श्रद्धान
 सदहाण-श्रद्धान
 सदूल-शार्दूल
 सदूलवयण-शार्दूलवदन a people
 सद्धिम्-सार्थम्
 सत-शान्त
 ,,-सत्
 सतत्त-सन्तप्त
 सतप्पइ-सन्तप्यते
 सताण-सन्तान
 सतावय-सन्तापक
 सतावइ-सन्तापयति
 सति-शान्ति
 सतिहर-शान्तिगृह
 सतोस-सन्तोष
 सथुय-सरतुत
 सथुणइ-सस्तौति
 सदिद-सदिष्ट

संदीविय-संदीपित

सदेसय-संदेश

सदेह-Skt.

संधाण-संधान

सधि-संधि The Apbh. word is feminine

सधुक्कण-सधुक्कण O M. साधुक्कणे

सन-सन्ना

सनज्झइ-सनज्झति

सनद-Skt

सनदइ-सनदति

संनाह-Skt

सनिय-सन्नित

सन्निड-शनै

सप्पइ-सर्पति

सप्परिवार-सपरिवार

सप्पुरिस-सत्पुरुष

सवर-शवर

सवभाव-सद्भाव

सवज्झइ-सवध्यते

सम-Skt

समल-समम्

समक्ख-समक्ष

समग्ग-समग्र

समग्गल-समग्रल

समच्छरिय-समत्सर

समंजस-Skt.

समडक्कय D-(सगर्वं to be connected with
मडप्कर) II 5, 9 and III 8, 2

समत्त-समाप्त

समत्थ-समर्थ

समंति-समन्त्रि

समन्नि-समन्वित

समप्पइ-समर्पयति

„-समाप्यते

समप्पण-समर्पण

समप्पह-समप्रभ

समय-Skt. समइ in XXII 7, 10 is also
a Sktism

समर-Skt

समलइ-समालब्ध

समवय-समवयस्

समवसरण-Skt.

समवाय-Skt

समसमइ-onomatopoeic दुइसायरि समसमंतु
अच्छइ VIII 20, 5

समहर-समभर (समहरु करेवि=संभूय) उट्टिय सय-
लवि समहरु करेवि XIV 15, 16

समाउल-समाकुल

समाएसण-समादेशन

समाओसिओ-समातोषित

समागम-Skt.

समागमण-समागमन

समागय-समागत

समाण-समान

समाणइ D-(धुक्ते) He Gr. IV 110 धुजे-
धुज...समाण

„D-(समाप्यते) He Gr. IV 142 समापे
समाण

समाशु-समानम्

समायय-समागत

समायरण-समाचरण

समारइ-समारचयति He Gr. IV 95 समार-
चेरुवहत्थ...समार

समारुहइ-समारोहति

समालविय-समालपित

समारुहइ-समालभते

समाळिगित-Skt

समालीह-Skt.

समावडइ-समापतति

समावत्त-समावृत्त

समास-Skt

समासइ-समास्ते

समासेइ- „ „

समाहय-समाहत

समाहरइ-समाहरति

समाहि-समाधि

„=समाधिगुप्त

समाहिगुप्त-समाधिगुप्त

समाहुत-समाहुत
 समिच्छण-समीक्षण
 समिच्छिय-समीक्षित
 समिद्ध-समृद्ध
 समिद्धि-समृद्धि
 समिल्लिवि=समिल्लिवि see मिलइ
 समीर-Skt.
 समील-(सम ?) हुअ रयणि बहलकज्जलसमील
 IV 4, 9
 समीव-समीप
 समुच्चय-Skt
 समुच्चलिय-समुच्चलित
 समुज्जल-समुज्ज्वल
 समुत्थिय-समुत्थित
 समुत्तरेवि-समुत्तरीयं
 समुत्तग-Skt.
 समुद्ध-समुद्ध
 समुन्नय-समुन्नत
 समुण्णोण-समुन्नतोन्नत=ever louder and
 louder समु० घोसो हुओ पायडो वंसयाले
 हुयासो IV 3, 7
 समुप्फालिय-समुप्फालित
 समुब्भट-समुद्भट
 समुब्भव-समुद्भव
 समुब्भिय-समुब्भिवि
 समुब्बहइ-समुद्बहति
 समुह-समुह
 समुह-Skt.
 समेइ-समेति
 समोसरइ-समवसरति
 संपई-सम्पइ
 संपडत्त-संप्रयुक्त
 संपज्जइ-संपद्यते
 संपत्त-संप्राप्त
 संपय-सम्पद्
 संपहार-संप्रधारण ?
 संपाइय-संपातित
 संपालइ-संपालयति
 संपावइ-संप्राप्नोति

संपुड-संपुट
 संपुडइ-संपुटीकरोति
 संपुन्न-संपूर्ण
 सपेसइ-सप्रेषयति
 सपेसण-सप्रेषण
 संपालइ D-(सपाटयति) M. फाळणे
 सबज्जइ-सबध्यते
 सबध-Skt.
 सबल-शबल
 सबोदइ-सबोदयति
 संभम-संभ्रम
 सभरइ-सम्भरति
 समलइ D-(श्रुणोति) G. संभळडुं
 सभव-Skt.
 „-संभ्रम
 संभवइ-संभवति
 सभालइ D-(=संश्रुणोति) M. संभाळणे
 सभावइ-सभावयति
 सभासइ-संभापते
 संभासण-संभापण
 संभूअ-संभूत
 सम्मइ-सम्मति
 सम्मजिय सम्मार्जित
 सम्मत-सम्यक्त्व
 „-Skt.
 सम्मविय-सम्मापित counted amongst
 सम्माइज्जइ-सम्मीयते
 सम्माइद्धि-सम्यग्दुद्धि
 सम्माण-सम्मान
 सम्माणइ-सम्मानयति
 सम्मिलइ-सम्मिलति
 सय-शत
 „-स्व
 सयज्ज-स्वकार्य
 सयण-शयन
 „-स्वजन
 सयस्थ-स्वार्थ
 सयल-सकल
 सयवत्त-शतपत्र

सयसकार-शतशर्कर

सया-सदा

सयाइ-सदाचिन्

सर-स्वर

„-सरघ्

सरइ-सरति M. सरे

„-स्मरति

सरण-शरण

सरय-शरद्

सरळ-Skt.

सरस-Skt.

सरसइ-सरस्वती

सराय-सराग

सरिस-सदृश Old M. सरिसे, Coll M. सरसे

सरीर-शरीर

सरीरडय- „ with ड added

सरुव-सरुपा A name

„-सरुप

„-स्वरुप

सलकख-सलक्ष्य

सलहुइ-श्लाघते

सलाय-शलाका

सलिल-Skt.

सल्ल-शल्य

सल्लिय-शल्यित

सल्लेहण-संलेखना

सवकख-स्वपक्ष

सव=सव्व which see

सवडम्भुह D-(=अभिञ्जल) Deśi VIII 21

सवडम्भुहो अहिञ्जहे

सवण-अमण

„-अवण

सवति-सपत्नी

सवति-for समंति which see.

सवियप्पइ-विकल्पते

सव्व-सर्व

सव्वगण=सवगण (doubling of व metri-

causa)-सवल्लगण(?) तार्हिमि करिवि हियय

सव्वगण XV 16, 8

सव्वट्टउ-सर्वत ? Paṭi सवत्तो सर्वत.. सजलंतारि
भिगारहं सव्वट्टउ धरिवि XII 12, 7

सव्वाय-सवात

सव्वुइ-सव्वु+इ. पर सव्वुइ छजइ XII 6, 12

ससि-शशिन्

०ससियत्ते-०शशितुत्तेन भालयलेण अद्धससियत्ते V

9, 16

ससिप्पह-शशिप्रभ A namo.

ससिरोहिणि-शशिरोहिणी A name.

ससर-शशुर M. सासरा, H. ससरा

सह-सभा

सहइ-सहते

सहएस-स्वदेश

सहस्य-स्वहस्त Perhaps to read सयत्थ-

स्वार्थ. ववगयपयाव नासइ सहस्य XIII

7, 14

सहसकख-सहसाक्ष

सहसति-सहसा

सहसाSkt.

सहाय-Skt.

सहाव-स्वभाव

सहारंब-? Does it mean a particular-

region celebrated for mangoes

सहारंबसंजायया भव्वअवा XII 3, 17 Or

सहकारास ?

सहास-सहस्र

सहासिय-सहास

सहि-सखी

सहियरि-सहचरी

सहिह-सहृष्ट भूवाकज्जि सव्वड सहिह XIV 12, 9

सहिय-सहित

सहु-सह

सोकेय-साकेत See सकेय

साड D-साइ (=अवसाद)

साण-अन्

साम-इयाम

सामग्गि-सामग्री

सामंत-Skt.

सामन्न-सामान्य

सामल-श्यामल
सामाह्य-सामायिक
सामि-स्वामिन्
सामिणि-स्वामिनी
सामिय-स्वामिन्
सामिसाल-,,
सामुदिय-सामुद्रिक
साय-साद
सायइ-आस, दयति
सायर-सागर
सार-Skt

सारवइ D-(समारचयति) Hc. Gr IV 95

समारचेरुनइत्यसारव etc

सारिसज्ज-(twice) and सारिसिज्ज (once)
शरसैन्य, or शरसज्ज सार=शर lengthen-
ed metri causa, as in l'āi Ping
सिज्ज-सैन्य The usual Pr for सैन्य
is no doubt सिन्न, but सिज्ज is not
impossible, or सज्ज=सज्ज which is
less objectionable. In two
places (1) निज्जीव जाय करिसारिसज्ज
XIV 4, 11 and (2) सज्ज करिवि
करिसारिसज्ज XIV 16, 13, it is
preceded by करि and means
'elephants and archers' In (3)
कया सारिसिज्जा गया लीळगडा XV 15,
7 it is also coupled with गया,
although not compounded.
The इ in सारि is due to the
influence of करि in (1) and (2)
and thus continued in (3) where
also the influence of सिज्ज is
seen.

साल-शाला

सालणय-सारणकं a kind of dish like curry
VI 23, 3

सालय-शालक G. सालो, H. साला

सालि-शालि M. साल

साव-शाप

सावत्त-सापत्त्य

सावन्न-सामान्य

सावय-आवक

सास-आस

सासण-शासन

सासय-शाश्वत

सास-द्वय M. सास, G H सास

साहइ D-(कययति) Hc. Gr. IV. 2

साहण-साधन

साहम्मिय-साधर्मिक

साहस-Skt.

साहारइ D-संधारयति Hc. Gr. IV 82 सट्टमे

साहरसाहट्टौ does not suit any of
our passages, where मथु साहारिड,
मथु तथु साहारमि occur. See II 5,
6, 9, 2, 12, 2, VIII 20, 6 etc.

साहारण-साधारण

साहिट्ठिय D-(सह अर्जितं)? Pāi साहट्ठिअ
साहरिअं

साहिय-साधित

साहु-साधु

साहुकार-साधुकार

सि=आसि which see.

सिड-समम् In अप्पुणु सिडं, सिडं पुत्तेण etc.

सिहडर-सिहपुर-a town and country on
the north side of the Salt-range
in the Punjab. It bounded on the
Indus in the West. M 6 h. says
it was conquered by Arjuna.

Geographical Dictionary of Dey.

सिहडदीव-सिहडद्वीप

सिहासन-सिंहासन

सिक्कार-सीसकार

सिक्ख-शिक्षा

सिक्खवइ-शिक्षयति

सिक्खावय-शिक्षापद or व्रत

सिंगार-शृङ्गार

सिंगारइ-शृङ्गारयति

सिज्ज-श्रृया

सिञ्जावत्ति-शय्यावर्तिः

सिञ्जद्-सिञ्जति

सिञ्चद्-सिञ्चति

सिद्ध-सिद्ध See सीसद्

सिद्धि-श्रेष्ठिन्

सिद्धि-शिथिल

सिद्धिलिय-शिथिलित

सित्त-सिक्त

सिद्ध-Skt.

सिद्धकवर-सिद्धाक्षर (नमो अरिहताणं)

सिद्धि-Skt.

सिधव-सैधव

सिधु-Name of a country, on the banks of the Indus, after all the tributaries have joined it.

सिन्न-सैन्य

सिप्पि D-(श्रुति) Coll M. शीप, H. सीप

सिविया-सिविका

सिमिर-सिविर

सिय-श्री

„-सित

सियवन्त-श्रीमत्

सियवाह-श्रीवाह or सितवाह. But the latter won't do, as there is धवल before सिय० already. An attribute of चन्द्रप्रभनाथ अहिबुद्ध चलिध धवलसियवाहहो चंदप्पहणाहहो IV 12, 9

सिर-शिरस H. सीर

सिरि-श्री

सिरियाहर-श्रीधर obj. of गण XI 1, 10

सिरिवद्धण-श्रीवर्धन A name.

सिरिवत्त-श्रीमत् See Notes, on XI 6, 12

सिरिहर-श्रीधर A name.

सिरीखण्ड-श्रीखण्ड

सिलायल-सिलातल

सिलीसद्-लिप्यति

सिव-शिव

सिवनयर-सिवनगर (=निवाण) गय सिवनयरि XXII 9, ३

सिविण-स्वप्न

सिसिर-शिशिर

सिहर-सिखर

सिद्दासन-सिद्दासन

सिद्धि-सिद्धिन्

सिद्धिण-स्तन

सीयल-शीतल

सील-शील

सीस-शीर्ष

सीसद् D-(कथयति) Ho. Gr. IV 2 कथेवं-
जरपजर ..सीससाहा.

सीह-सिह

सीहकंधर-सिहकंधर A name of महकंधर

सीद्दासन=सिद्दासन

सु-Skt.

सुभ-श्रुत

„-सुत

सुअद्=सुवद् (सु-पति)

„-स्वपिति

सुअण (सुयण)-सुजन

सुअच्छ-Skt.

सुअध (सुयध)-सुगन्ध

सुअपचमि-श्रुतपञ्चमी

सुआस=सुअ+आस

सुद्-श्रुति

सुद्-सुचिरम्

सुकय-सुकृत

सुकिय-„

सुकुल-Skt.

सुकेत-सुकेश A name.

सुकेतिय-„ „

सुक-सुक

„-सुष्क

सुकिय-सुकृत

सुकिल-सुक

सुकल-सौख्य

सुद्-सुद्

सुणद्-श्रुणोति

सुगीर-सौगरीर

सुतार-सुतारा A name.

सुतारिय- „ „

सुत-श्रोत्र

„-सुप्त

„-सुत्र

„-श्रोतस्

सुदक्ष-सुदक्ष

सुद-सुद

सुदि-सुदि

सुदर-Skt.

सुन-शून्य

सुन्द-सुत्पा M. सुत्

सुपायनवा- ? Occurs among the names
of eatables to be offered to
Sādhus, in XII 3.

सुप्पसन्न-सुप्पसन्न

सुप्पह-सुप्पह A name.

सुप्पह्व-सुप्पह्व

सुमरह-स्मरति

सुमित्त-सुमित्रा A name.

सुम्मह-श्रूयते

सुर-Skt.

सुरय-सुरत

सुरहि-सुरभि

सुराउलय-सुराकुल

सुरालय-Skt.

सुरिद-सुरेद

सुरेसर-सुरेश्वर

सुव-सुत

सुवह-सुपति

„-स्वपिति

सुवक-सुवाक्य A name.

सुवपंचमि=सुअपञ्चमी The fifth day of the
bright half of कार्तिक (rarely of
कात्थुन and आपाद also see VI 3, 4)

सुवल-सुवर्ण

सुवरह-स्मरति

सुवसुवर-A name.

सुविण-स्वम

सुव्वय-सुव्वता A name.

सुव्वह-श्रूयते

सुसह-सुष्यति

सुसम-सुषमा

सुस्तार-सुसार

सुह-सुभ

„-सुख

सुहकम्मिय-सुभकर्मिक

सुहचार-सुभाचार

सुहचिद्वी-सुभचेष्टा

सुहह-सुभट

सुहत्थ-सुहस्त (दानशील)

सुहह-सुभद्र

सुहणिय-सुखप्रिय

सुहमसुह-सुभासुभ

सुहम्म-सुधर्म A name.

सुहव-सुभव

सुहासेव-सुखसेव

सुहाह-सुखायते

सुहावह-सुखयति

सुहावणय=सुहावय (? शोभनक)

सुहावय-सुखदायिन्

सुहावह-सुखावह

सुहासिय-सुभाषित

सुहि-सुहह

सुहिय- „

„-सुखित

सुहुम-सुहम्

सुर-श्वर

„-सूर्य

सुरप्पह-सूर्यप्रभ A name.

सेहय-स्वेदित G. परसेवो

सेह-सेदु

सेज्ज-शय्या M. शेज

सेट्टि-श्रेष्ठिन् M. G. शेठ

सेणावह-सेनापति M. शेणवह

सेणिय-श्रेणिक King Bimbisāra of मगध,
who figures prominently in
legends.

सेय-धेत

सेयंस-अथास The eleventh Tirthankara

"=सिय (सिता) in XII 3, 11

सेरव-स्वरम्

सेव-सेवा

सेवइ-सेवते

सेवय-सेविका

सेस-शेष

सोअइ-शोचति

सोअण-See सुअइ (शृणोति)

सोअख-सौख्य

सोणिय-शोणित

सोण्डीर-शौण्डीर

सोमप्पइ-सोमप्रभ A name.

सोमळ-सुकुमाल M. सोमळ tepid

सोय-शोक

सोरभ-सौरभ्य

सोलसविह-षोडशविध

सोलइ-षोडशन् M. सोळा

सोलहम-षोडश (ordinal)

सोवइ-स्वपिति

सोवण=सोवन्न

सोवन्न-सौवर्ण

सोवरण-सोपकरण

सोवाण-सोपान

सोवासिणि-सुवासिनी Coll M. सवाशीण

सोसइ-शोषयति M. सोस

सोह-शोभा

सोहइ-शोभते

सोहग-सौभाग्य

सोहम्म-सौधर्म one of the Svargas

सोहलय-(=शोभनक ?) M. सोहळा

सोहिणि-शोभिनी

सोहिळय-शोभिन्

इ

इअं-अहम्

इअ-Skt.

इआरइ D-(=आकारयति, शब्दापयति)

इअ D-(=आपण) M. हाट in बाजारहाट

इणइ-इन्ति M. इण्णे

इत्ति-भक्ति in वन्दणइत्ति

इत्थ-इत्त Gr. हाथ

इत्थापइत्थ-इत्तापइत्त

इत्थावार D-(=साहाय्यं) Deśi VIII 60

इत्थारं साहजे

इत्थि-इत्तिन् Old M. हाथिकं, Gr. हाथी

इत्थियार D-(=शस्त्र) M. इत्थार, H. इत्थियार

इत्थिनायपुर-इत्तिनापुर

इम्मइ-इन्त्यते

इय-इत

"-Skt.

"-इत

इयगीव-इयमीव A name

इयास-इताश

०इर-गृह See जिणहर, पइहर, सयहर

हरइ-हरति

हरण-Skt.

हरि-Skt

हरिणि-हरिणी

हरिबळ-A name.

हरियत्त-हरिदत्त A name.

हरियदण-हरिचंदन

हरिवाहण-हरिवाहन

हरिस-हर्ष

हरिसिय-हर्षित

०हळ-फल in सुत्ताहळ, थूलाहळ

हळि-हला

हळिय D-(=चलित) Deśi VIII 62 हळिअं

चलितं M. हाळणें, हाळचाल

हळुत्ताळ-हळ+उत्ताळ 'agitated'

हळोहळिय D-(=व्याकुलित) See हळिय

हळोहळिइव-(=व्याकुलीभूत)

हसइ-हसति

हा-Skt

हाणि-हानि

०हार-भार in गुरहार etc.

हार-Skt.

०हारि-हारिन्

हारिय-हारित

हाव-Skt.

हाहाकार-Skt.

हाहारव-Skt.

हिज्ज-हीयते

हिङ्ग-नायरलोड पयङ्ग पइहिङ्ग XVIII 9, 11

Deśi VIII 67 आकुळ does not
suit. अवस्तात्?

हिङ्गासह-हेङ्गासह

हिङ्ग-हिङ्गति

हिम-Skt.

हिमगिरि-Skt.

हिय-हित

हियय-हृदय Old M. हियं, G. हियं, H. हिया

हियडय-हृदयक This is popular in G.

हियडुं, मनडुं

हियवय-हृदयक

हिलिहिलिङ्-onomatopoeic

हीण-हीन

हु-खलु

हुअ-भूत H. हुवा

हुअ(य)-भूत

हुअवह-हुतवह

हुंकार-Skt.

हुत्त-अभिमुख Deśi 70 हुत्तोऽभिमुखे

हुयास-हुतास

०हुल-हुल

हुवय-भूत

हुवास-हुतास

हे-Skt.

हेड-हेड

हेङ्गासह-अधोखल Coll M. हेङ्गा inferior, G.

हेठळ

हेमंगय-हेमाङ्गद A name.

हेसिय-हेवित

होइ-भवति M. होई, H. हो

Addendum

अम्हतड-अस्मत्तः or अस्माक ? -किं अवसाणि

अम्हतड होसइ I 14, 3

चंचइ-wrong for वंचइ which see.

पडजोविय-प्रोद्योतित

पत्ताण-प्रत्याययन

पुच्छाइय-to be connected with पुच्छइ-

प्रोच्छति? पुच्छाइयड करेवि न खुचइ VI 22, 5

he should not be left after

making him dejected (lit.

'wiped off').

बदि-बन्दिन्

बदिय-"

बावीस-द्वाविंशति

डडुइ D-(=निमज्जति) M डडे

भंगुरावत्त-भंगुरावर्त (=पलायनं-rout XIV

4, 9.)